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THE MISSIONARY VISITOR



Vol. XI

JANUARY, 1909

No. 1

As the New Year thrusts itself upon the Readers of the Visitor, may each one be found eager to win souls for Christ yet not grow impatient because they do not come; be willing to bear the infirmities of the weak, yet not foster their sins; be outspoken against sin, yet most tender and winning for the sinner; stand firm for Truth and Righteousness, yet pour his life "flow rivers of living water" — streams of love for a famishing world; go forward in testifying for Christ in all the world, yet abiding God's time for the fulfillment of all His purposes; be not weary when the dead level of monotonous labor pulls hard on the heart strings, but be found "praying always," "without ceasing" and thus bring from Heaven the victory in His Name.

The Editor

Thomas, Ida R.
December 1908

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD,
ELGIN, ILLINOIS.

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REGULAR MEETINGS.

The third Wednesday in April, August
and December.

Address all communications to the
**BRETHREN GENERAL MISSION
BOARD,**
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the post office at Elgin, Illinois.

The Missionary Visitor

Volume XI

January, 1909

Number 1

THE BIBLE A MISSIONARY BOOK

Wilbur B. Stover

The scepter shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come:
And unto him shall the gathering of the
people be.

Ask of me, and I will give thee the nations
for thine inheritance, and the utter-
most parts of the earth for thy possession.

Sing unto the Lord all the earth;
Show forth from day to day his salvation.
Declare his glory among the heathen;
His marvelous works among all the nations.

For unto us a child is born, unto us a
son is given; and the government shall be
upon his shoulder: and his name shall be
called Wonderful, Counsellor, Mighty God,
Everlasting Father, Prince of Peace. Of
the increase of his government and of
peace there shall be no end. The zeal of
the Lord of hosts will perform this.

I will say to the north, Give up; and to
the south, Keep not back; bring my sons
from far, and my daughters from the end
of the earth; every one that is called by
my name, and whom I have created for
my glory, whom I have formed, yea, whom
I have made.

All the earth shall worship thee,
And shall sing unto thee;
And shall sing to thy name.

Behold the Lamb of God that taketh
away the sin of the world.

Follow me, and I will make you fishers
of men.

I, if I be lifted up, will draw all men unto
me.

And the Gospel must first be published
among all the nations.

Go ye into all the world,
And preach the Gospel to every creature.
He that believeth and is baptized shall be
saved;
He that believeth not shall be condemned.

And ye shall be my witnesses both in
Jerusalem, and in all Judea and Samaria,
and unto the uttermost part of the earth.

For to you is the promise, and to your
children, and to all that are afar off, even
as many as the Lord our God shall call
unto him.

Of a truth I perceive that God is no re-
specter of persons: but in every nation he
that feareth him, and worketh righteous-
ness, is acceptable of him.

Your blood be upon your heads; I am
clean: from henceforth I will go unto the
Gentiles.

Be of good cheer: for as thou hast testi-
fied concerning me at Jerusalem, so must
thou bear witness also at Rome.

I am debtor both to Greeks and to Bar-
barians, both to the wise and to the foolish.

I am become all things to all men, that
I may by all means save some.

And the Spirit and the Bride say, Come.
And he that heareth, let him say, Come.
And he that is athirst, let him come:
He that will, let him take of the water of
life freely.



About twenty-five years
ago two of us went east of
Mount Morris to Pleasant
Grove schoolhouse a Sunday
morning to conduct a Sun-
day school. We were return-
ing with the consciousness of
having done our work well.

Passing through a pleasant
bit of woodland, as the birds sang over-
head and the grass was velvety under
foot, and all round us the woods were
filled with wild flowers, I became sudden-
ly aware of an indescribable feeling of
devotion. The air was that of a
balmy springtime; the quiet of a beau-
tiful Sunday morning. It seemed that
I was caught in the embrace of nature

and my eyes were opened to love, peace, and communion. My eyes were opened and I saw. My ears were opened and I heard. I had found the soul of nature and my young heart throbbed in unison therewith. Nearly every one has had some such experience.

When we take up the Bible, it cannot be said to be very much of a Missionary Book, so far as the Old Testament is concerned. Yet even the Old Testament has its indwelling missionary sentiment, without which the grandeur of the whole would be materially diminished. What could be more fraught with divine meaning than the three wonderful words, "Until Shiloh come"? followed by that poetic, prophetic, missionary verse, "And unto him shall the gathering of the people be."

The beautiful Ninety-sixth Psalm reads as prose in the old version, as poetry in the revised version, and as a missionary psalm in either. The first part of the Ninth of Isaiah, and the whole of the Fifty-third read with a definite clearness that no Jew or Gentile, heathen or Christian can fail to understand. The Old Testament is not a Missionary Book, but it has the glory of furnishing the material from which the great Missionary Book of the whole world was formed. The Hebrew religion was not a missionary religion, but it surpassed all its own traditions when there grew within its fold the great missionary religion of the world. The Hebrew people were not a missionary people, but the ambition of holy women was full when one of them became the mother of Him who was to be the Savior of the whole world.

"And unto him shall the gathering of the people be."

No wonder the Christian religion could not be contained within the borders of the Hebrew fold. No wonder the Old Testament was not sufficient for the Christian Church. The Old

Testament reveals to us God preparing His people to be a missionary people, preparing them to receive the Savior Who would be once sent, a Savior for the whole wide world. After the Savior comes, "when Shiloh comes," they who would be His people must take up His cross and follow Him; they must take His message and carry it forth to all the world.

Turn to the New Testament. It is different. You may have gone over it again and again, but if you have not yet seen it so, some bright spring morning in your Christian experience you may become suddenly aware of the fact that you are in the embrace of a missionary Savior, your eyes will be open to see and your ears will be open to hear, and your spirit will throb with joy as it beats in hearty unison with the spirit of your missionary religion, whose book is a Missionary Book. Take the missionary work and the missionary workers, the missionary lives and the missionary letters out of the New Testament, *and there is nothing left*. Take them all in their true light, in their missionary setting, and it is a living book, telling you over again what your experiences are.

Take the four Gospels: The first act is that of John preaching the Kingdom of Heaven is at hand, repent, prepare to meet Him Who is coming after me, Whose shoe latchet I am not worthy to unloose! And then comes Jesus, Whom John fittingly calls, "The Lamb of God, who taketh away the sin of the world." Follow Jesus as He goes from Jerusalem up the river towards Capernaum. Hear His preaching in Galilee. Come with Him back to Jerusalem. It is the one story all the way along, "Believe, and thou shalt be saved." "Follow me, and I will make you fishers of men." Sit before Him as He breaks forth with the most wonderful sermon ever spoken among men, and you will hear Him say, "Ye are the salt of the earth," "Ye are the light of the world!"

After a little He is sending forth His *twelve* apostles, chosen ones to bear the message of divine truth. A little later He is sending out *seventy*, two by two, to proclaim the message. If they may go hungry to bed, that is a small matter; their business is to proclaim the kingdom. They take with them neither scrip nor wallet, neither two staves nor two coats. And the Lord works with them.

It was not the idea of the apostles that the Kingdom should be universal. They wanted to think of it as local. They would have it a Jewish church. But though they failed to understand, we cannot do so. "And I, if I be lifted up, will draw all men unto me," is as clear to us now as it must have been obscure to them then. Why "lifted up"? Why "all men"? Because He is a Missionary Savior. Because He is the Savior of the world. When Jesus gave His great parting words to His people, "Go ye into all the world and preach the Gospel to every creature," I do not suppose they understood the import of that message any more than a missionary now on leaving his home and setting out for the first time to a far-off land to preach the message of the Gospel there, understands just what his problems will be, or appreciates the difficulty of the task before him. But we know. *Jesus is the Savior of men, of ALL HUMANITY.*

Take the Acts next: It seems out of the question to suppose that chance should have placed this little missionary record in the middle, between the Gospels and the Epistles! The first chapters are one complete and remarkable missionary experience. The preaching of the Word, the resultant conversions, imprisonment and miraculous delivery, a great company of priests becoming obedient to the faith, the face of a dying martyr shining as the face of an angel! Oh, it was wonderful, the missionary zeal of those early Christians! and the wretched vil-



W. B. Stover and Wife Under the Largest Banyan in the World.

lainy which persecuted them was wonderful, too!

And Peter: A bundle of missionary enthusiasm after he had received the Holy Spirit, often leader of the company in preaching, in miracles, and in imprisonment. But Peter had difficulty to get it into his mind that the new religion, the gift of the Holy Spirit, and all the attendant blessings and fellowship could possibly be intended for others than for his own caste and his own kin. He persisted in thinking that the heathen world had no claim on him, that in due time God would convert the heathen if He wanted to, until God sent him a vision in broad daylight, at 12 o'clock, noon, and showed him most clearly that he was mistaken. Seeing his error he changed his mind, and became the first to open the doors of the Church to the outside world. What a storm of opposition that raised among some of the members; that we must preach to the heathen, that our Church is for them

too, that they are as good as we are if they have the chance! O Church of God, how often, and how long! Why do you sit in a shroud of darkness when you are heir to everlasting light?

Then came Paul: The thirteenth chapter of the Acts is the record of the beginning of organized missionary effort with its base of operations way up in the north country where there was a missionary-spirited Church. Begin reading Acts at the thirteenth chapter. It is mission work always and only. Just try reading with that thought. "Sailed to Cyprus," "the pro-consul," "Paphos, Perga, Antioch," "the next sabbath," "filled with joy." It is most interesting if you keep the main thought of missions before you. Otherwise it must be dry, sure enough. "Turn to the Gentiles," "Lystra and Derbe," "and when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles." Paul in Jerusalem, Paul and Silas in prison, Paul at Athens, Paul at Corinth, Paul at Ephesus, Paul before Felix, Paul before Agrippa, Paul in shipwreck, Paul at Rome! How any one can read Acts and not catch the spirit of missions, I can not tell.

The epistles of Paul reflect the same grand truth all the way along. They are not arguing missions, but they are a living argument for missions, written by the active missionary who had been there, to the several churches to strengthen and encourage them, to reprove and rebuke them, to make sure that they be not removed from the faith of the Lord Jesus to some other gospel preached by some other witness. When Paul wrote his little epistle to Philemon it was with the same thought, the working out of the great missionary plan of the Gospel: "Here is a convert. He says he is a runaway slave of yours. Take him back as a

brother beloved. He'll be all right now."

The other epistles speak missions, too: James, "But if ye have respect to persons, ye commit sin"; Peter, concerning the Lord's "not wishing that any should perish, but that all should come to repentance"; and John characteristically, "My little children, Jesus is the propitiation for our sins; and not for ours only, but also for the whole world." "And we bear witness that the Father hath sent the Son to be the Savior of the world."

Hebrews is a book of types, the old foreshadowing the new, the High Priest made perfect through suffering, the Perfect Sacrifice for sin offered once for all, the Great Shepherd, the Eternal Covenant,—to me these expressions have a world-wide and a long-time significance.

Revelation, the book of the seven churches, the seven seals, the seven angels and the seven plagues, gives us the great message, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him." In it vast multitudes and the elders and the beasts fall down before the throne of God to exalt the Lamb, New Jerusalem comes down from heaven, the "Word of God" appears, Satan is bound, and a universal reign of righteousness is set up!

The content of the New Testament is missions, the work of missions, and the perfection of the desire of missions. In the Gospels it is Christ in the world reconciling men unto the Father. From Acts on it is the Spirit of Christ in the world reconciling men unto the Father. In Revelation the work is shown in its finished state.

The Gospel is not a self-preaching Gospel. God depends upon His people to do the work He has committed unto them. Jesus is the Savior for the whole world; the Church must bear the message. How can the people hear unless there be preachers? How can a preacher go unless he be sent? How



The Great Mela at Sukhal Tirtha on the Nerbudda River.

can a church be a Christian church unless it be a missionary church? How can a man have the Spirit of Christ, *unless he have the Spirit of Christ?*

I have often thought of the fact that many of the early reformers seem not to have grasped this central truth of the New Testament. The answer of it is perhaps in this, that they were surrounded with such intense darkness that their message grew to meet the imperative demands of the case. But men of the past ages are not so much to be wondered at as good men who, living in the light of the present, allow themselves to be shifted from the main issue of the Bible to some smaller teaching, to some "new theology," or to some "old theology," to some doctrine of baptisms or question of healing by faith alone or of speaking with new tongues, thus assuredly limiting their opportunities for service and putting themselves outside the sphere wherein God could use them most. It is a pity. As we look upon the many spiritual wrecks strewn along on the shores of time, my brethren, let us take warning. It cannot be wise to consent to be side-tracked.

I have often thought of the keenness of insight possessed by Mahomed. Though he saw Christianity only from a distance, and though he did not likely have in his possession a copy of the New Testament, yet he must have seen that Christianity is a missionary religion, and in adapting his new religion appropriated this great principle, so that now there are two missionary religions in the world, Mahomedanism rivaling Christianity for supremacy in the greater part of the East. Would to God that the "People of the Book," as Mahomed calls them, had manifested the real spirit of the Christ in Mahomed's time!

Reverently now let us take the New Testament into our hands and pray the "God of the Book" may grant that the "People of the Book" may ever have in great portion the "Spirit of the Book," that if our eyes have been dim they may be open to see; that if our ears have been dull they may be open to hear; that enthusiasm for local cults may never rival active interest in world-wide issues, that ever and always the Spirit of our Christ may be the Spirit of His people. In the name of Jesus. Amen.

THE NEED OF NATIVE WORKERS

S. P. Berkebile

*"The harvest is plenteous and the laborers are few.
Pray ye therefore the Lord of the harvest," etc.*



We have heard these words of Jesus over and over again until perhaps they do not attract our attention as they should; but they are as true today as when uttered by the Lord of the harvest Himself.

Who is it that can view a great western harvest field and not be reminded of the above words? But few are the seasons when much of the great wheat harvest is wasted for the want of harvesters, and when there is danger of it, what a cry is set up, and mayors and governors are appealed to for help.

Then dear brother and sister, as you study this map which only includes the southern portion of the field occupied by us as a mission and recall that there are but two stations occupied by missionaries, and at the present time, three native preachers and one Bible woman to teach all these who are bound up in superstition and idolatry, need you wonder that we beg you to appeal mightily to the Lord of the harvest that He thrust forth workers into the harvest that is being wasted?

Think of It!

Bahanu Teluca (or county), where Bro. Ebey's station is, at present occupied by Brother and Sister Brubaker, has a population of 129,815. Vada Teluca, where we are located, has a population of 71,000. Bhiwindi Teluca, south of here, has a population of 78,000, and no work being done in it. Sometimes we reach the northern part, but not to do effective work.

Jawar State, which lies to the north of us and east of Bro. Ebey's, has a population of about 50,000 and is really

a desirable field, and as yet only a few villages in the southern part that have had the Gospel preached to them.

Then there is Mahim Teluca, having about 83,000 souls among whom are twenty or twenty-five thousand fisher people; no work being done. Eight months out of the year, Palghar in this teluca, is our most frequently used railroad station.

It will be remembered that all of the people live in towns and villages of different sizes, so that there are in each of these telucas mentioned, from 200 to 250 villages of different sizes.

Now we have tried to picture before you the harvest field. Ready to be reaped shall we say? Yes and no. It needs a lot of fellows to take hold of the gospel plow and break up the fallow ground; plowmen who will take hold of the plow and not look back. It too needs sowers and waterers and reapers. The native man knows the soil better than we as missionaries do, and is therefore a more effective plowman. Sometimes we plow crosswise of the field when we ought to plow lengthwise. We can teach them the Word or the use of the gospel plow. But we must get them first to teach them. It took some of the early missionaries seven years to get the first one.

Some one may think since we have almost 1,000 members here why not enlist some of these in the Master's service? We are, but, "Are all evangelists, are all teachers?" No, they are not at home, neither are they here. Thank God, we have some that are doing well and others that are promising and will soon be ready to enter the work. But look at home for a moment. After 200 years, the dearth of workers viewed

from a standpoint of what is to be done, and then remember that the work has been going on for only a little more than a decade here in India. We have many reasons as a Church to rejoice and take courage because of what has been accomplished, but it does not change the fact of the further great need.

Let us notice several reasons why this is important, not only for us here but for the home church to know about it, too. One, we have noticed, e. g., they know the ground (the native mind). Second, it is economy, for the amount that it requires to support a foreign missionary will keep five or six good experienced native men and women in the work. The third reason is the purpose of the missionary—To set on foot a self-supporting, self-propagating church; run by Indian talent and Indian Christians' money. This is the ideal that the missionary has before him.

To accomplish this we are doing all we can, day and night. Let each reader ask himself, "What am I doing to accomplish this work of the Master?"

With much joy we read of the baptism of the Chinaman in Chicago. There are some of India's people in America, too, not as many as there are of Chinamen, of course, but if anyone knows of any seek to lead him to the Savior and perhaps ere many years we may have

ready trained men and women coming back to India for the express purpose of leading their brothers and sisters to Christ. We hope and pray that this may be done for our China workers.

The last and greatest is the home churches' part to

Pray and Give.

"Pray ye therefore the Lord of the harvest," etc.

"How shall they preach except they be sent?"

It takes money to do this, brethren, and it will not be done by spasmodic giving. Stick to it until the task is accomplished. When is it finished? When Jesus comes, "Lo, I come quickly," and, "Behold I come quickly; and my reward is with me to give to every man according as his work shall be."

You would not send a missionary to any foreign field who has not sufficient faith in the promises of God to make him optimistic, for he, becoming discouraged, would give up before the battle was won.

Dear brethren, be prayers and givers of the same type that you want every Christian missionary to be and this *great work, this glorious work*, shall soon be accomplished.

May God bless the Brotherhood in carrying out His will, is our prayer.

Vada, India.

GIVING THAT INCREASES

E. H. Eby



Not all investments bring equally good returns. Quick, easy profits are sought even at the risk of unsafe investments and loss of self-respect. As early as the days of Solomon it was observed that investors of wealth fell

into two general classes: one class continually getting poorer, because of their exceeding care in giving and their close

figuring on every loan; the other class ever growing more wealthy in noble and worthy experience, because of their liberality and open-heartedness. Cold, hard cash can be invested only in the cold, hard business of the material world, and its returns are always of its own kind. Banks and brokers take no account of the effort and sacrifice made by the poor man or woman seeking a safe place of deposit or a paying invest-

ment. They count only the dollars received and returned.

The National Bank of the Kingdom of Heaven inspects every dollar received, and dividends are declared according to the number of sweatdrops found on each one, while the footings in the depositor's receipt book show interest computed at the rate of the number of teardrops and prayers accompanying the cash deposit. In this bank *life* is the medium of exchange, and the only investment which brings lasting returns; while the interest and dividends are always given in terms of *life*. All attempts to calculate profits on investments by counting the cost of conversions in dollars, or by counting the bricks in the walls of the church, the school or college, the orphanage, the hospital, fail utterly to reckon with the vital expenditures and results. Only numbers and not character can be tabulated.

The Mission Board can know but little of the history of the money it transmits to the field, but the records in the Bank of Heaven show the amount of life given along with every donation. And the prayers which are breathed out from the soul are the drafts which release the power of Heaven for the strengthening of the laborers on the field.

Some people, whose chief associates are their cattle and bank book, will, when they must leave them all behind, learn to their eternal sorrow the depths of meaning in Jesus' words, "Except a grain of wheat fall into the ground and die, it abideth *alone*." And how lonely they will be without their check books and ledgers. Their investments brot them no returns in friendships, in holy character, in love, in fellowship with God. Alone, ALONE, thru eternity—*alone*—earthly investments brot no returns in Heaven. "It abideth *alone*." There was nothing Jesus dreaded so much as even the contemplation of the awful loneliness of a selfish life. The very thot nerved Him to refuse every tempting offer to avoid the cross. He

recognized the universal law of *increase of life by death*, and He yielded Himself to it. "But if it die it beareth much fruit. He that loveth his life loseth it." Every Christian—layman, minister, missionary and native preacher in mission lands—must, if they would follow Jesus, accept the principle and out of fearful dread of the terrible loneliness of eternal separation from God and friends and all that is good, seek an abundant increase of life in other souls by the giving up of their own life. "Except it die it abideth alone, but if it *die it beareth much fruit*." Recall the great apostle to the American Indians pouring out his soul in the forests of New England for those wild tribes. And his life came back rich in the fruition of souls won to God. The life of Livingstone, so freely given, is now pulsing in the veins of hundreds of missionaries in Africa, while the warmth of his great heart is not yet forgotten by the native people. Henry Martyn burned a path of holy devotion across India and Persia. He burned out for God, and of the increase of the influence of that life in the lives of others there shall be no end.

Before our departure from the homeland a mother, hard-working and devoted to her family but driven almost to distraction by the cruelty of a godless and drunken husband, dropped into our hands a five-dollar bill—the fruit of days of toil. It was accompanied with hot tears of joy for the privilege of doing this for her Lord Whom she loved. And as we held this sacred gift in our hand our tears were mingled with hers for very gratitude that the Master knows His own and reckons the life hidden in every gift of love. Only the records up yonder can tell of the increase of such an investment of life.

Hidden away back out of sight of the world among the rugged peaks of the Rockies is a lonely child of God, a precious jewel being cut and polished for a place in her Master's crown, who is pouring her life out to God in intercession for the work and workers in In-

dia. A covenant intercessor—as really a part of the working force on the mission field as any one actually engaged in the active conflict on the battle line. “Ex-

cept a grain of wheat fall into the ground and die it abideth *alone*, but if it *die*—it *bear*eth much fruit.
Jhagadia, India.

THE MISSIONARY'S INTEREST IN THE HOME CHURCH

Ella M. Brubaker



HE missionary's interest in the home church is much like the child's interest in his parents. As the dutiful child writes regular letters to his parents, so the missionary ought to write to the home church. Because of his relation to the home church and between the church and the work he ought to do so. The missionary who does not write often knows not what he is losing. A certain mission-field in China was exceptionally fruitful. Many wondered at its growth. The field seemed no different from others and the workers no more spiritual. The secret, when discovered, was this: the missionary in charge had a friend, a schoolmate, at home, to whom he wrote regularly, giving him particular cases for prayer. That friend daily laid these cases before the Lord, and the Lord answered his prayers.

Oh, how glad we are when we receive letters from a dear one in the homeland, telling us, “I am praying for you and your work daily. What are your needs?” We know we have been much blessed since coming to India because of our intercessory missionaries. But now that we have had a taste of these blessings we want more. We want showers of blessings. Will not more of you, as individuals and as churches, write for specific cases for prayer, so you can ask definite things of the Lord? We know there is power in

united prayer, and we know the Lord is waiting to bless when we all get ready to ask Him in earnest.

The same interest which causes the missionary to write to the home church also causes him to long for letters from the home church. Not long since I heard a good sister say she wished she might receive answers occasionally to the letters she regularly writes to the church supporting her. You see we are personally interested in the salvation of our old friends, neighbors and relatives, as well as of those whom we are working among here. So any church work that is done is interesting as well as helpful and encouraging to us.

As the dutiful child prays daily for his loved parents, so does the missionary for the home church. We know the work here depends on you. Without your men, women, money and prayers the work could not go on. So we pray earnestly for the welfare of the church. For a while we heard much about division. And in this age, when the uniting of churches is so prominent, and just when we as a mission church feel so much the need of unity in our work, the idea was appalling to us. You have heard of our cries to the Lord to save us from division and we praise His name for doing so.

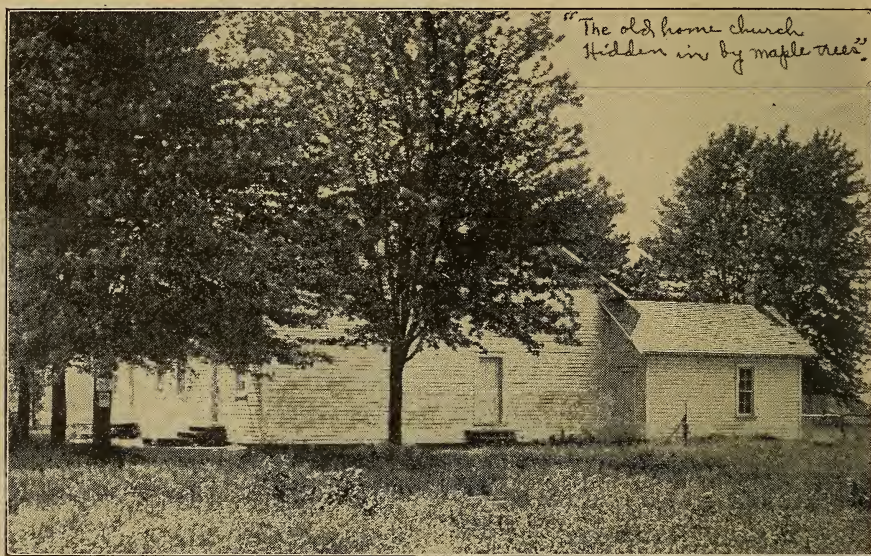
At another time, when a number of us were praying for deeper spiritual life and a greater realization of the cross of Christ, He gave us, first what we asked for and then suddenly a great burden for the church. This did not come

through the mind or by reasoning but by the Spirit. It was God-given. Then we understood as never before what it means when the Spirit prays for us with groans that can not be uttered. There was great agony because of the lack of spirituality and consecration; because of pride, boastfulness and lip-service, lack of faith and trust. I would not write

this but that Jesus died for us, and would that we might all grieve Him less and glorify Him more.

May our interest in each other grow and our prayers for each other increase until that perfect day when the Lord shall say, "It is enough, the hour is come."

Dahanu, India, Oct. 13, 1908.



*"The old home church
Hidden in by maple trees."*

WHO GIVES HIS GOLD

Nora E. Berkebile

It was missionary day in the old home church,

Hidden in by maple trees;
And the common folk of the countryside
Had gathered there from far and wide,
To hear the preacher talk that day
Of peoples and countries far away
Beyond the great deep seas.

The stranger came and he preached to them,

Of things so near his heart;
To grandparents old with silvered hair,
To groups of children and maidens fair,
To mothers and fathers and youths so bright,

Who are ever ready to do the right
And keep from sin apart.

He talked of giving,—of giving our best,
Of giving with our might;
Be that gift your copper or silver or gold,

For winning sheep to the Master's fold
In country, town or heathen lands,
Wheresoever the Lord demands
That we battle for the right.

The people listened with mind intent
On what the preacher said;
"The copper," he told them, "is the money you give
That those who go may work and live;
And this is easy to give for Him
For winning souls from the paths of sin
Where many are lying dead."

And then he said, as they listened long,
For what the next would be:
"Your silver you give is the service you lend,
As your lives and all for Him you spend,
To tell the story so sweet and old
To those so far from the Master's fold,
That everywhere you see."

And again he said, as he talked the more
About the things we give:
"The gold—your gold is your children
given—
Your dear little ones from your sore hearts
riven—
They are the ones the Lord demands,
As your gold to send to heathen lands,
That those poor souls may live.

"The poor may give with the rich," he said,
"They all may give their best;
A penniless man has gold to spend,
As he his son or daughter will send,
And also may give his talents and time
For bringing souls to that state sublime
Where they may be at rest."

One father listened and thus he thought
Of what he had to give:
"I have given copper and of silver, too,
And spent my time as best I knew;
But the little ones from my humble fold—
Surely, Lord, they are not my gold
That Thou wouldst bid me give."

The Lord said, "Yes, to a foreign land
Your little ones must go."
"Oh, no, dear Lord, not my gold to take
To give all that my heart 'twill break;
My silver and copper I gladly send,


But my daughter dear I cannot lend—
Oh, please, dear Lord, say 'No.'"
"Oh, yes," said the Lord, "I must have
your gold,
Its service I must not miss."
So the daughter went to a foreign shore,
And her face was seen in the home no more.
She gave to her Master her silver all,
But the father's gift at the Savior's call
Was more, far more, than this.

How often he thinks of the words he heard,
And oft he is wont to say,
"Though my daughter is far my Lord is
near,
He has blessed me much for what cost me
dear,
And when He calls it I more will spend,
For yet I have other gold to send—
He gives, He can take away."

As on the altar, my friends, this day
You every one your offering lay,
You may, perchance, be giving your wealth,
Your service grand, your talents and health,
But none who gives knows the heart's deep
ache
Like mother and father who, for His sake,
Give their son or daughter away.
Vada, Thana District, India.

FISHER FOLK

I. S. Long



Of these interesting people
only a few main character-
istics and customs can be
noted in this brief sketch.
Fisher folk of course live
by the sea and those with
whom we have come in
touch live on the west side
of India, on the shore of the Arabian
Sea.

Their trade would seem to be a
healthy one, and were it not for their
dreadful drink habit and consequently
their oft lack of food and desire for
food, they would evidently be a strong
class. Even as conditions are they are
easily among the strongest children of
the soil.

As to industry and hard work I have
seen no others who equal them. They
are real *laborers*; when they cannot fish,
it not being fishing season, they are

either making new homemade nets, re-
pairing their fishing smacks, or trans-
porting cargoes hither and thither.

Comparatively speaking they make
lots of money; and while they live in
small houses or huts they might, if they
did not drink up their money, live in
real decency, calling forth the envy of
their higher caste neighbors.

When visitors call they at once set be-
fore them tobacco and cigarette leaves
and all begin smoking together. Men
and women smoke. If visitors are to
tarry for a day or so liquor is ordered;
if they are leaving after a short visit the
host bids them adieu by going with them
to the liquor shop and treating them. It
would be open dishonor to do otherwise.

As a people they belong to the back-
ward classes. Before our mission
opened several schools among them it
was a rare thing to find even one who



I. S. Long's Tent, Horse and Tonga. Two Catechists in Tonga.

could read. Now the parents shake their heads in wonder at the wisdom of some of their boys; at least a few are really grateful for what we are trying to do among them.

The fishers are very superstitious; no class in India more so, perhaps. The boys wear ragged clothes to school, if any at all, and girls rarely, if ever, learn; for (in either case) some woman becoming a witch or demon-possessed would cause the well-dressed boy and the smart girl to fall sick and die.

In case of any sort of sickness, or misfortune, or if for *once even* fish do not properly run into the nets somebody is demon-possessed and a dhooner is called. Before coming, the dhooner finds out all about matters. Then while dhooning he surprises the crowd by what he knows, what the demon shows him about the case in hand. If the demon comes out of the possessed one and enters into the dhooner he becomes frantic in action, raving like a mad man and shaking his whole body and head till one wonders that he doesn't fall senseless or dead. If this doesn't happen, as I saw on one occasion, the dhooner is tame, and says "He, the evil spirit, will not come," and so the afflicted people are continually harassed by the tormenting spirit.

The length of time required for dhooning—that is, for casting out the

demon—depends on the wealth of the family; for the more wealthy, the more liquor that is set before the dhooner. The dhooner usually gets eight cents per night for his hard work. But regardless of money, it requires a short time for poor people, while the rich, who furnish lots of liquor, have the dhooner the greater part of the night. The men and the dhooners themselves know (?) this is a vain custom, they say, but the women *will* have it.

Over there is a home in which a child is old enough to be married. The parents tell some person they would like their child married into such and such a family. The second family hears of this, and they meet and drink liquor over the subject. Later great quantities of liquor is drunk and the children are betrothed by an unbreakable tie. The Brahman is asked to appoint an auspicious day for the wedding. This he does by looking into the almanac to see the signs. Five days prior to the wedding the entire bodies of the young couple are smeared with yellow powder, which is allowed to remain; and the day before the wedding the boy's parents adorn the bride-to-be with all the jewelry they can afford. The Brahman minister who performs the ceremony is well paid among the fishers. On the wedding occasion liquor is drunk like water and all dance for joy. Unlike the

usual Hindu custom, the girl goes at once to live with her husband's parents. Children of the rich marry at eight or ten years of age, while the poor who take whom they can get have to wait longer.

The fishers are very religious in a way, many of them making (hiring) gurus, or religious instructors. The guru comes into town and states his terms about as follows: (About) forty cents, a cocoanut, a loin cloth or sheet, five pounds respectively of rice and wheat, butter and sugar, etc. Whoever places at his feet the above or the equivalent may become his disciple. The guru sprinkles water on the gifts, to sanctify them; then asks something like this: Will you hear and obey me only, never joining another religion or following another guru? After an affirmative answer the guru binds a string of beads costing a half cent around the neck of the disciple, giving to him a little food called "prasad." Those who become disciples then sing joyously, after which each in turn washes the guru's feet, and with little spoons drink the water left in the basin. The disciples prostrate on the ground kiss the guru's feet. The guru in turn sprinkles water on their heads in token of his blessing, and dismisses them. The wives

in token of their love for their husbands and of their resolutions to be faithful to them then kiss their husbands' big toes. In this way the whole family has a guru.

The guru is carried from one village to another, on a bed or chair; and once in a village he sits in one home and the people come to him, humbly salaaming and kissing his foot. I have known a guru to collect in two weeks' time as much as \$80 from the credulous fishers.

The fisher folk are idolators of a very simple sort. After rising and bathing they join hands, facing the sun and say, "Ram, Ram,"—"Protect us and make us happy and successful," or something like that. Some think the sun is a god, while others believe God is sitting upright between them and the sun. Before the fishing season or the time for going out on ships for hauling cargo they kill a goat and sprinkle the blood on the water to appease the sea. The men, only, get the meat to eat, of such goats, the women being "out of it." Likewise the demon possessing some person often tells the dhooener he wants a goat offered to Mata or Hanaman. The usual offerings to the gods are cocoanuts, oil, and flowers in garlands.

Our fishers say, "We are fishers by



The House Ojal in Which We Lived at Different Times When I. S. Long and Wife Toured.



The Afternoon Was Spent in Dividing the Fish. Average Length, Two Feet.

trade only, not by caste." Hence it follows that fisher devotees sometimes do not catch fish, for they believe along with their gurus that it is sin to take life and eat meat. I know one devotee who for two years cooked his own food, not allowing even his wife to do it for him, for she was not holy like himself.

Since, however, he has been converted to his wife's cooking.

The fishers go fifteen or twenty or even thirty miles away to fish, and return next night. Each village has its boundaries well defined in the "great waters" and they dare not enter another's "field." I went along one trip



Good Types of Fishermen.

to see them haul in the fish, but became so seasick that I saw none of it. But even in the nearby waters with seine-like nets they catch fish in piles. Nor are they afraid of drowning, for they swim like ducks.

Just before death the sick person is taken off the bed and laid on the floor, it being dishonorable to die on a bed. As soon as death takes place the body is washed and wrapped in new cloth and carried out to the burning or burial ground. Burning is general. Only pregnant women and the rare devotee among the fisher folk are buried. All ornaments are removed at the burning ground. When a pregnant woman dies a chula (stove arrangement), cooking vessels, a bed, cradle for children, a piece of earth from the house, etc., are placed within or near the grave. This is done with the hope of preventing the woman's spirit from turning into a tormenting witch. The women never go to the burying ground or place of burning. The men with clanging cymbals follow the pall bearers who go crying, 'Rama, Rama.' The husband or brother takes the bones and ashes left

after burning and, diving, buries them under the mud in the bottom of the river. After this the men assemble and drink liquor together, while the women, each bringing her own food, meet and feast together.

Such are the fisher for whom we have labored so much. As yet none have given their hearts to Jesus. Still we shall hope on and labor on, knowing that our labors shall not be in vain in the Lord. If won to Jesus they would become an independent community, able to finance their own church affairs. One of the things we often tell them is that they have forsaken the religion of their fathers, for the very first disciples of Jesus, the great Guru, were fishers.

These, these we long to see saved, saved from drink, from the money lender, from the heathen guru, and from all sin. Like the fishers of old who followed Jesus only to become real "fishers of men" we earnestly long that these, too, may become His dutiful children and like them, too, write their names not in the sand but imperishably in the Lamb's Book of Life.

THE CHRISTIAN AND HIS NEIGHBOR

Nora Lichty



INDIAN Christian communities can be divided into two classes. The one class is made up of those who have had the teaching and influence of a Christian home and school, and the other class of those who have been reared in ignorance and idolatry and have lately come into Christianity. The

latter class has the greater number of people, and they are the ones with whom we have most dealings.

When a man becomes a Christian he puts aside his old associates and caste fellows and mingles with those of other castes who have become Christians; but the old habits, superstitions and customs cling to him so closely that it means a hard struggle for him to free himself. Probably it would be easier for him if he did not see those of his old caste fellows, and they were not continually nagging at him to give up Christianity,

but they are his neighbors, his friends and his relatives, and among them he must live. If he should go somewhere else it might be easier for him, but that is not always the wisest thing to do, for there he is likely to meet the same temptation. He usually keeps his old trade, but often changes because it is better for him to do so. It sometimes happens that his neighbor will not patronize him, so he is compelled to change, that he may make a living for his family.

A farmer is more independent and can remain one if he so wishes and make a good living, but it is better for the Christian farmer if he has some Christian neighbors, for it is not always the easiest for a Christian and his neighbor to work together. When a man hires laborers he gives them part pay in liquor and tobacco. The Christian cannot do this, so must pay more money. The neighbor does not know anything about Sunday, but works every day. It is hard for the Christian to see that he does not lose by giving one day out of seven to the Lord, but some have proved that it pays to do so.

When a Christian visits at his neighbors' or heathen relatives he cannot partake of the drink and tobacco offered.

At the wedding, funeral and holiday times he cannot take part in the ceremonies, for he does not do as they do. The Christian religion does not have as many great feast days, fair days, and so on as the Hindoo religion does, and when all the neighbors go to these places and have what they call a good time, the temptation is doubly hard for the man who has changed his religion.

Children of heathens are married while they are yet children, but the Christians' children are allowed to become grown before marrying. The children of Christians and their parents are continually reminded of these things, for the weddings and the engagements are talked of at visiting time, at working time, and at the well when drawing water.

Take any man of these neighbors, as we call them, and you will find that he is in debt. They all are in debt. They can and do spend a lot of money, and if they do not have it they borrow it, thus making debts for their sons and their sons' sons to pay. We teach the Christians not to make debts, but it is hard for him not to. All of these things that I have mentioned mean a hard battle for the Christian until he has overcome



Christian Family at Dinner.

them, and some do not overcome but give in.

When you can realize, my dear reader, what it means to a man of this country to come into a religion that seemingly is contrary to anything he has ever seen or has been taught, then do you wonder that sometimes he falls in the battle? He sees his neighbors spend money, have feasts, marry their children, have a lot of associates and then the great temptation comes. He cannot but feel that he has lost a great deal and he must decide to what he wants to cling, and there is where some go back, while others fight the battle through and win.

You ask how the surroundings of a

Christian might be bettered so that he might have an opportunity of becoming strong without associating with his old neighbors altogether. There is only one way, as we see it, and that is, have him live where he has Christian neighbors, and that means a Christian community. When God wanted to prepare unto Himself a people He called them out of their own land into another. I honestly believe that we cannot have a strong Christian church among the most of these people until they are taken out of their old surroundings and given environments that will help them to grow into strong men and women for the Lord.

Umalla, India, Oct. 22, 1908.

BULSAR ORPHANAGES— EDUCATIONAL

J. M. Blough



Eleven years ago the Bulsar Orphanage was opened with a few children. Eight years ago was the great famine and many more children came into the care of our missionaries. The brethren and sisters in America

were touched with the appeals for help for the poor starving people of India, and especially for the helpless children, and so contributed freely for this purpose, and were glad that our missionaries are in India ready and anxious to distribute the funds carefully and prudently. Perhaps no one then stopped to think just what we were getting into or what would be the proper course to pursue later on. Well, your missionaries have done and are doing for the orphan children just what other missions are doing all over India and what seems the only Christian thing to do, and that is, to care for the children till they can care for themselves and in the meantime to edu-

cate them and Christianize them that they may be a glory to their Heavenly Father Whom they have just learned to know.

Following out the above purpose has incurred a greater expense than perhaps we had hoped for, and yet even now we as missions do not feel justified in withdrawing our support as *The Christian Herald* has done. Missions are here for permanent work and they recognize in the orphanage work a grand opportunity for promoting God's kingdom. May Providence not have directed that it should be so? Yes, orphanage work is expensive, but it surely pays. Many earnest Christian workers in India today were educated in orphanages. Children can be trained, you know, where the same efforts on older people fail. After the famine we might have refused to support the children and returned them to their heathen communities, but it would have been unwise in most cases and often very cruel, and as a mission



Making the Gujarati Sunday-school Quarterly.
J. M. Blough, Editor.

we would have practically nothing to show for the help given during the famine.

We still have 190 children to support and every month spend about \$330, covering all expenses. This is more per capita than it used to be for three reasons: (1) Better and higher education; (2) higher prices for foodstuffs; (3) fewer children, and especially fewer small children. Of the total expense about 20 per cent is for education. Two days ago our youngest boy was promoted to the first standard, i. e., out of the primer; and only two girls are left who are too young to go to school. From this you can plan a little as to how long we may need to keep this work going yet. Of course the number will be smaller right along. The other day I asked a missionary of another mission about orphanage work, and the reply was that we expect to have an orphanage always, and I feel that we may need it, too. You are finding it advantageous to have orphanages in America; how much more here, famine or no famine? But more of this some other time.

With us the school examinations come in October or November. For this year they are past already except in the high school. Last week we had the government inspector with us four days and he was well pleased with both schools, i. e., boys' and girls'. We had on the whole a good teaching force—ten teachers in all. About 55 per cent passed in all

branches and about 25 per cent more well enough to be promoted. Now there is vacation for a short time. In our two schools we teach up to the sixth standard. For the seventh we send the boys to the town school to a better qualified teacher. This year four had gone and all passed in the vernacular final examination, which is given in Surat by the deputy educational inspector. Now they are considered qualified to teach but not "trained." Three of our other boys studied ahead on their own time and also went to Surat, but failed; will go again next year. I send a picture of the seven together.

In this country we have no normal schools for the training of teachers as you have, but there are two colleges in Ahmedabad for this purpose, one for men and one for women, and both are in Gujarati. Our present headmaster, a Hindu, was trained there, and our headmistress, a Christian, was trained at a similar college at Rajkot. As yet none of our own children have been in any of these colleges, and so none have any *training* as teachers, simply *learning* as pupils. These colleges are entered by passing an examination. This will be Nov. 2. To this examination we hope to send three boys and seven girls. How many will pass and be admitted remains to be seen. Girls are admitted at a lower standard than boys, so that is why we can send more girls. We are very anxious to have some trained teachers of our own.

Four of our boys are in the high school. This is in English and is expensive when compared with vernacular education. And the English they learn is not such as we desire, so we do not send many. The course is long and hard and it takes a good student to keep up creditably. In our stage of the work we have not very much need for English, but will have later on. English is being spoken by a larger percentage of the Indian population every year, and the Christian community with its in-

creased advantages should not fall behind.

Our aim is to give those children who can learn and want to learn a chance to a fair education which will enable them to defend the Christian religion and be useful as workers in evangelizing India, as well as giving them the advantages of a respectable living and an appreciation of the best in life. Many drop out along the way and turn to manual labor, and for these we are glad, too, for the Christian community needs such always. The few can go farther up and should have the chance. Already nearly twenty are engaged as workers, and we hope to have a few ready each year to

enter the work of the Lord fully. Hence we cannot stop now, but must keep on in our good work until the last ones are grown up and educated and prepared for service. Brethren and sisters, I trust no one is getting impatient with this orphanage work because it lasts so long, but I beseech you to stand by it and support it, resting assured that it is a most fruitful and encouraging phase of mission work. It is an arduous work for us, but we look to the fruit and take courage and pray that you will not forsake us but hold us up in prayer and sustain the Mission Board in supporting your India orphanage. Amen.

A YEAR WITH THE GIRLS

Mary Quinter

"There was an old woman who lived in a shoe,
She had so many children she did not know what to do,
So she gave them their broth without any bread,
And spanked them all soundly and sent them to bed."



SURELY one would wonder what she would do if she suddenly found herself the mother of eighty-seven girls. Coming from Bombay after watching the good ship Lombardia carry away our Missy Mama, that is where I found myself. What did

I do? Listen, and I will tell you some of the year's story. I can not tell it all, nor would you want to hear it all. Yes, I have spanked them, and I have on occasion sent them supperless to bed, and many times have there been when I did not know what to do, so the old legend is true in my case, too.

Those who have heard Sister Eliza Miller tell of her life and work here in the orphanage know much more than I

can tell you, I am sure, of what it means to live and work with these boys and girls. But there are some who may not have heard and those who know need not listen.

One of the most interesting occasions on the girls' side is the time of a girl's engagement, and as our girls are growing up weddings and engagements are not uncommon happenings. Soon after I became Missy Mama to the girls, one of the older boys came to me and asked me to choose a wife for him. "But, mama," he said, "I do not want a girl who has broken an engagement with another boy." He also stipulated that he wanted to see the girl before the engagement was finally made. One of the girls was called, and according to their usual fashion she absolutely refused to say a word to him. But when he saw

her he was satisfied, and he said, "If she will say 'Yes' it will be very good." But she would not say "Yes," and insisted on saying "No," very decidedly. Later, another girl said "Yes," and then he was happy, and like the fairy stories of our childhood days, they have been very happy ever since. Sometimes a girl takes a notion she would like to have her engagement broken. Usually she has heard in one way or another that the boy has said something about her and she is provoked, so she comes and asks, or oftener she writes a letter and begs to have her engagement broken, to have her name canceled in the big black book where the record of all such important events is kept. We do not often listen to such requests, and you may think we are hard-hearted, but we know from experience that she will soon forgive him and be just as anxious to have her name rewritten as she now is to have it canceled. This has happened several times during the year, and in every case but one, it has been but a few weeks after the first request till the most pleading letters came asking to have the engagement stand. The girls know, as has been said, that the boys do not want girls whose engagements have been broken and we know that the girls are not as much in earnest as they seem to be when they ask to have them broken. Recently one of the girls pretended to be very angry when we would not cancel her engagement, and promptly proceeded to run away. She was brought back and when the boy to whom she is engaged asked to talk to her and she was called in, she was glad to renew her promise, and now there is not a happier girl on the compound than she is.

The boy who attends to the flowers in the compound and who has been very faithful—perhaps for a purpose—recently decided that he was tired of cooking kichurdy and making bread, and that it would be a great deal pleasanter to have a wife to do it for him. So he came to the sahib and asked for a wife. When asked to choose a girl, he said,

"I do not know the girls, I want you to choose one for me." The sahib was busy and two or three days passed and no girl was chosen for Ukerdio. But he had had his eyes and ears open in the meantime, as you will see. He came in one afternoon and told the sahib this story: "I was out in the compound watering the plants this morning and one of the girls came up to the well. One of the girls over by the cook house called out to another girl, and the girl on the well answered her and so I knew her name. I was not far away and I turned around and looked at her. Then I came in and asked one of the boys about that girl. Now she is the girl I want. Please ask her whether she will say 'Yes' to me." She was one of two or three whom we had thought of suggesting to him. She has since said "Yes" very gladly and so he is happy. It is always much better when they choose for themselves.

The windows in the girls' sleeping rooms have iron bars in them but no shutters, and many times at bedtime the girls have begged me to intercede with the sahib so that they may have shutters put on to shut the windows tight. Why do you suppose they are afraid? We are not near enough the jungle to be afraid of tigers or any other dangerous animals, besides the bar would keep out all such things. But they are afraid of evil spirits. One of the girls said, "An evil spirit will come and carry me off and when Miss Eliza comes back, she will say, 'Where is my Sunder?' and then what will you say?" Another one said, "I am not going to sleep with my head next the window any more, for I am afraid the evil spirit will catch me." When I told them that if they would show me one of the evil spirits they fear so much, I would give them money, they said, "But, mama, you are white, and as soon as the evil spirit sees you it will run away. It is not afraid of us because we are black."

When they play among themselves they often imitate the sahibs and it is



Seventeen Women and Nine Men Cutting Grass with Sickles in the Mission Compound Behind Bungalow at Bulsar, Oct. 8, 1908, at 6 and 6½ Cents Per Day.

interesting to be an unsuspected listener to the conversation at such times. We get a glimpse of ourselves as others see us. They never tire of hearing of America which to them is a most wonderful land, and in their play they reproduce these stories with their own variations. But do you know, friends, the thing we are sorriest to have them know? One of them said to me the other day, "I used to think that everybody in America was good, and that if we could live there it would be easy to be good. But Miss Eliza told me that I was very much mistaken, and that there are many people in America who are not good."

Our boys' and girls' orphanages are nearer to each other than we wish they were considering the customs of the country, and on this account more care and more watching are made necessary. The girls like to stand on the end of my veranda and look across and also talk across to the boys, who also like to stand on the steps at the end of their building for the same purpose. They do this when I go to the bungalow and they think Missy Mama will not know. There is a hedge back of the girls' building and beyond it a grove of babul trees which is very tempting to the girls and boys—too tempting for some of them. Maybe some of you who have been or are students in some of the normal schools or colleges know something about such things, too. There is a sadder ending to the story here oftentimes than there is there, when such pranks

end only in the happy marriage of some of the college boys and girls. Some of our girls have had to spend some months in Pandita's Rescue Home at Khedgaon, as a consequence of some of these conditions which present stronger temptations than our children are able to resist, having had so many generations of impurity behind them.

Of the daily work, the tasks that have filled up the days—of these I have not spoken. The girls do all the cooking in the orphanage, both for themselves and for the boys, and the overseeing of this fills up many hours of each day. Giving out grain for cooking, grain for grinding, flour for bread, giving out the food after it is cooked has taken time and energy that one might wish to have for other work so badly needed. For some months one of our Christian widows has been a valuable help in this part of the work. She herself was an orphanage girl when we came to India, and so it is not many years since she left the orphanage, and for this reason the work is perhaps a little more difficult for her and she must be helped more than she would otherwise need. As fast as we can we want to put this part of the work—looking after their physical needs—in the hands of our native helpers so that we may have our time for doing the teaching which they so much need. There are many temptations to the girls in this part of the work and they yield to them too often, and their breads, and chilis, and the grain and flour and vegetables find their way into

some corner of the girls' boxes instead of to the place where they properly belong.

And so you can see a little of the need of our girls for teaching and training. They must be taught, and they must be advised; they must be punished when it is necessary, they must be told sixteen times to do somethings because, as Charles Wesley's mother said, "Fifteen times is not enough." They are growing up, however, and they are trying to be good, and perhaps they are succeeding as well as they can even though it does take a lot of patience sometimes—oftentimes more than we possess. Do you think it takes too long? And do you wonder why we can not put them out into the homes of our Christian communities? Could you be with us and see these homes and the conditions surrounding them you would not wonder and you would not ask. Our boys and girls must be sheltered till they can make homes of their own. And in this waiting time we must do all we can to make true men and women out of them. As long as they need our care and our shelter, our training and our love, so long

do we need your dollars, your sympathy and your prayers. If, perchance, spite of all our efforts some of them go wrong, there are always more who are trying to be good. The other evening after having one of the girls with me for a talk, trying to help her to overcome her greatest fault, of quick speaking, with tears in her eyes, and a sob in her voice, she said, "Mama, I do want to be good, and I do try, but the girls make me angry and then I say the mean things." However discouraging some days may be, to feel that in one heart you have helped to create an honest desire to be better—this pays for all the rest. Our work is worth while and it *pays* in the coin of the King's realm whose value can not be measured by earthly standards. Let us pray that as long as they need our care and our help, our sympathy and our love—which will be as long as they live—that we may be patiently loving, and lovingly patient with their efforts, knowing that these little ones as well as we were in the throes of our Savior when His blood was shed on Calvary to redeem us all.

Bulsar, India, Oct. 30, 1908.

INDIA SUNDAY-SCHOOL UNION

J. B. Emmert



The first Sunday school in India was established in Serampur, Bengal, in the year 1803 by Cary. Since that day missionaries have found the Sunday school an important factor in their work.

In the year 1876 representatives from eight different missionary organizations met in Allahabad and formed the organization known as the India Sunday-School Union.

In the words of the present general secretary of the union the objects of the union are: "(1) To emphasize the spiritual character of Sunday-school teach-

ing. (2) To consolidate and extend Sunday-school work. (3) To educate teachers in the best principles and methods of Bible study and teaching. (4) To produce and foster the growth of English and vernacular literature suitable for teachers and scholars. (5) To encourage special services among young people. (6) To focus the attention of the Christian church upon the child as her most valuable asset. (7) To unite, for mutual help, all Sunday schools conducted by Protestant missions in southern Asia."

The union has steadily grown in size and in influence. There are at present



Examining Papers of the Middle Department of the All-India Sunday-school Examination.

Lellu Jalleem.

I. S. Long.

J. M. Blough.

twenty-one different auxiliaries which coöperate with sixty out of the seventy missionary societies in India, and work in harmony with the general rules of the union. The auxiliaries are separate organizations. They conduct their own business affairs and direct the details of the work in their own territories.

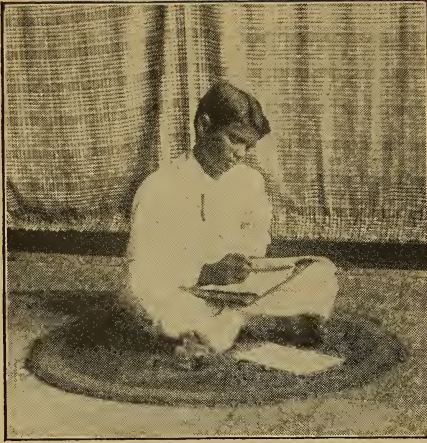
Statistics at hand show the membership of the Sunday schools of India to be about 345,000. Making allowance for the unregistered schools we can safely say that the membership reaches 500,000. The increase has been 240 per cent in ten years. About 20,000 new members are added annually. The teaching is done in sixty Indian languages and by some 20,000 voluntary workers.

The union does not seek to control the work of the various Sunday schools. Its policy is rather one of help and suggestion. The following are some of the ways in which it carries on its work: It supplies expositors and others with tentative copies of the International Sunday-school Lesson Syllabus in advance for criticism, and publishes it in its final form for the use of the various auxiliaries. It encourages Bible reading

by means of the International Bible-Reading Association readings. These readings are published in about sixteen different languages. Expositions for teachers and pupils are produced in twenty languages and in fifty editions by denominational and I. S. S. U. enterprise. A monthly magazine called the India Sunday-School Journal is devoted to the interests of the work and keeps its readers well posted in all lines of Sunday-school endeavor. It also conducts a well-prepared course in teacher-training. A systematic effort is made to gather full statistics of the India Sunday-school work. But special attention is due the yearly

All-India Sunday-School Examination for Teachers and Scholars.

It is a voluntary examination held in July of each year. The subject is the International Lessons of the previous six months. There are two general divisions—oral and written. These are subdivided; the oral into adult and primary, and the written into teachers' senior, middle, and junior departments. It is conducted in twenty languages. The union officers provide the list of questions. These are then translated by offi-



Daud Prema, Who Won Medals in 1906 and 1908. All-India Sunday-school Examination.

cers of the various auxiliaries into the languages of their respective districts. These are then mailed so that they reach the local schools the day before examination day. Three consecutive hours are allowed for the work and all candidates must be under close supervision.

The local supervisors hear and grade the oral answers. The grades are then sent to the central office from which certificates are procured for those who pass. A special examiner is appointed for each of the four written departments in each of the twenty languages. This examiner receives and examines all the papers of his department, and grades them. He also decides which paper is best in every particular and recommends it for the medal which is given to the best paper in each department of each language. Illuminated certificates are awarded to all candidates who pass. Those receiving 75 to 100 marks receive first-class, those receiving 50 to 74 marks, second-class, and those receiving 33 to 49 marks, third-class certificates. No medals are given in the oral division.

As high as sixteen thousand five hundred candidates enter yearly. Since the examinations were begun in 1896 no fewer than one hundred and seventeen thousand candidates have been examined. The most of these, too, were non-Christians. About three-fourths of these

passed and received certificates.

The schools of our own mission have been taking part in these examinations during the past four years. Quite an interest is shown and much study is done in preparation. During the four years six medals have been received by members of our church. This past July about three hundred candidates from our mission entered, a great majority secured certificates, and two won medals.

The examination is an unquestioned good in India. Why would it not be in America? Our Sunday-school work is splendidly organized for it. No new machinery would be needed at all. The central office we have. The state districts and their live secretaries are



Nauja Volgi, Who Won Silver Medal in the Senior Department of the Gujarati Language, 1908.

equipped for their part of the work. The language difficulty would not be met. A medal could be given in each district, instead of in each language as here. The government has even favored it by setting apart the fourth of July as a holiday, a day on which to hold this examination.

THE MISSION'S NEED—PRAYER

C. H. Brubaker



In the constant presence of the enemy as he shows his face in the form of ignorance, superstition, caste, idol-worship, pride, and self-satisfaction, one is *forced* to find refuge and strength at the throne where God has

promised to meet us. Well it is for us and the work that this is so, otherwise there is danger that we put too much dependence in other ways and means. "God's arms are never shortened," but how often do we work, teach, preach and plan for some soul and at last come despairingly to the Lord, casting all the burdens upon Him!

We need patience: we need perseverance; we need prayer. We need patience to endure the haughty taunts of the proud, self-satisfied religionists without and to bear with the weak and oft-failing Christians within. We need perseverance to keep our courage amidst the obstacles and difficulties which confront us when the clouds are black and the days are dark. But we need prayer that patience may have her perfect work, that we may call down heaven's blessings upon these needy souls, that we may break through the difficulties. We need prayer that superstition and ignorance may give way to truth and knowledge. We need prayer that caste may wane and Christ may win. We need prayer that the Holy Spirit bring a mighty conviction of sin on these people. We need prayer that the Holy Spirit may shed abroad the love of God in each Christian's heart, so that the unbelieving might be constrained to seek the Lord as their Savior.

It is not sufficient that your missionaries be a praying people. We need prayer-warriors throughout the army of God's children. If Christians in the

home-land should lift up their voices to the Lord of the harvest in prayer in behalf of missions every morning, the whole earth would be belted with one of the greatest armors of the Christian warfare. Then would not more Jerichowalls fall down? Your interest in us and the work abroad does not stop when you have raised the allotted sum for our support. If it does, it is a cold, formal financial interest, void of that vitality and missionary fervor that is every Christian giver's privilege to enjoy.

Oh, that every Christian might realize how important a factor he is in the evangelization of the world! God *does* work thru instruments. He especially works thru earnest and praying hearts. "Spiritual unity, enthusiasm and determination at home spell *victory* abroad!" We want victory. So do you. You can help us on to victory by your prayers. It will take time and vitality on your part. It will take spiritual life. Some one has aptly said, "The cause of foreign missions goes down to the roots of the spiritual life, and we need look for no abundance of fruit until that life is enriched." What is your spiritual temperature? We need to be spiritually energized. We need a new vision of our Master's love for souls. When Henry Martyn lay burning with fever at his post in Persia on receiving a letter asking how the missionary interest of the church at home could be increased, the dying saint replied: "Tell them to live more with Christ; to catch more of His spirit; for the spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."

Yes, beloved, we need your prayers. You can be a greater help in this respect than you realize. If your missionaries do not give you such definite information

as to enable you to pray intelligently and definitely for the work, write them and ask them to do so at once. We must co-operate. It is God's work and we are all fellow-workers together with God. So it behooves us as His children not only to be familiar with God's Word but His work as well. There are phases of the work here that you ought to be as familiar with as we so as to pray with a purpose definite and clear.

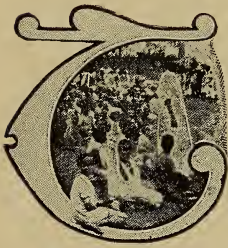
More than the need of men, and more than the need of money at the present time is the need of intercessory prayer.

There may be a dearth of men, there may be a dearth of money, but without a doubt there is a dearth of real intercessory missionaries. You say, and you say truly, "We can't all go to the foreign field." And yet you would like to help us in the work here. You can do it, brother and sister. Thank God, some of you are doing it now. But we hope and pray that many more may join until our beloved fraternity may be mighty in prayer to the pulling down of strongholds to the glory of Christ the Captain of Hosts.

Dahanu, India.

MUSIC IN INDIA

Sadie J. Miller



THE beginning of development of music in India is very remote. It is said to have been as early as B. C. 1500, when the Vedic hymns were formed. It

was in India that the art of making vibrations on a string by means of a bow was discovered. The violin had its origin in India.

Alice Chapin says: "The sonorous, tumbling music of the Gangews, the white flame-tipped wonder of the Himalayas, the dense wet-green of the jungle in the spring, the echo of the temple bell across the sentient stillness of the morn,—these things come to us at the very name of India. Strange to think that our violin sprang into life along those everlasting hills and infinite mysteries, tuning its heart to a song beyond our understanding."

Even in modern India do the jungle people make their own stringed instruments. A large gourd is placed at one end of a bamboo stick; this for reinforcing the resonance, and two wires finish the instrument to suit them. This with

the bells, tambourines, drums and sticks, makes sufficient noise to draw a crowd anywhere.

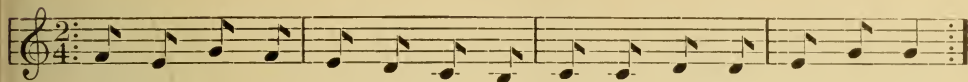
The Hindoo scale does not exactly correspond to our own. Harmony they never conceived; well-sounding chords are impossible in their scales. All their music seems to be monodic—one-voiced. Matthews says some of their scales have twenty-four divisions in an octave.

No wonder they can make sounds in their hymns which at first seem so decidedly offensive to our ears. The longer and more one hears them the more do they become attached to them, however. There is much sweetness about their music. Our own becomes inferior when we are a minority among them.

They can set any number of hymns to the same music. The more words jammed into one strain, the more they tumble over each other in being expressed, the more does it succeed in charming. If too many words come the strain can be prolonged and lengthened.

There is something very fascinating about their music. While they know nothing of playing or singing to certain counts or beats, yet they naturally, or some way, seem to have it after all. Ex-

No. 1.



1. Broth - ers, sis - ters, come and join, to Sound the gos - pel word to - day.
2. We ac - cept the great sal - va - tion, And the heav'n - ly crown will win.
3. Ev - er - last - ing joy—who seeks it— His re - ward he will not lose.



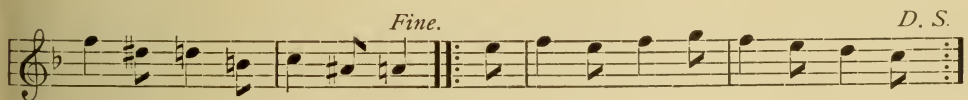
1. Out of dark - ness bring them quick - ly, That the light of God they see.
2. Cast a - way all earth - ly cares and Show the hap - py com - ing day.
3. He will o - ver all temp - ta - tion Have the vic - t'ry, if he choose.

No. 2.



1. Come, reign with-in our hearts, Lord Je-sus, Dai - ly we love to sing Thy prais-es.
2. We'll ne'er for-get Thy love to us-ward, Hap - py in-spir - it we trav-el homeward.
3. None else has shown the world such fa-vor,— Dy-ing, He saved mankind from dan - ger.
4. Hath for the sin - ner made a - tone-ment,—E - ven me He hath re - deem - ed.

No. 3.



pression? you ask; not the book sort, but that which is natural to all and perfect in every way.

Yes, he has a well-trained ear. Only last week an old man sat by the drum which was being manipulated by one of the younger generation. The cords along the side of the drum had a small block plugged under them. The block to one of the cords was missing and no one knew where to find it, so he just

kept playing on it with the block out. The old man persisted in saying, "Do get a block under there," but no one heeded. Finally he grabbed the drum and put a slab under the offending cord, which caused no little laughter, but the drum at once pleased his ear. Said he, "Why, the very sound of it made me angry, but now it is all right."

Notice the three little songs. Number 1 we use much at our services. There

are more verses to it but translating into English does not make it sound natural. I have set a time to it, which comes as near the way it is sung as I am able to make it. Notice both strains are repeated in singing. The first one is repeated the third time at the close of each verse, thus making the first line its chorus.

Number 2 we use when in village

work. The tune is the kind that takes and charms. Some such songs have as high as twenty-five and thirty verses. I have heard them use the same tune and sing for hours with it.

I have no words for number 3. The hymn, "I've reached the land of corn and wine," goes real well with it. Try to sing it that way. Voice-students will find it a splendid exercise.

WHAT THE CHURCH EXPECTS OF A MISSIONARY

S. N. McCann



IN this country she expects him to be a man of God, always standing for the Word, especially for the distinctive doctrines of the Church of the Brethren. Anything in a missionary that savors of compromise on any of the distinctive doctrines

works against the cause of missions. The church is more concerned about the quality of teaching done than about the amount of teaching. She looks more to the quality of the converts made than to the number of converts. If the church can be sure of the standard being Gospel she will stand by the work. Nothing will so surely destroy the work as a feeling of distrust of the missionaries on the great doctrines of the church.

The church expects our missionaries to be busy in their work, diligent in service. Anything that looks like a waste of time works against the cause.

The church expects of the missionaries care, as to how their money is spent. Any needless or careless expenditure of money would be a betrayal of

the trust imposed upon us as missionaries.

The church expects to hear from her missionaries frequently through our papers. Almost every member watches anxiously for any news from our foreign work. Many have said to me, "The first thing I read in getting the papers is the news from India." "I read everything from India." "When there is nothing in the paper from India I feel disappointed." "I like to know the dark as well as the bright side of missions." "Why don't you write more about the work?" and many such like expressions you hear from the brethren in the various churches.

The church expects fair and full reports of the work in the field. The church expects a missionary to take care of his health. Needless exposure would be condemned by the church. Almost all seem to be interested in knowing that the missionaries can get proper food and enough of it. The church expects her missionaries to have good food and good homes. She expects them to live in such a way that they can render the very best service possible for the Master, and for as many years as possible.

The church expects our missionaries

to be living just a little closer to God, than any one who is not a missionary. She is looking up to them as being a little above the average. She feels that they are her very best and most spiritual members.

May we at home and we who are

in the field be one in the Lord. May we all allow the Lord to use us in such a way that His name may be glorified and His cause built up. May we so live that the Holy Ghost may dwell in our bodies, the Son be with us always, and the Father abide with us to the end.

VALUE OF A FURLOUGH TO A MISSIONARY

Eliza B. Miller



FOR what reasons should the missionary have a furlough? is a question often asked and frequently misunderstood. There is so much expense connected

with the journey from the field and back again, and so much valuable time spent in the leave of absence that many think the missionary is on a pleasure trip, having too good a time. But, on the other hand, all those acquainted with the law of service know that there comes the time in every worker's life when rest from labor is essential to future successful work. Gladly would the missionary stay by his work 365 days of every year through a lifetime, but like One of old he knows the importance of the "mountain," the "sea," the "wilderness" to recruit for future conflict.

The primary object of the furlough is not simply to revisit native land with home and friends, but it is to seek that restoration of body, mind and spirit that again will fit and qualify for the following period of service. Living in the torrid zone for a period of years the vitality of the "white man" is drained by the peculiarities of the climate, by malaria and by annoying pests ever with him. There is a constant strain on the phys-

ical. Teaching, preaching—always giving out draws from the mind and heart wells so deeply that after awhile you feel so empty; for in a heathen atmosphere and in physical, mental and spiritual exile from the source of supply it is so hard to keep filled up. To return to the temperate climate and receive its freshness, to be in the world of education and culture, mingling with men and women of superior power, to relive in the atmosphere of a Christian country, gives to the physical again its old-time strength and vigor; to the mind again its freshness and activity; to the spirit again its fervor and comfort. Oh, what a change comes to the tired, worn-out missionary after being under these favorable conditions for a few months!

While this renewal of the missionary is taking place it gives him opportunity to present the work and the needs of the mission field to the home church, pressing always the victory that is sure to come if the workers are faithful and the home church willing to support them and the work, and the great truth of the Master, that "the harvest truly is plenteous but the laborers are few."

Then, too, at a distance from the field of work the missionary has a chance to view the work in a composed mind. Its successes seem more glorious, its aspect more glowing. Sometimes in the noise of the battle the end thereof is drowned

in the noise and discouragement comes; but with the view from afar hope is renewed and an eagerness to be there buoys up the soul.

Last of all and best of all the leave of absence only intensifies the love of the missionary for his work. Absence always makes the heart grow fonder or colder for the friends and work whence you are gone. If the missionary does not have a greater love for the work in his absence than when he left there is some-

thing wrong. The truly missionary soul while absent from his work will all the time have that swelling, heartfelt longing, "Let me go back; I am homesick." Home and friends and native land have no longer binding charms for the one whose heart is knit with the hearts of the people across the sea. Missionary sacrifice and missionary hardship fall into insignificance under the great issue of the missionary campaign—bringing Christ to the heathen.

Naples, Italy, Nov. 19, 1908.

OUR NEED—MEDICAL

A. W. Ross



It is a well-established conclusion that no mission of any extent is completely equipped for the work among the heathen until it has a well organized medical department. Instead of simply being an adjunct it has come to be recognized as one of the most important forms of missionary enterprise. In fact, the work of the medical department often opens the way for the other departmental activities, and many times much of their success depends on it.

In the early years of medical missions the doctor was sent out simply as a servant of the mission, with specific instructions that his work was simply to heal the sick,—that and no more. He was not asked nor expected to do the work of a missionary—that is, preach the Gospel. Times have changed. Now the cry is "consecrated medical missionaries"—men who have at heart the salvation of the soul as much as any other man on the field, and who will use the increased opportunities to this end. One of the missions in making her call, made the qualifications something like this: "First, he must be a Christian, secondly,

a missionary, thirdly and lastly, a doctor—not a mission *doctor*, but a *mission* doctor." One in whose every act Jesus Christ becomes manifest as the Great Physician.

As yet it can hardly be said that our mission has a medical department. True, at nearly every station a considerable number of patients are attended to throughout the year; but naturally our work is more or less superficial and done only because of the pressing need of circumstances and the increased opportunities for good. Without the skilled and competent physician we are hampered and our arms are shortened.

One need only to call to mind the great amount of work that our dear Bro. Yereman had, to see that our need must be great. Doctors there are, that is true; but they are too often incompetent and generally not the friend of the masses. The man of wealth, the man of good caste, can get attention, while the poor are too often turned off with inferior medicine and ill treatment. Because of their inability to cope with difficult cases, both medical and surgical, and because of their prejudice towards the masses the foreign doctor finds a great scope for work, and it is only a short time until

his office is filled with patients and he is soon the most prominent man in the place, his wonderful cures and operations being heralded far and wide.

Dr. Gavin, of the Irish Presbyterian Mission, during our stay in his home, often referred to his experiences with the native doctors during his five years of practice in India. He says that he has been astonished time and time again at the carelessness in their treatment, often resulting in backsets, and their finally calling him to their assistance. To this he emphatically added that it is foolish for a European in most cases to entrust himself to the care of the native physician, unless, as is sometimes the case, he is a tried man whose ability has been tested and he is known to be reliable. This being the case you will see that for your missionaries alone this question of skilled aid in the time of need is no small one. Up to of late the hospitals in Bombay have been quite satisfactory, but now conditions and prices have changed and many who had always gone there are looking about for treatment elsewhere. Mission doctors, because of their sympathy and special care, and because of changed policies in the large hospitals in the city, are more in demand the past year by Europeans than heretofore.

While we were in the home of Dr. Gavin, Bro. Blough brought boys twice and placed them in the hospital there. A few days later Sister Qinter brought another. When Bro. Blough brought his second one he said that he left a half dozen others back needing attention almost as bad as the one he brought, but knowing that the hospital was already filled to overflowing he felt that he could bring only the worst one. A few days later he wrote that Sister Qinter took several of the girls to Surat and placed them in the hospital there. A few days later he wrote that they were having so much sickness they hardly knew what to do. To send them to Dr. Gavin, who at that time could scarcely take care of

the sick of his own mission and of the community, was too much like an imposition, while on the other hand the native doctors in town had increased their charges so that the fees were getting to be a very heavy bill and a drain on orphanage funds. The conditions made us realize as we never did before the greatness of our need. Ourselves in their home under their care, with three of our boys and one of our workers in the wards with a lot of others needing the same attention and care, made us cry out to God that He may yet in good time put it in the heart of some brother doctor to offer himself for the great service of medical missions. Almost daily visits to the wards, together with close insight into the working of the hospital, impressed upon me the magnitude of the work for the skilled and consecrated hand and of the manifold opportunities open to him for good which are not open to any other missionary.

Nowhere else have I seen caste humbled so much as I did there. In one bed was a bunghi—of the despised sweeper caste—the very near approach of whom means defilement, while in the bed to his side not more than five feet away was the proud, haughty Brahmin, now brought low by the hand of sickness. The Brahmin protested. For several days he would not come. The rule of the hospital is "All men equal," and it was adhered to faithfully. The Brahmin got no relief and he came, running the risk of defilement, censure of his caste fellows, and of being polluted by the sahib's religion.

He hears the Gospel every day; hears it preached and sees it lived. At first he listens, thinking that the sahib will give him all the better medicine for doing it. Day by day he sees the doctor administering to him and to others with his own hand where he himself, if it were his to do, would tell some one else with inferior ability to do it and he would stand off and look on. He sees that the poor bunghi, despised by everybody in

India save the foreigner, gets the sahib's attention and love as well as any one else. At first it disgusts him to think that the hand that administers to a bunghi must administer to him a Brahmin. But he has to quietly submit. As the days go on he listens and looks with a greater degree of interest. He sees something which he has never seen before. Though he still abhors defilement, yet he cannot help but admire one who will humble himself to administer to others as the doctor and his assistants do. He hears that it is the love of Jesus that gives them the grace and love to do it. He thinks, he sees. He comes to the conclusion that there must be something after all in the sahib's religion, which he has not heretofore seen, nor can he find it in his own.

He gets well and is discharged. He goes away with a good word on his lips for the work of the hospital. Instead of opposing he now recommends others to go. His heart is softened and he is ready to sit down with the evangelist in his rounds and hear more of that good story which he heard there when on his back. The day may come when he will give his heart to the Lord. It is not too much to hope for. Many times such has been the case.

To those in the church who have the medical qualifications, I plead with you to consider this grave question. The Board has been looking for some one for upwards of three years, but as yet they report no one to fill the place. I doubt not but that there are men well able, both spiritually and otherwise, to take the work, but something is in the way. Is it a debt? Consult with some friend or elder, or advise with the Board. Perhaps some way can be opened for removal of the debt. Yea, I doubt not but

that if the church would know it, some one would rise and say that he would not permit a debt to keep a brother doctor from going to relieve the needy in India. Is it because of some worldly gain that you cannot come to India? Yes, we know that the allurements of the profession are many, but would you let them stand in between you and your duty? Rather "Lay up for yourself treasures in heaven where moth nor rust doth corrupt nor thieves break through and steal." Are you looking for a field of better opportunities for rising in your profession? If so you are mistaken. The foreign field presents the greatest possible advantages for the doctor to rise in his profession. Many diseases which the home physician meets with only occasionally come under the mission doctor's notice frequently. He becomes at once general practitioner and specialist. At home there is every possibility that you will be only one among a thousand, while in India you have hundreds of chances of standing right at the top of the ladder because of increased opportunities and conditions calling forth the very best that is in you.

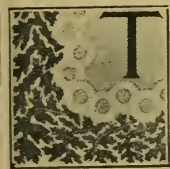
Let every member of the church make this a question of prayer and consideration. It is wonderful sometimes what can be accomplished when everybody gets to thinking, and finally putting the thoughts into action. But it is more wonderful still what greater things are accomplished when we lay our needs before the Lord and beseech Him earnestly to open up the way, to solve these perplexing problems for us.

May we hope that another Annual Meeting may see some one ready for this great and necessary work? May it be so is our prayer and desire.



"FOR WOMEN ONLY"

Mary E. Stover



THE third-class carriage or car near the rear of an Indian train is often called the zenana car. It is built like the others with seats crosswise, so that the rows of occupants sit facing each other. A door is at each end of the space between each pair of seats, a window at each end of the seats themselves, so there are two windows and one door alternating on each side of the car.

In this particular car you will see women and children, for it is labeled on the outside, "For Women Only." If a family travels together, they usually go into one of the other cars, but women alone go into this car, as also we do when we travel alone. I am going from Bulsar to Ankleshwer. The wife of a Mahomedan, wearing a purda, covering her from head to foot with only two holes through which she can peep, is brought to the zenana car and placed in it with her belongings and some of the children. If the husband is thoughtful, he will take some of the children into another car with him, for the wife has her hands full with her purda. If it is hot—and it is nearly always hot in India—just as soon as the train leaves the station she is glad to lay off her purda, which envelops her like a great cloak. But it is only a few minutes until the train comes into another station, when she must hurriedly cover her face again, for fear some man may have opportunity to look into it. To allow this, she has been taught, is not the way of a virtuous woman. So she has no time to look after children, unless it be the youngest ones. She may have a nurse with her to help her,—but no, not usually the woman who travels third-class. If she can afford a

nurse, she will also likely travel second-class.

Here comes a fat, well-jeweled woman, dressed in silk sari. She speaks rather loudly, and while she arranges her numerous bundles and pieces of luggage, everybody turns to look in her direction. Presently she is seated and quiet, taking care to draw her garments away from any one who may be sitting near. She is not likely to have much to say the rest of the journey unless several of her caste be with her. She is a Hindu, high caste, and likely the wife of a merchant, and lives in some noisy bazaar.

At one of the stations several women come to the doors to enter. Several of higher caste shout out, "Not here. Go there." The poor laboring women, each with a little bundle on her head, hurry hither and thither, finally finding places to sit before the train starts again.

At one of the stations we pass, one of our Christian booksellers goes along on the platform calling out "Books to sell." He has portions of Gospels, tracts, etc. "Let us have one in Gujarati to read as we ride along." We have not read more than a few pages until we find the women looking at us curiously. "What! An English woman reading our language!" One little girl comes slipping close up to us on the seat, and begins to read. She has studied to the third book. Very few of the women can read at all. We give her the little book, and she soon has a company of the women about her, and is reading to them.

Now we are at Surat, a big station where nearly all the occupants of the car leave. Others come in, however. Our friend, the merchant's wife, who has seemed not to notice any one in the car, is just passing out the door, stepping

down to the platform, when a Mahomedan gentleman brings his wife to the door to place her in the car. Seeing us he says in good English, "May my wife sit near you?" "Certainly, certainly," as we gladly make room. But his wife, hearing the voices, raises her purda, and seeing us, exclaims, "Oh, take me somewhere else! Sit by an English woman? Oh!" and looks so frightened. At this moment our merchant's proud wife speaks: "You sit down. She's a good woman. She can read and speak our language." So the Mahomedan woman consents, but sits in the far corner of the seat, and looks at us like a shy, frightened child. Until now we had forgotten our basket of roses which we had brought with us, so we begin to distribute some of them. Who does not love flowers?

At the next station two women enter and sit near us. One says, "I have seen your sister." "My sister," I reply, somewhat in surprise. "Yes, at Jhagadia." Then we know whom she means. And she insists that we look very much alike.

Here is a bond of acquaintance, and soon a lively conversation follows. Others move closer to hear. Where are we going? How many years have we lived there? What work do we do? Are we widows that we wear no jewels? No?

Then do our husbands not love us that they buy no jewels for us? We do wear jewels? Where? How? This gives us a chance to explain the adornment of modest women which we wear, not of gold, silver, or costly array, but of a meek and quiet spirit, gentleness, goodness and love. They are much interested in this new view of jewel-wearing. Would they like to know where we learned it? "Oh," one replies, "you are very wise, and can read good books. Where can we learn? We are only poor, ignorant women." Then we tell them of the great Teacher who became Man, lived, died and rose again for us, and not for us only, but for the whole world.

So the talk runs on. One does not forget to ask, "Do you have any children, any sons?" On hearing of our two sons and one daughter, she raises her hands as if in blessing. "The gods have been good to you. May you have many more sons!"

Here we are at Ankleshwer, and sure enough, here are the three little ones with their papa waiting for the train to stop before they hurry to the door. The women crowd to the windows with many salaams. No doubt they discuss, as we leave them, how it can be that a man can love his wife and not give her jewels to wear. But the conclusion will most likely be, "*It isn't our way.*"

THE BHIL KINGS OF THE DANGS

J. M. Pittenger



IN India the term *raja*, which means a king, is a very common one in the Dangs, and every Bhil from the humblest to the most haughty expects the term applied to him when spoken of, and every one of them is proud of the fact that he is a Bhil or

raja. Let it be remembered that the two terms Bhil and *raja* are synonymous among all the people of the Dangs. A lazier and more indifferent people it would be hard to find anywhere. Among them, those who work regularly and continuously are the rare exceptions. Their rule for work is that of being starved or driven to it in some other way.

Naturally, then, the question arises:

"How do they live?" It is like this: They are the aborigines, and before the English government laid her strong hand upon them they lived solely by plundering and robbing the kingdoms on their borders in all directions. So fierce and successful were they in their raids that they kept the people of the adjoining countries in constant terror. As far as I have been able to ascertain they exacted tribute in some form from each adjoining prince. In some cases this was very heavy, and woe to the man who failed to pay. What plunder and theft did not supply they could purchase with the tribute money. Even to this day some of them pay tribute as a sort of punishment inflicted by the English government to recompense the Bhils for long-standing injustices committed by them against the Bhils. This is done by Baroda, which is the most advanced and powerful native state in western India. She has a population several times greater than *all* the inhabitants and many times greater than that of the Bhils in the Dangs.

A very large per cent of the criminals *now* brought to justice in the Dangs are Bhils. They are habitually criminal. Committing theft of all kinds is not "*second*" but "*first nature*" with them. They assign two reasons for this: First, they are rajas, (kings), and hence it is beneath their dignity to work. Second, their forefathers did this way, so they must, too.

Despite her power, the English government cannot keep the Bhil from being lazy and a thief. The Kankanis, the farmers and toilers of the Dangs, miss many a bushel of grain because the Bhil prefers to have some one else furnish him his food without any exertion on his part. Coupled with this propensity to steal, is his inordinate desire of or for liquor. The quantity he drinks is controlled solely by his power to purchase or secure in some other way, be that just or unjust.

I have known them to go for days without food, then to borrow money and

spend every bit of it for liquor, and in so doing feel that it was wiser to get liquor than food. Before this awful curse, these poor, benighted people are rapidly becoming little better than brutes.

But these people do not live solely by theft. They have an income derived from the government of India, which means the English government. Early last century, when the English took control of affairs in the Dangs, they made each and all the rajas, or kings and chiefs subject in every respect to their rule. They recognized their rights to the soil, because they are the aborigines. This recognition comes about through the yearly payment of a stipulated sum to each raja and chieftain. The sum is determined by the prominence of the raja or chieftain; i. e., the number of people subject to him or the amount of territory over which he holds sway.

The largest sum paid to any one raja is that of Gharvi. This is about \$1,500 or 4,306 rupees. The smallest sum is 32 rupees or about \$11. This is paid only in yearly payment by the representative of the English government sent here. Of course this is a great time for *all* the Bhils, for there is not one in all the Dangs who does not in some way get a portion, large or small, of the amount distributed. Often the raja or chieftain goes away from Ahwa without a single cent after the money has been distributed.

In 1907 the Gharvi Raja remained three days after the durbar and went home with but little if any of the money given him by the government. The Amala Raja who gets over \$1,000 annually went home that year without a cent. They are all in debt, some of them hopelessly so. Unscrupulous men taking advantage of their ignorance, charged them rates of interest beyond the power of any one to pay. In many cases the rate is 150 per cent and in some cases I have known it to be 300 per cent.

Their poverty is most pitiable. This is

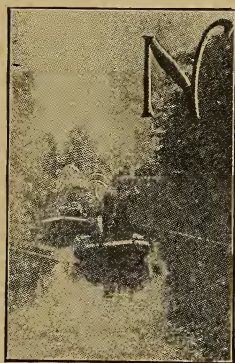
true of them physically, morally, spiritually, and intellectually. The need of an uplift in all these ways is most urgent. Their condition appeals so strongly to one in every way, their wasted forms, their vacant countenances, indeed everything about them calls so loudly for mercy and help.

Although their nature seems so bad, in

many ways they are not so debased that they cannot feel the thrill of the sympathetic word or the deed performed in the name and by the love of Him who died for them that they might have and know the light and love of God. Pray, brother, sister, that their darkened minds may be opened to the preaching of the Gospel of peace and salvation.

MEDITATIONS

Alice K. Ebey



NOW as I write our good ship "Hamburg" is carrying us away from loved ones and our own land. We remember them in many different homes, very dear to our hearts, aged saints, consecrated young men and women, and precious little children, bowing

their knees and hearts before the altar and praying the blessings of joy and peace and comfort in the Holy Ghost upon us. Thank God for His saints whose hearts and prayers follow missionaries wherever they are sent forth. We also recall the prayers in the assemblies of God's people. The united prayers of God's Church bring His benediction upon us as we journey.

In turn we think of our loved ones, with special trials and struggles and sorrows. Our hearts cry out to our Father to bless them each according to His own loving wisdom. Separation is not so sad when we remember that our Father wills it so for a little time.

But we are sailing towards India, so dear to our hearts because of seven years spent among her sinning, ignorant, suffering people, and because of our yoke-

fellowship, our missionary brethren and sisters, with whom we have had sweet fellowship in the trials and the triumphs, the toils and the harvests, the sorrows and the joys of missionary life. Lord, bring us together again, and unite us more and more in the great work of bringing the Gospel to India!

We rejoice exceedingly in the thought of meeting the dear brethren and sisters, who have been redeemed by the precious blood of the Lamb. We remember them as they bade us farewell with tears streaming over their cheeks. We know their prayers have followed us every day during our year of separation from them. Blow, breezes! Take us to the dear ones that need to be taught and shepherded,—comforted, shielded and encouraged in the Lord while they are surrounded by all the appalling temptations of Satan in a heathen land. How glad the anticipation of meeting our brethren and sisters of India, and of again joining with them in their prayers of hope and labors of love!

We thank Thee, Lord, for thus bringing us on our way to them, and oh, we pray Thee that Thou wouldst give us wisdom to teach, patience to suffer, and strength to work for Thee among Thy chosen ones in India! Help us to be all things to all men that we might by all means save some!

In America we were separated from

those we love in India; in India we will be parted from dear ones in America. God's people are a scattered, separated people now. In every land, in the isles of the sea, our Father has sent forth His people and called them out to be the salt of the earth. Then, too, only a few of us dwell on the earth. Hosts of God's own have already been called from earth. But in a little while we shall be a gathered, a happy people, dwelling forever in the Father's house. What a time for praise and rejoicing and fellowship that will be! We will see our Savior face to face and know as we are known. All the mysteries of life will be settled;

all the battles with sin will be fought. So what matter a few bitter tears, a few storms of sorrow, toilings and wrestlings with evil a little while, when we know that Jesus will bring us safe to our Father's home nevermore to sorrow or sin or stumble or fail? "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

And these are a few of our meditations as we sail a second time to India. "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Off Azores Islands, Nov. 9, 1908.

EDUCATION OF MISSIONARY CHILDREN

Mrs. Elizabeth McCann

IN this land of schools, comfortable homes and temperate climate you can hardly realize what it implies to live in the Orient, among a people who differ so much from us in religion, customs, habits and language.

With such different environments and tropical climate we often have new problems facing us that were unknown to us in the home-land. Among these is the education of the missionary children. "Why, have you no schools in India?" Yes, there are some government schools for the native children, but our children cannot get an English education from "masters" who often can hardly speak English themselves, and who know very little of our western methods of teaching, and how to deal intelligently with the tender mind and heart.

Then, too, English is not taught until the fifth standard is reached in the vernacular. So we have no good English school adapted to our children in reach of any of our mission stations. Can we not teach them at home? Yes, to some

extent, but often at a great disadvantage to the child, for it is very difficult to have much time strictly to yourself, unless you cut yourself loose entirely from the duties of a missionary, and this we can hardly do, for it will mean neglect in some way or other to the cause we represent. We dare not even appear selfish, in the mission home, and so some one should always be ready to speak to those who come and go. So, while the others are out in the work, the mother must usually in this way be the keeper at home, and besides as much as possible help in the work among the women. There are many women in India who will never hear the Gospel unless it is taught to them by Christian women. Because of this need, you can well see that it is not practicable for the mission, that in every station where there are one or two children ready for school, they should be supplied with a teacher from our mission force.

If we were all located in one place we might do with one teacher for all of

them, but we are scattered over the district, some two hundred miles apart. Then, too, our work is on the plains, and a growing child, especially if much subject to the malarial fever should be in a more invigorating climate. Because of this, other missions which provide boarding schools in India for the missionary children, locate them in the hills. Some of these are in North and South India, which is quite a journey from Gujerat. There is one at Panchgani, a hill station about two hundred miles or more south from Bombay. It is at an altitude of 3,000 feet, said to be an even temperature most of the year, but not as cool as at a higher altitude.

We have sometimes had this school in contemplation, but were much discouraged when the report came from India that on investigation they gave it up because of the expense. However, if this were the only hindrance we trust that our missionary children need not be denied the privilege of having what they need,—good school and the healthful climate; also the association of other European children. It is not considered wise to have them grow up with no other association than natives.

But these schools are denominational, and it has been a question whether we shall entrust our little ones with yet such tender minds to teaching that we do not accept as being the full Gospel.

Many of you would say "No," for you do not risk your young men and women with more mature minds to just any of the colleges of the land; hence, our own colleges and Bible schools.

There are not enough mission children now on the field, ready for school, to justify a school of our own, but why not for the present rent a cottage, near a well equipped school, give the children some of home life and send them as day pupils? In this way we would only need one worker to be with them, to mother them, and so we could know more about

their welfare than when left entirely to the charge of others.

If this plan proves satisfactory, then why not have the mission own a cottage? for it could also serve as a rest-home when it becomes necessary for one of the mission to go to the hills to recuperate. This plan came to us as the great struggle was on, when it seemed necessary to leave our boy, who is in his ninth year, in the homeland, not to see him again until he is in his eighteenth. If possible to place them in school in India, we could at least see our children once a year.

However, if this cannot be then some provision will necessarily have to be made for them here in the homeland; and we do not find many who are willing to assume the *responsibility* of training and caring for others outside of their own families.

Then, too, if the arrangement is to be a strictly business proposition, our present allowance for children will not be sufficient, as they cannot be boarded and clothed on the present basis. This is the experience of those whose children are old enough to require about as much food as their parents.

This matter has been of some concern to those on the field, but we are slow to make requests for an increase. But this will likely come if the children are to be cared for here in the homeland or in India, if we put them in the hills.

You must remember that those who represent you on the field are not in position to lay by to send their Johns and Marys to school. Some just stepped out of college into the work. It was not practicable that they first entered a profession or other lucrative position and then go.

We are not complaining, for we know that through His loving children the Lord will continue to verify the promise "My God shall supply all your need.

Lititz, Pa., Nov. 27, 1908.

OUR TRIP TO THE CONFERENCE

D. J. Lichty



Twice a year the missionaries of Gujerat meet in conference at some point in the field, in order to establish helpful relations between themselves and the several Christian communities over which they are responsible.

At the recent conference (Sept. 29-30), held at Rajkot, we were entertained by our Irish Presbyterian friends, Mr. and Mrs. Stevenson, and that too right royally. On account of the place being so far off in one corner of Gujerat, and for other reasons, the attendance was smaller than usual, but all who were present declare it to be the best meeting we have had since the organization of the conference.

If there is one thing more than another that we have learned at these gatherings, it is that in our work as missionaries we all have pretty much the same successes and failures, and that in contending against the great odds of heathenism we have plenty of human weakness. Realizing this, it is not surprising that our meetings are more and more assuming a devotional nature, and I am glad to say that our last meeting was almost purely of this type. Many were the confessions of failure and many the entreaties for the Spirit's power and guidance. We also listened to five able and excellent papers read by our Brethren Stover and Blough and Messrs. Boyd, Back and Birkett of the I. P., C. A. and C. M. S. missions, respectively. The subjects treated were: "Our Chief Aim," "The Importance of Personal Effort," "Our Lack of Sympathy," "Our Failure in Prayer," and "The Promise of Success." Dr. Taylor also gave us a helpful talk from the text, "I, if I be lifted up from the earth, will

draw all men unto me." Thus two well-spent days passed all too soon, and again the little railway train was carrying us across the plains of Kathiawar to Viramgam, where the fast B. B. C. I. mail train was waiting to take us down to our several stations.

Rajkot, the civil and military headquarters of the Province of Kathiawar, is also worthy of mention aside from the fact that our conference was held there. We were surprised to find so clean and well-built a city, while the places of interest are not a few. Of these the Rajkumar College is especially noteworthy, for here are educated the sons of sixty-six native kings of Gujerat. The college hall, dormitories, library and gymnasium are all built on a grand scale and would accommodate at least a thousand American students, but as it is, there is just enough room for the sons of sixty-six royal families. After the princes have finished their academic education here, they are ready for some European university course, or in one of their native land. In front of the main entrance stands the McNaughten statue in memory of the school's first principal, who to this day is spoken of as having been a teacher of rare tact and ability and as a fine Christian character. In accepting the principalship one of the conditions imposed upon him was that he should not teach his students Christianity, but to him it was just as important to live the Christ-life before them as to preach it, and no one will ever deny but that he did.

Other places of interest to us were the Cannought Hall, containing a portrait gallery of the chiefs of the province, royal personages and political officers of eminence. Here, too, we found a fine marble statue of the late Queen

Victoria, and in the same room is the meeting place of the political agent and the native durbar. Adjoining this hall at one end is a fine library and reading room, and at the other end is the Watson Museum, whose contents tell much of the past history of Kathiawar and of its present condition. Besides the above, there were well-built schoolhouses, hospitals, and rest-houses which speak well for the enterprise of the native rulers of the Province. These are evidently some of the conquests of peace, but had the English government not been back of it all there likely would have been more conquest by war than anything else, and it is quite safe to guess what would happen yet today should the Englishman for any reason withdraw and leave these proud rulers to themselves.

Kathiawar as a mission field has

scarcely been touched, though the Irish Presbyterians have had several stations there for over a half century. Native states seldom are easily worked, and this along with other reasons, has not been productive of many conversions to Christianity in those parts. But there are other standards from which to judge mission work and no one can say that the efforts put forth there have been in vain. Beyond and to the west of Kathiawar lies the Province of Kutch, as yet entirely untouched by any mission. The door to this field cannot be said to be standing ajar, but we all feel that if some mission were able and disposed to enter, the Lord would give them an entrance and bless the effort. Pray that laborers may be sent and remember us in the field already occupied.

Umalla, India, Oct. 12, 1908.

DURING MONSOON

Florence Baker Pittenger



THE Dang country is almost completely shut in during monsoon season. There are no bridges nor boats and the numerous streams and rivers can be crossed only by those who know the art of swimming. At this time the hills and mountains which surround us present a most beautiful scene. We are made to exclaim, "How wonderful is thy handiwork, O Lord!"

We cannot get far from home during these rainy days, but each day is crowded full of duties and we do not find the time for study and thought that we had planned we might have. Even though the rain pours there are but few days that pass without some one coming for medicine, and so we have the opportunity

of telling the blessed story right in our own home.

We often hear it said that the missionary needs to be "Jack-of-all-trades." Surely this is true of the one who lives in the jungle, away from all modern conveniences. Here in the Dangs are no carpenters, no blacksmiths, no barbers—well, to make it short, there are no craftsmen of any sort. The people live from the fruit of the soil, and the tools they use are so few and crude that the people have not yet learned the need of trained labor. The sickle which we find in every home is brought in from a village thirty miles away, and when it gets dull it is carried back there to have it sharpened. The same is true of each man's axe. You can readily see how the missionary must be his own carpenter, blacksmith, tin-smith and what-not.

While the rain pours many things must be done that have been pushed back dur-

ing busier days. Out in the villages are our Christian families and helpers in this blessed work. They must have houses to live in, and these houses must have doors that can be locked lest when they return from preaching the Gospel they find their food gone. Who but the missionary will cut, saw and make doors out of the forest trees? Then our people need to be visited and encouraged in their homes. We watch for a break in the rains, when the streams between us and them may be crossed on horseback. Finally, a day is selected and the missionary starts off on his faithful horse and with two or three men.

The morning was bright, but soon the rain begins pouring, and the streams swell so rapidly that they can be crossed only with great difficulty and danger. Meanwhile the missionary's wife is at home—*anxious?* Yes, and praying that God may keep and protect. Night comes on. The darkness is intense and the fast-falling rain makes it seem all the darker. We wait and watch, but where is the missionary? Our native brethren and sisters, who live with us, bow with us in prayer and we try, oh, so hard, to cast all care upon Him Who does all things well. After the rest have gone to their own rooms one walks the porch, listening, waiting for the absent one. Finally the patter of the horse's hoofs reach our ears and we praise God anew for His keeping power. How He cares for His children!


All about us the forests become very dense and the wild beasts grow bold. The tiger comes out, enters a herd of cattle in broad daylight and carries off a calf or a kid. One evening we met one coming out of a ravine on the edge of the forest. He turned out a bit into the deep grass and they faced us. The missionary raised his rifle and fired. The beast fell dead near the spot. Again we praise our heavenly Father for His protecting care. What power but His alone can keep back the cobra's deadly sting?

Perhaps the most interesting feature about our work during monsoon is our Sunday school. It is interesting and encouraging to see the little ones wading mud and water knee deep. During the heaviest rains we had our Sunday school here at our dwelling instead of at the schoolhouse as usual. What a jolly time the little ones had after their arrival, washing off the mud. It was a pleasure to dip the water from the barrel under the eaves, and pour it over them. They were getting a bath and did not realize it. The monsoon days are over, and the mighty sun is ruling in all his power. The days are full of duties. Our spirits rise continually to the Father of us all, and we plead that the seed sown day by day may spring forth into a bountiful harvest. Oh, to see the day when these who now sit in darkness may know the Light! Brother, sister, pray that this day may be soon, yea, very soon.

Ahwa, Dang Forests, India.

THE BULSAR MISSIONARY SOCIETY

Lellu Jalleem



After the silence of a year I am asked to write an article for you. The article I will entitle "The Bulsar Missionary Society."

During the year 1907 the Church felt much about its duty towards the non-Christian. So the church at Bulsar decided

on Jan. 1, 1908, to organize a society whose duty should be to preach to the heathen. Having Bro. J. B. Emmert for our first moderator and one mission boy for the secretary and one for the treasurer, the work went on nicely. Sixty-eight members were enrolled. Many of these were young boys. The

(Continued on Page 44.)



Mission Study

It is very fitting indeed that we should study the Agencies, Problems and Results of Missions, during the month when we have so many valuable contributions in this same issue, from India. They will help us to understand the conditions of Indian life. During the past months we have referred you to no supplementary helps, believing that you would do well, in carefully studying the contents of this book. But since we are so far advanced in the work, we believe that the lessons of January will prove more interesting and helpful by carefully studying the essays from India in connection with the text-book.

No doubt the more you have studied this work the more interested you have become in the welfare of India's native sons and daughters. The problem of conquest seems to be difficult but it is easy to assure one's self that the "Christian Conquest of India" is becoming a reality.

Lesson IX. Missionary Agencies.

(Remainder of Chapter VI.)

1. Briefly review the agencies studied last week in order to get the present lesson before the mind.

2. What are some of the arguments in favor of medical missionaries? Why have they a stronger hold upon the people than the regular missionary? Note the doors of opposition that they break down.

3. Describe a hospital and an average day's work for a doctor in India. This subject would be a splendid one to de-

velop as an essay to be read in a Christian Workers' Meeting, or special missionary program.

4. When converts are won from heathendom there often arises persecution and they are driven from home. There must, of necessity, be some provision made for their livelihood. What kind of work has arisen to meet this need?

5. Is industrial work successful in carrying the gospel? Is the Hindu naturally industrious? What are some of the ups and downs in this kind of work?

6. What place has Philanthropic work won in the hearts of the people? Is such work a help or a hindrance?

7. Recount some of the successes won by the various Young People's Societies of India.

8. According to this chapter which work would you consider must come first,—satisfaction of hunger, bodily ills, intellectual cravings or the yearnings of the heart? Is a person justified in spending his precious time in India, in work other than evangelistic?

Lesson X. Problems. Chapter VII.

By a close study of this chapter we may be led to appreciate some of the problems that must necessarily confront the person who enters a new land and seeks to sow, in virgin soil, the primary truths of Christianity.

1. Why is the question of caste so difficult to solve? How may the system be supplanted?

2. Is it easier to elevate the depressed classes or to induce the favored ones to surrender their special privileges? Give an example to prove your side of this statement.

3. Why does polygamy present such

a problem to the missionary? What difference between the polygamy of Africa and India?

4. If you were a missionary in India how would you deal with a polygamous man who desired baptism? Would you employ "private baptism" under any circumstances or require an open confession in all cases.

5. What are some of the results of an open confession experienced by many a Hindu convert?

6. To what an extent may the converts of India be looked upon to contribute to missions and can we hope to soon have them self-supporting?

7. What are some of the counter movements against Christianity?

8. In what manner is the financial situation a problem to missionaries? What is your duty regarding giving? Is tithing obligatory upon us. The success or failure of mission work in any country must of necessity depend much upon the attitude of the home congregations.

Lesson XI. Results.

(Chapter VIII to Page 237.)

We have studied the various missionary activities and the conditions of India in general. We are now to study and see if there have been results obtained that are worth while. Study this last chapter thoroughly, for in it may be discovered the essence of mission effort in India.

1. Materially speaking, what has Christianity accomplished in India? What influence has the press upon the Indian mind?

2. To how great an extent had missionary effort at the end of the first half century, permeated the life of India? At the end of the first century?

3. In what manner, if at all, does Christianity change the heathen? Note the increased intelligence of the children of India Christians.

4. Give a brief account of the effect of missionary work on Indian womanhood and some of the best examples of its effect.

5. Name some of the most notable of

native leaders and give a brief account of their work.

6. Some may think that mission work in the past has been a failure and that there has been a "magnificent waste" of resources, in converting these people. To disprove this statement what argument would you advance to show that Christianity is a success as far as it has come in contact with Indian life.

7. Does the call for workers not reach your heart and bid you prepare to go or to send?

Lesson XII. Results.

(Remainder of Chapter VIII.)

1. To the shame of Europeans what has been some of the worst hindrances to the work of the early missionaries in India. Since the time of Dr. Carey what change has come over many of the European colonies in far eastern cities?

2. What are the Samajes and for what purpose are they organized?

3. What can you say of India's future as foretold by the organization of Christian societies by the young natives themselves?

4. Is the National Missionary Society of India of any special significance?

5. Taking everything into consideration what is our obligation to those consecrated brethren and sisters who have made the sacrifice of friends and home and family ties and laid themselves upon God's altar of service in India?

6. Where can be found the greatest obstacles to the Evangelization of India? Are there any obstructions placed in its way by you and your friends?

7. To your mind what has been the greatest victory won for Christ in this heathen country? To what extent will the victories already won, tend toward making the future assured?

It will be found beneficial by all who are studying this work to take another lesson in the review of the book. We have not nearly exhausted the content of the book and an evening spent in its review, with much time in prayer will prove both profitable and inspiring.



Editorial Comment

¶ This number of the Visitor is cheerfully given to the workers in India and the reader is assured that every article is interesting and valuable. Every one should read these pages and become better acquainted with the field in which are so many of our American workers doing effectual work.



¶ Readers will be interested in the silhouettes appearing in this issue in connection with a number of articles. They were prepared by Brother Emmert Stover, son of Wilbur B. Stover, of Ankleshwer, India. He is in

his early teens but interested in his parent's work and thought to lend his little to the interest of this number. Perhaps his little will be one of the more attractive features of the issue.

¶ At the Ankleshwer compound a short time ago Mita and Ragwo killed a cobra seven and one-half feet long and weighing four pounds. The reptile fought the boys and then tried to escape. It is dangerous to fight a cobra, something the missionary rarely undertakes; yet the boys were successful and proud of their victory.

¶ Dr. Strong of the American Board knows how to make an interesting missionary almanac, as is again shown by the copy for 1909 just received at this office. It is brim full of information, for the most part concerning the American Board of Foreign Missions, but also giving valuable compilations of statistics of every society of the United States.

¶ Yes, the party to India were seasick.

Crossing the gulf stream in the Atlantic tried them. The Mediterranean was boisterous. But sick though they be, they have assurance that when once on land again it is all over. They surely were glad when they pulled into harbor at Bombay. Their greeting was most cordial. ❀ ❀ ❀

THE BULSAR MISSIONARY SOCIETY.

(Continued from Page 41.)

time of the officers expires at the end of every three months. Members who wished to join this society agreed with the following five conditions, namely: 1, That they should be willing to preach the good tidings at any place as the time permits; 2, should be willing to work among the Sunday-school children; 3, should try their best to organize new Sunday schools; 4, should preach not only on Sundays but also during the rest of the week days; 5, that they should work with gladness and with prayerfulness.

Almost twenty-six villages have been visited during the hot season. Then the monsoon set in and we were unable to go out. Now the monsoon is over and the society has begun its work again. Since that time we have visited twelve villages more. People acknowledge the curse of liquor and some of them quit drinking.

In some villages we are welcomed while in some they have no desire to hear even. Generally speaking people hear the Gospel, acknowledge it, but have no courage to confess Christ before their caste men.

Oh, pray for us, and pray for the people, that they may turn to Christ, their Savior.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVIES OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR NOVEMBER.

	Nov. 1907	Nov. 1908	Apr.-Nov. 1907	Apr.-Nov. 1908	Dec.	Inc.
World Wide,	\$ 255 02	1202 43	13121 01	5725 16	7395 85	
India,	108 55	167 04	2796 14	2255 35	540 79	
Brooklyn M. H.,	41 69	15 50	1678 98	225 52	1453 46	
Miscellaneous,	26 75	52 93	338 09	286 07	52 02	
	\$ 432 01	1437 90	17934 22	8492 10	9442 12	
Bicentennial,	571 29		1041 37	31180 23		30138 86
	\$1003 30	1437 90	18975 59	39672 33		20696 74

During the month of November the Brethren's General Mission Board sent out 79,892 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of November, 1908.

WORLD-WIDE.

Pennsylvania—\$548.88.
Eastern District, Congregations.
Coveny, \$28.49; Bearville, \$20;
Spring Grove, \$8.09, 56 58
Individuals.
Estate Annie Evans, deceased, \$361;
George Miller, \$2; Timna Reuscher,
\$1; Samuel W. Taylor (Marriage Notice), 50 cents, 364 50
Southern District, Congregations.
Codorus, \$27.09; Waynesboro, \$20, 47 09
Individuals.
"A thankful family," \$8; Martha Martin, \$3.50, 11 50
Middle District, Congregation.
Spring Run, 5 36
Individuals.
Hannah Puderbaugh, \$2; D. C. Summy, \$1; J. D. Sayster, 50 cents, .. Western District, Congregation. 3 50
Meyersdale, 15 85
Individuals.
Harriet Reed, \$20; M. W. Reed, \$10; J. L. Vought, \$8; Mrs. Geo. E. Reitz, \$1; Mrs. A. Peck, \$1; Jonas Yoder, \$1; I. M. Schrock, \$1; Geo. E. Reitz, \$1; Mrs. C. A. Walker, \$1; W. E. Wolford, 50 cents, 44 50
Virginia—\$144.12.
First District, Congregations.
Roanoke City, \$50; Topeco, \$5.50, Individual, 55 50
Mrs. F. D. Kennett, 1 00
Second District, Congregations.

Linville Creek, \$23.86; Pleasant Valley, \$21.45; Beaver Creek, \$17.48; Sangerville, \$10.91; Harrisonburg, \$8.84, 82 54
Aid Society.
Elk Run, 5 00
Individual.
Samuel Shiflett, 08
Illinois—\$96.05.
Northern District, Congregations.
Mt. Morris, \$48; Pine Creek, \$20.88, 68 88
Individuals.
Mrs. W. S. Sanford, \$25; Mrs. Eliza Wieand, \$1, 26 00
Southern District, Individuals.
Conrad Steffen (Marriage Notice), 50 cents; J. J. Harshbarger (Marriage Notice), 50 cents; Rebecca Scrogum, 17 cents, 1 17
Kansas—\$76.99.
Northeastern District, Individuals.
Mrs. G. Jolitz, \$10; I. H. Crist (Marriage Notice), 50 cents; Mrs. Phebe Slater, 17 cents, 10 67
Southeastern District, Individuals.
N. E. Sowers, \$12; Susan Cochran, \$1; W. B. Sell (Marriage Notice), 50 cents, 13 50
Northwestern District, Individuals.
D. H. Gish and family, \$10; B. M. Peterson, 8 cents, 10 08
Southwestern Dist., Congregations.
Garden City, \$33.24; Pleasant View, \$9, 42 24
Individual.
G. W. Weddle (Marriage Notice), 50
Missouri—\$71.64.
Middle District, Congregation.
Mineral Creek, 51 39
Northern District, Congregation.
Mound City, 20 00
Individual.
I. P. Hollar, 25

Texas—\$61.25.		Estate Annie Evans, deceased, ...	28 50
Congregations.		Southern District.	
Manvel, \$55; Saginaw, \$1.25,	56 25	Annie M. Hollinger's Sunday-	
Individuals.		school Class,	5 00
N. Bowman and wife,	5 00	Middle District, Individual.	
Maryland—\$54.91.		G. W. Kephart,	1 40
Eastern District, Congregations.		Nebraska—\$30.16.	
Maryland Collegiate Institute,		Sunday school.	
\$19.53; Monocacy, \$7.80,	27 33	Bethel,	10 16
Individuals.		Individuals.	
W. E. Roop (Marriage Notice), 50		J. E. Young and family, \$15; Mary	
cents; Thos. E. Albaugh, 8 cents, ...	58	H. Hargleroad, \$5,	20 00
Middle District, Congregations.		Kansas—\$22.48.	
Welsh Run, \$17; Long Meadow,		Northeastern Dist., Aid Society.	
\$10,	27 00	Appanoose,	16 00
Indiana—\$49.00.		Southwestern Dist., Sunday school.	
Middle District, Congregation.		Slate Creek,	6 48
Salmonie,	18 50	Idaho—\$13.00.	
Individuals.		Sunday school.	
Levi L. and Florence Ulrich, \$10;		Fairview,	8 00
Leander Pottenger (Marriage Notice),		Individual.	
50 cents,	10 50	"A Brother,"	5 00
Southern District, Individual.		Indiana—\$12.00.	
John Heilman,	20 00	Middle District.	
Ohio—\$30.88.		J. L. Cunningham's Sunday-school	
Northeastern District, Congregation.		Class, \$6; A. G. Crosswhite's Sunday-	
Chippewa,	4 21	school Class, \$6,	12 00
Individuals.		Illinois—\$9.00.	
Luther Petry, \$5; Mary A. Shroyer,		Northern District, Individuals.	
\$3; "A Brother, New Bedford," \$2;		"A Sister," \$8; Eld. Michael Claar,	
Amanda Sollenberger, \$1; Catharine		\$1,	9 00
M. Hochstetler, \$1; Amanda Winters,		Maryland—\$1.50.	
25 cents,	12 25	Middle District, Aid Society.	
Southern District, Congregation.		Brownsville,	1 50
Oakland,	4 42	Virginia—\$1.38.	
Individual.		First District, Sunday school.	
J. E. Gnagey,	10 00	Pleasant View, Home Department,	1 38
Iowa—\$23.08.		Total for the month,	\$ 124 42
Northern District, Individual.		Previously received,	809 07
A. P. Blough (Marriage Notice), ..	50	Total for year so far,	\$ 933 49
Middle District, Congregation.			
Cedar,	8 00		
Individual.			
S. M. Goughnour (Marriage Notice),	50		
Southern District, Congregation.			
English River,	11 00		
Individuals.			
C. E. Wolf, \$3; Ward Folger, 8			
cents,	3 08		
Nebraska—\$17.70.			
Sunday school.			
Bethel,	17 70		
Washington—\$5.50.			
Individuals.			
M. F. Woods, \$5; D. M. Click (Mar-			
riage Notice, 50 cents,	5 50		
Wisconsin—\$5.43.			
Sunday school.			
Pleasant Hill,	5 43		
West Virginia—\$5.00.			
First District, Individuals.			
B. F. Wratchford and family,	5 00		
Colorado—\$5.00.			
Congregation.			
Denver,	5 00		
Tennessee—\$2.00.			
Individuals.			
Jacob and Elizabeth Wine,	2 00		
Oregon—\$2.00.			
Individual.			
Anna Reed,	2 00		
Michigan—\$1.00.			
Individual.			
Mrs. Emma Vernier,	1 00		
Minnesota—\$0.50.			
Individual.			
J. F. Souders (Marriage Notice),	50		
North Dakota—\$0.50.			
Individual.			
D. F. Landis (Marriage Notice),	50		
Canada—\$0.50.			
Individual.			
John L. Eby,	50		
New Mexico—\$0.50.			
Individual.			
Jacob Wine,	50		
Total for the month,	\$1,202 43		
Previously received,	4,522 73		
Total for year so far,	\$5,725 16		

INDIA ORPHANAGE.

Pennsylvania—\$34.90.
Eastern District, Individual.

INDIA MISSION.

Virginia—\$26.00.	
First District, Congregation.	
Roanoke City,	25 00
Second District, Congregation.	
Sangerville,	1 00
Kansas—\$7.50.	
Northwestern District, Individuals.	
D. H. Gish and family,	7 50
California—\$4.00.	
Southern District, Individual.	
Belinda Riley,	4 00
Michigan—\$3.12.	
Congregation.	
Saginaw,	3.12
Pennsylvania—\$1.00.	
Middle District, Individual.	
G. W. Kephart,	1 00
Ohio—\$1.00.	
Northeastern District, Individual.	
Amanda Sollenberger,	1 00
Total for the month,	\$ 42 62
Previously received,	480 69
Total for the year so far,	\$ 523 31

CHINA MISSION.

Pennsylvania—\$12.23.	
Southern District, Sunday school.	
Mechanicsburg,	11 23
Middle District, Individual.	
G. W. Kephart,	1 00
Virginia—\$10.00.	
First District, Congregation.	
Roanoke City,	10 00
Kansas—\$7.50.	
Northwestern District, Individuals.	
D. H. Gish and family,	7 50
Nebraska—\$5.15.	
Individual.	
Mary H. Hargleroad,	5 15
Ohio—\$3.95.	
Northeastern District.	
Mrs. H. H. Helman's Sunday-school	
Class,	1 50
Individual.	
Amanda Sollenberger,	1 00
Northwestern District, Individual.	
J. W. Krabill,	1 45

Illinois—\$5.00.	
Northern District, Individual.	
"A Sister,"	5 00
North Dakota—\$3.10.	
Congregation.	
Perth,	3 10
Total for the month,	\$ 46 93
Previously received,	146 28
Total for year so far,	\$ 193 21

BROOKLYN CHURCHHOUSE.

Idaho—\$5.00.	
Individual.	
"A Brother,"	5 00
Iowa—\$5.00.	
Middle District, Individual.	
"A Brother,"	5 00
California—\$2.00.	
Southern District, Individual.	
J. L. Minnich,	2 00
Ohio—\$2.00.	
Northeastern District, Individual.	
Mary A. Steele,	2 00
Maryland—\$1.50.	
Middle District, Aid Society.	
Brownsville,	1 50
Total for the month,	\$ 15 50
Previously received,	210 02
Total for the year so far,	\$ 225 52

CHURCH EXTENSION.

Ohio—\$3.00.	
Northeastern District, Individual.	
John A. Trackler,	3 00
Total for the month,	\$ 3 00
Total previously received,	12 58
Total for year so far,	\$ 15 58

CUBA MISSION.

Ohio—\$1.00.	
Northeastern District, Individual.	
Amanda Sollenberger,	1 00
Pennsylvania—\$1.00.	
Middle District, Individual.	
G. W. Kephart,	1 00
Total amount received,	\$ 2 00
Previously reported,	23 03
Total for year so far,	\$ 25 03

COLORED MISSION.

Ohio—\$1.00.	
Northeastern District, Individual.	
Amanda Sollenberger,	1 00
Total for the month,	\$ 1 00
Previously received,	7 00
Total for year so far,	\$ 8 00

DEDICATION FUND FOR BROOKLYN CHURCH.

November 29, 1908.

Canada. —Abram and Sarah Bock, \$4.	
Colorado. —Elizabeth Robinson, \$1.	
California. —S. D. Anderson, \$2.50.	
Iowa. —M. W. Elkenberry, \$5; W. Boylock, \$5; D. M. Shook, \$2; D. M. Dierdorff, \$5; Mrs. J. H. Royer, \$2.	
Illinois. —Lizzie Hummer, \$2; J. J. Swartz, \$5; J. Z. Bechtold, \$5; L. A. Wagner and family, \$56; Roy Roberts, \$10; Barbara M. Culley, \$2; W. Ditsworth, \$1.	
Indiana. —Jane Boone, \$3; I. D. and Mima Parker, \$50; Dorothy and Thorold Geyer, \$2; Mrs. James Hopper, \$2; J. R. Miller, \$5; D. A. Mertz, \$5; Euphania Grafton, \$5; L. H. and Edna Eby, \$5.	
Kansas. —A. A. Patterson, \$1.	
Michigan. —"Bronson" \$2.65; Thornapple church, \$16.50.	
Montana. —Margaret M. Swank, \$1.	
Maryland. —Dan'l Baker, \$5; Maple Grove church, \$9.25; Prof. S. P. Early, \$3; C. L. Rowland, \$1; Pleasant View Sunday School	

and Friends, \$22.25; "Mt. Airy," \$5; Eld. Geo. Rairigh, \$20.

Nebraska.—Grace Miller, \$2.

North Dakota.—J. S. Culp, \$10; Joseph Reish, \$5; Anna M. Gault, \$1; Chalmers Berley, \$5; Ruth Shorb, \$2.

Pennsylvania.—Eld. J. T. Myers, \$4; Mr. and Mrs. E. Jay Egan, \$5; Amanda Weaver, \$1; Mrs. J. W. Rummel, \$1; W. C. Reahm, \$2; Verna A. Bashore, \$5; Mrs. Lewis Berkebile, \$1; E. E. Hoffman, \$1; S. G. Graybill, \$5; Eld. H. A. Stahl, \$3; Elmer and Katharyne Emigh, \$1; C. J. Foreman, \$1; Lizzie B. Becker, \$5; "Berlin Brother and Sister," \$10; G. W. Replogle, \$2; Mary J. Miller, \$10; Chickies Hill Sunday School, \$5; S. E. Balsbaugh, \$5; L. B. Harshberger and wife, \$5; Roaring Springs Sunday School, \$5; Mary E. Kinsey, \$5; Susan Trimmer and G. Stauffer, \$4; Emma K. Benner, \$1; Sarah Guyer, \$2; Elizabeth Mock, \$1; D. C. Burkholder, \$1; Cyrus B. Replogle, \$2; Prof. C. C. Ellis, \$5.

Ohio.—J. H. Cook, \$1; S. Bock and wife, \$10; J. Kurts, \$10; Logan church, \$15.

Virginia.—Jesse Lee, 50 cents; Harriet Broadwater, 50 cents; Wm. J. Gochenour, 50 cents; Mr. and Mrs. J. Gochenour, \$2; Fairview Sunday School, \$10.33; W. H. Coneway, \$1; F. H. Harvey, \$1; D. S. Wampler, \$1; Maggie Beeghly, \$1; Annie and Mattie Roller, \$2; B. F. Mininger, \$25; A. J. Miller and wife, \$5.

Wisconsin.—W. H. Byer and wife, \$10.

South Dakota.—Mr. and Mrs. E. S. Brene-man, \$5.

West Virginia.—Mary Frush, \$2; Sarah Shillingburg, \$1; Brookside church, \$10.24; Thanksgiving offering sent by J. Thomas, \$12; E. W. Baker, \$1; S. F. Burgess, \$1; Laura Baker, 50 cents; Milton Baker, \$1; Ella Baker, 50 cents; Garfield Wine, \$2; E. Mungold, 25 cents; Ada Amtower, \$1; Lillian Moore, \$1; Eld. John A. Arnold, \$1; C. E. Arnold, \$1; Two Brethren, \$1.25; Arena M. Cosner, 25 cents; E. M. Reall, 25 cents; Friends, \$2.60; D. Cassidy, \$1; Fannie Burgess, \$1; A. Johnson, \$1; C. Hesse, \$2; F. Summons, \$1; D. Clark, \$2; N. Ebert, \$1; Dalsye Grapes, \$1; Tearcoat church, \$4.85; Mrs. G. Haines, 50 cents; Letitia Bucklew, 50 cents; Mrs. J. C. Martin, \$5; J. D. Beery, \$2; Calvin Rodgers, \$10; Minnie Saville, 50 cents.

J. Kurtz Miller.

3582 Sixtieth St., Brooklyn, N. Y.

DENVER.

Denver, Colo., Nov. 16, 1908.

Amount of money received by the Church of the Brethren toward the building of a churchhouse in Denver, Colorado, from October 1 to November 1, 1908.

L. P. Kinsell, Denver, Colo., \$2; E. S. and Susan Rothrock, Carlisle, Nebr., \$10; W. C. Miller, Carleton, Nebr., \$10; H. E. Beaver, Adel, Iowa, \$1; Isaac Shelly, Ollie, Iowa, \$2.50. Collected by I. Cripe: Susan E. Altland, \$1; A. Strohm, 25 cents; A. D. Miller and wife, \$1; Willard Shoup, \$3; John Hoovens, \$1; Sister Fanny Werner, \$3; A. J. Miller, \$1; Dan'l Logan, \$1; Andrew Keim and family, \$2; D. D. Bolinger, \$1; Ira Weaver, \$1; Frank Hoover, 50 cents; Levi Weaver, \$1; Yost Shrock, \$1; Sam'l Barto, 50 cents; Henry Hout, \$1; J. L. Mishler, \$1; J. J. Troyer, \$1; John Zimmerman, 50 cents; B. S. Berkey, 50 cents; Clyde Cripe, 50 cents; Chancey Berkey, \$1; Eli Y. Shrock, \$1; Dan'l Bollinger, \$1; John C. Karch, \$1; Emma Schert and mother, 50 cents; A. Haines, \$1. Brethren and Sisters, Bronson, Mich., \$4.50; H. B. Johnston, Bavaria, Iowa, \$2.50. Collected by S. A. Honberger: D. F. Reed, 50 cents; Levi Reed, \$1; G. H. Allen, \$1; J. K. Allen, \$5; G. W. Burn, \$2; J. B. Allen, \$2; Hattie Allen, \$2; W. H. Allen, \$1; A. E. Shuler, \$1; A. F. McKinney, \$1; Wm. Lawson, 5 cents; H. W. Robison, \$2; J. E. Ralston, 50 cents; R. H. Gleesner, 50 cents; Bernice Ashmore, \$1; John L. Monderbaugh, \$1; John Fouts, \$2; Sam'l Hershey, \$2. L. F. Myers, Denver, Colo., \$2; Mr. and Mrs. Orlo E. Messamer, Adel, Iowa, \$5; D. W. Badger, Adel, Iowa, \$5; Nancy A. Smith, Batavia, Iowa, \$10; Orlando Ogden, Unionville, Iowa, \$2.50. Collected by I. Cripe: Maranda Culp, 25 cents; English Prairie church, \$2.38; Ship-

shewana congregation, \$2; Cedar Creek congregation, \$7.50; St. Joe Valley congregation, \$3; Pleasant Hill congregation, \$7; J. R. Keiff, \$1; I. D. Parker, \$5; Cal. A. Forney, \$1; E. P. Peffy, \$1; R. Trimmer, \$1; Harvey Andrews, \$1. B. F. Brubaker, Lyons, Kans., \$5; M. A. Miller, Solomon, Kans., \$2.50. Collected by S. A. Honberger: A. S. Baker and wife, \$5; Ollie Lorgensen, \$5; Eli, Laura and Delilah Baker, \$15; Willow Creek Sunday School, \$3.15; Grant Looker, \$5; C. J. Kindred, \$5; Mary Heagley, \$2; S. Haridson, \$5; —Hurst, \$5; T. E. Thompson, \$3; J. G. Stauffer, \$1; J. Foft, \$1; Elizabeth Nicodemus, \$1; E. L. Yeoman, \$1; Scott Wingert, \$1; Geo. Atkinson, \$5; Bikey Atkinson, \$2; Anna Graham, \$1. West Thornapple, Sunday School, Alto, Mich., \$5.38; Katharine Boyer, Kent, Ill., \$5; C. W. Benz, Unionville, Iowa, \$1; E. Erickson, \$2; C. C. Sherfey, Avoca, Nebr., \$10; Annie B. Barnhizer, Mt. Morris, Ill., \$10; John B. Beckner, Overbrook, Kans., \$11; J. C. Seibert, Cando, North Dakota, \$2; S. W. and Ida E. Book, Adel, Iowa, \$2; Mary R. Hover, Spencer, Ohio, \$5; H. M. Lauver, Chicago, Ill., \$5; J. M. Elliott, Rocky Ford, Colo., \$5; Harriett McCoy, McPherson, Kans., \$1; Melina Spidel, La Junta, Colo., \$1.50. Collected by I. Cripe: Aaron Hess, \$1; Perry Berkey, 50 cents; Susan Ragle, \$5; John J. Cripe, \$1; David Stutsman, \$1.25; Daniel Gorsuch, \$1; Jacob Gorsuch, \$1; Eli Wenger, \$1; Christian Metzler, \$2; Jacob Metzler, \$2; Levi Pletcher, 25 cents; John Loucks, \$1.50; H. M. Swalm, \$2. Collected by S. A. Honberger: Henry Sheeler, \$1; T. J. Yeoman, \$1.25; E. J. Beeghly, \$6; Frank Lehman, 50 cents; Wm. H. Lehman, \$1; B. F. Drago, \$2; J. J. Schechter, \$5; W. H. Mondabaugh, \$2; John Beeghly, \$2; Peter Sommer, \$2; Ruth Bowser, "one-tenth of what child had in her bank," 1 cent; C. E. Delp, \$5; Samuel Bowser, \$2.50; Worthington Sunday School, \$1.04; Worthington Church, \$3.92; Joseph House, 50 cents; W. S. Ramer, \$1. R. G. Mohler, Lyons, Kans., \$10; W. F. Dellenbach, Beattie, Kans., \$2; Laura Foft, Kingsley, Iowa, \$1. H. F. Caylor, Secretary and Treasurer Building and Fund Committee. 165 S. Clarkson St., Denver, Colo.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

During the month of November the following contributions were received and credited under the name of the one making remittance although in most instances the entire Sunday-school took part in the giving.

Indiana.—E. E. Eikenbary, Logansport, \$1.50; Howard Dickey, Rochester, \$2.65; Amos Freed, Claypool, \$8; Amanda Shidler, Moultrie, \$11.28; Mrs. J. F. Whitehead, Muncie, \$4.

Illinois.—Mae Eichelberger, Naperville, \$10; R. C. Stambaugh, Astoria, \$21.80.

North Dakota.—J. B. Deardorff, Brumbaugh, \$2; Geo. C. Long, Zion, \$23.20.

Ohio.—Eva Ullery, Covington, \$1; Jerome Kintner, Sherwood, \$7.

West Virginia.—Job M. Corner, Bismark, \$4.

Michigan.—Minnie Bright, Scottville, \$8.10.

Iowa.—Mrs. Jennie B. Miller, Robins, \$1.50.

Pennsylvania.—W. W. Cupp, Somerset, \$2.05.

Collections, Extension No. 2, \$8.67.

Birthday Collections, Extension No. 2, \$6.22.

On Bills receivable, \$75.

Interest, \$7.73.

Total received, \$205.70.

The following children are reported as having taken part in the collections sent in from their respective schools. They deserve words of praise for their zealous efforts in this work.

Moultrie, Ohio.—Forest Culler, \$1.25; Altus Oyster, \$1.25; Merle Culler, 75 cents; Charles Hahn, 50 cents; Lucy Hahn, 50 cents; Teacher, Amanda Shidler, \$1.

Muncie, Indiana.—Luke Rarick, 50 cents; Paul Studebaker, 40 cents; Mary Studebaker, 35 cents; Joseph Whitehead, 50 cents; Robert Whitehead, 50 cents; Bernice Cassell, 50 cents.

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man, chickens, \$2.15; Dora Wagenman, chickens, \$1.40; Floyd Wagenman, potatoes, 75 cents; (Floyd died August 7th and is now reaping a sweeter harvest than this earth can ever produce); John Saylor, potatoes, \$1.13; Wilma Saylor, potatoes, \$1.12; David Strong, potatoes, \$3.50; Owen Strong, potatoes, \$3.50; Bernice Strong, chickens, 50 cents; Verona Lichty, potatoes, \$1.10; Zerlina Lichty, potatoes, \$1.10.

Chas. W. Eisenbise, Treasurer.
860 S. Clifton Park Ave., Chicago.



OUR BATTLE SONG.

Lead on, O King Eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our home.
Through days of preparation
Thy grace has made us strong,
And now, O King Eternal,
We lift our battle song.

Lead on, O King Eternal,
Till sin's fierce war shall cease,
And holiness shall whisper
The sweet "Amen" of peace;
For not with swords loud clashing,
Nor roll of stirring drums;
With deeds of love and mercy,
The heavenly kingdom comes.

Lead on, O King Eternal;
We follow, not with fear;
For gladness breaks like morning
Where'er thy face appears;
Thy cross is lifted o'er us;
We journey in its light:
The crown awaits the conquest;
Lead on, O God of might.

—Ernest W. Shurleff.



BEGIN AT HOME.

Don't you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true.
Rid your mind of selfish motives,
Let your thoughts be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn and learn to live;
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way.
For the pleasure of the many
May be oftentimes traced to one,
As the hand that plants the acorn
Shelters armies from the sun.

—Youth's Companion.

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for 1909

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THE MISSIONARY VISITOR

THE
FIELD IS THE WORLD

GO YE

I AM
A WORKER

Vol. XI

FEBRUARY, 1909

No. 2



Ancient Temple at Abu Road, Rajputana, India. This Shows the Wonderful Effects on a Building by the Growth of a Tree. The Tree Here Has Developed in Such a Way as to Reduce the Temple to Ruins and Afterwards Hold Together the Remains by Means of Its Roots and Branches.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD,
ELGIN, ILLINOIS

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REGULAR MEETINGS.

The third Wednesday in April, August
and December.

Address all communications to the
**BRETHREN GENERAL MISSION
BOARD,**
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the post office at Elgin, Illinois.

The Missionary Visitor

Volume XI

February, 1909

Number 2

HOW I CAME TO BE A MISSIONARY TO INDIA

S. N. McCann

WHEN I was elected to the ministry in the old Indian Camp church, W. Va., thirty-two years ago this October, my plans for the future were different. I at first felt I could not accept the charge—felt that I would rather leave the church than enter the awfully responsible work of the ministry. I felt that I was not ready for a work of so much importance. I felt and said that if the church would just wait I would be willing to do the work later. I even said that I would leave the church rather than accept the ministry. The brethren replied, "When you want to come back to the church, you will come with this charge upon you." I gave up and determined to give my whole life to the Lord. I even felt and thought that I would never marry, that I might more fully give my entire time to the work of the Lord.

Experience and time taught me that, constituted as I was, it would be best to seek a life partner. However, the one purpose to do the Lord's will has ever dominated my life. I have ever tried to hold myself in readiness to do whatever and to go wherever duty pointed.

I make no unchangeable plans, but always try not to run away from work. I am always happiest when I have plenty to do, and as a result I have not had many very unhappy hours in my life. My failure to conquer known sins, to entirely get the victory over fallen nature, gave me many unhappy struggles, but

realizing that my works were a failure and that I in Christ alone could press on from victory to victory, I do not despair.

When Bro. James R. Gish met me at one of our Annual Meetings and said to me, "I would like some one to come with me to Arkansas and do mission work among the people of the Southland," I said, "I have just arranged to travel as a commercial salesman for an eastern house." (A bill of goods had already been ordered, which were disposed of at some sacrifice.)

Bro. Gish said to me, "All I can promise you is plenty of hard work and a willingness on your part to help bear your own expenses. My home will be your home if you come," said our dear Bro. Gish. I went. After a stay of about eighteen months malarial conditions necessitated a change of climate for me. I finally took up work in the Bridgewater College. Work on special Bible lines became a necessity at the college and I took a leave of absence and entered the Southern Baptist Theological Seminary of Louisville, Ky., to prepare for this work.

After spending two years in the seminary the Mission Board asked me to go to India. My plans were entirely different. In one more year I had expected to finish the course at the seminary and take up Bible work at Bridgewater College. Bible work was and is my special delight. After the Mission Board asked me to go to India I reasoned thus: "The

school can easily get some one to take my place in Bible work, but it is harder to get some one to go to India." I gave up my school work at a sacrifice greater than is easily told. The brethren at Bridgewater reluctantly consented to my changing their program for a teacher.

I had never specially thought of India as a field for me, but I tried to be ready for the Lord's call. I felt and still feel that the Lord often calls His children to their work through the church. Had the Board asked me to go to Africa, to China, or to any other needy place, I am sure that I would have gone just as readily as I went to India.

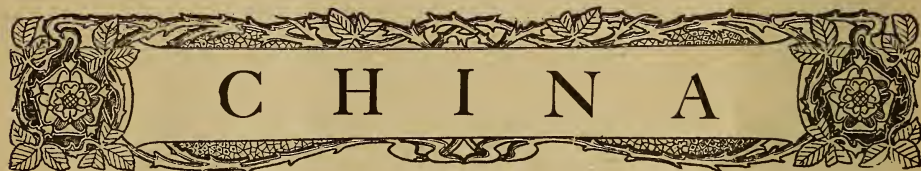
I love the work in India. I love the work in the homeland. Necessity seems

to point at this time for me to give up India for this year. My arrangements were nearly completed for sailing, but necessity has ordered differently. I submit willingly, believing that what little we can do in life, if done for the Lord, is acceptable here or there.

If I had set my heart wholly upon my plans I would never have been a missionary. I am happy in allowing the Lord to direct my work. I do not regret that I have tried to be submissive to His calls through the church. I tremble to think what I might have been if I had set myself upon my own plans.

May I ever be willing to go, or to do what the Lord directs is still my prayer.

Oct. 23, 1908.



CHINA'S SUPERSTITION AND THE BOXER TROUBLES

F. H. Crumpacker

IT might be of interest to the home church to know that a large part of the cause for the massacres of 1900 in China can be traced to this evil. The immediate cause of the uprising in Shansi was the fact that a Governor had been removed to this Province from another where the foreigners had been very active in getting him removed. This angered the official and gave him what is called here an anti-foreign feeling.

He organized a band that was afterwards called the Boxers. Their real purpose was to run out all of the foreigners from China.

In the Province of Shansi the people were very quiet and had always loved the missionaries. This was universally true

as far as this Province was concerned.

There had been great famine in this Province for a year and now that the rainy season had come again and no rain was coming, the people were suffering terribly and even many were dying. Just at this very trying time this bad Governor that had been removed from another Province got the appointment to this one. It was at a time when the people had nothing to do on their farms. They gathered together to talk of the reasons that appeared to them why the famine was coming upon them at such a terrible rate. The Governor and his followers, the Boxers, took advantage of this splendid time to foster superstition. They at once got into these great crowds of farmers that

were together for no good purpose and began to tell them that the presence of the foreigners hindered the rain gods from doing their work effectually. The priests had exhausted every means of sacrifice and incense burning to the gods so it is really no wonder that they would take up with anything that seemed, to their ignorant minds, to be in the way of the real working of the powers of the gods. Many of the people were slow at first in the face of even this to take up with the Boxers, for they remembered how that it had been but a few years since the foreigners had done so much for them in the time of another famine which had visited them. This superstitious idea made the massacre of more than 160 of God's messengers possible. At least this was a great helper in the agitation.

Wherever the officials asserted their authority the missionaries were protected and sent to the coast. Thus one can hardly say that it was the scum class entirely that did the work. This old Governor at Tai-Yuan-Fu was present at the time of the cruel deed there and gave the soldiers orders with his own mouth. One of China's higher officials, when he heard that the Governor had stooped so low, exclaimed "Abominable!"

The Boxers and all were cowards for there is evidence that at all places where the missionaries were promised protection to the coast they were asked to wear handcuffs so that the natives would look upon them as prisoners and not molest them. This now is easily explained for with scarcely an exception those who were thus promised protection were not more than outside of the city gates till they were fallen upon by Boxers who had easy victims. It was all a plot of the Boxers and the officials usually gave their consent in order to hold their office.

The wonderful thing of it all is that in all of the books that are written on these terrible times there is scarcely a line to show that the missionaries used carnal weapons. Very few if any cases at all.

They poured out their prayers to God and then poured out their blood for His cause. Bravery of the martyr's kind was in evidence all over the Empire.

This was not limited to the foreign missionaries, for though in spite of the public offers that were made to the natives that if they would give up their Christ and go back to idol worship they would be protected, in spite of these offers many of them suffered martyrdom for their Christ.

The torture that they were put to was in many places past description. Several accounts are shown where a mother was caring for a newborn babe and the infant was snatched from her arms and thrown into the flames of the burning house and she was then dragged and thrown into the same flame. Brethren, this was done by people who do not know that there is a Christ. These who went so bravely to the martyrs' crown are testimonies of the living power of a living Savior.

The foreigners who were fortunate enough to escape often suffered untold miseries. A few days ago I talked with a veteran missionary who was in flight when his wife was overcome with exhaustion and died in the scorching sun. The party stopped long enough to have a little service and then wrapping her in a blanket laid her away to await the resurrection morning. They then hastened for they were pursued by the Boxers. Two children died in the fright and flight. They had all the tenderness that could be given them in such times and then the party hurried to the river and were just out on the boats when the mob came up. One thinks of Moses fleeing from Pharaoh.

Another instance is where the husband and wife were fleeing and the husband was overcome by the heat and excitement only a short distance from the river which was the boundary line between this and another Province where the troubles had not yet broken out. This young wife dragged him to the river and

got him in the boat and had him ferried over and scarcely had they landed when he went to his reward.

A young wife and others were fleeing and on the way she gave birth to a babe which lived but a little while and though the party reached safety the mother died in a few days. Such was the lot of many whose lives were being lived for the Master.

This kind of life was the missionaries' in China a few years ago, but from all appearance the change is for the better, made possible by the Empire being

bathed in the blood of the disciples of the Lord.

Nothing like it will hardly ever come again for China is a different China than she was fifteen years ago. Brethren, will you now come to aid this people as they are trying to get loose from this terrible superstition and idolatry that has done such terrible work for the Devil? May the Lord lead the home church to see her opportunity and inspire her to be coming day by day to China to help in the establishing of the Kingdom of God here in our allotted territory. Join us in prayer.

A GREAT REVIVAL IN CHINA

Geo. W. Hilton

IN the early part of the year 1908 there began a great revival in Korea and Manchuria. This revival wave has now been going on in different parts of North China for about two months. It is such an awakening as the church at home has needed for years. It is what the native church has needed since mission work in China first began here. The Holy Spirit is causing men and women to feel that the Christ life is a sinless life.

The man whom God has chosen to awaken China to this ideal is a Mr. Goforth, of the Irish Presbyterian Mission. He took part in the great awakening in Korea and there felt the call to this kind of revival work. He next went to Manchuria and there the Spirit manifested itself in a marvelous way. (John 16: 8: And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.) And again the Scripture says that judgment must begin at the house of God. This is a part of the Holy Spirit's mission and we can look for a deep conviction of sin to be felt whenever the Holy Spirit's power is made manifest.

The native church in China as well as that in India has a very low standard of Christianity. Envy, strife, hatred, lying,

petty thieving, etc., are a very common thing among the native Christians. This is part of their nature and they have felt that no harm was done as long as their sins remained hid from their fellow-men. But the revival in Manchuria, with the revelations that it brought, has changed this idea of religion.

Mr. Goforth visited some of the principal mission stations in Manchuria and there told his message, the burden of which was, "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts," Zech. 4: 6. These places caught the fire and there was much heart-searching and confession of sins, followed by great spiritual blessings and renewed zeal for the cause, which brought in many converts. For where there is such heart-searching among Christians there must be an awakening among others.

To these meetings in Manchuria came the native evangelists from the different outstations who had heard of the working of the Spirit. They, too, caught the fire and took the revival back to their own stations. In this way the wave spread, as the ripples spread when a stone is cast into the water, until all Manchuria has received an awakening. Then the call came for Mr. Goforth to work in North

China proper. Here there have been the same manifestations of the Spirit's power, bringing with it confession of wrongdoings, accompanied by volumes of prayer for forgiveness.

The work is now at its height in the province of Shan-Si, where we are located. I think it one of the greatest privileges of my life to attend one of these revivals held in the Baptist chapel in this place the past week. Mr. Goforth came last Sunday and a large number of workers and native Christians came to Tai-Yuan-Fu to attend it, some of them fifty miles. I have attended the meetings for the purpose of satisfying myself as to the reality of the work that was said to be done.

The first two days nothing out of the ordinary happened. Mr. Goforth spoke from such texts as "The effectual fervent prayer of a righteous man availeth much in its working"; "God is strong and able to deliver," and the text that seemed the most powerful was Rom. 8: 26, "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." You could see that the Spirit was working, and at the close of the address there was a call to prayer.

And such a prayer meeting I never witnessed before. About twenty led in prayer and each prayer was a confession of personal sins with a prayer for forgiveness. Finally an old deacon came forward and asked permission to speak. He said that he had a confession to make; that he had passed as a good Christian, but was unworthy of the name. Then he broke out in a pitiful wail, as he told of how he had denied his Lord in 1900 by taking out a recantation tablet. This was a case of life or death with him. To deny his Lord meant to escape the terrible death by torture that the Boxers meted out to those who would not recant. As he told his story of denial he burst into tears. This was the signal for other confessions and for fully an hour the Chinese

church wailed out their wrong doings as one man. Such weeping I never heard. It seems to me that such will be the wail of lost souls at the judgment day, when they shall cry for the rocks and the hills to fall on them, to hide them from the presence of the Lord.

As I saw these strong men (three or four hundred of them) weeping as one man because of their personal sins, and making such confessions through the conviction of the Spirit, as no amount of torture could have wrung from their lips (for the Chinaman loves his face, or his reputation, above all else), I was reminded of David's words: "A broken and a contrite heart, O God, thou wilt not despise." Surely this applies to the Chinese Christians just at this time, who are broken-hearted because of sin. And I thanked God for His promise, that "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1: 9.

After this the meetings were very spiritual. They only lasted four days, but each day was full. They had three services lasting from three to four hours each, and not a dull moment. Even the boys ten or twelve years old did not get restless during these long meetings. I was made to wonder how many American boys could sit on a bench without a back, with their feet hanging above the floor, for this length of time. Men and women, some of them leaders in the Chinese church, confessed to all sorts of crimes, such as murder, adultery, stealing, lying, denials of Christ (mostly at the Boxer time), unfaithfulness to Christian duties, etc. Some of them I shall give as I got them from Mr. Sowerby, who interpreted them to me, for we could understand nothing of the words spoken, but we could not mistake the workings of the Spirit.

At one of the first meetings an able worker from the province of Chi-Li confessed to having passed a bad coin at the Mission bookstore, thinking that this would relieve his burdened heart, but it

did not, and all could see that he was holding something back. At a later meeting he confessed to adultery, murder, and dishonesty, but this did not satisfy him. He must make a clean sweep, so at the last meeting he confessed that he had made his home anything but what it ought to be, in relation to his family.

Another worker, who has been a saintly man for twenty years, confessed that at the Boxer time, although he himself was not afraid, he did not object to his cousin taking out protection papers for the family. He said also that he had helped to settle the indemnity with the authorities. He was offered the sum of 100 taels in a manner that looked like a bribe. It was against his better judgment, but he finally accepted it, but afterwards his conscience hurt him and he gave it all away. He had also become angry at members of his family because they would not believe. He said he had offended one of the professors at the college by calling him a savage, but had begged his pardon and been forgiven, but he now wanted to confess that he should never have used the word at all. He seemed to think that one of his great sins had been in thinking too highly of himself as a righteous man.

Another, a native evangelist named Wang-Pei-Kuei, who has done a big work in this mission, said that in all his preaching there had been too much of self; that instead of preaching Christ he had been preaching himself. A lady teacher in one of the government schools wept as she told of how she had a love for money, and that although she was the only one in the school who knew the gospel message, she had never confessed it to any one. Chan-Cheng-Hung, a fine worker, says that in all his work he had been self-willed.

One of the hospital helpers said that he had often been impatient with the patients and helpers, and often been angry with them. He also had a love for wine, and could not leave it alone. He asked that they pray that he might overcome his wine and tobacco habits. A young

evangelist wept bitterly as he said that there was not a commandment that he had not broken. After confessing and praying he fell on his knees with his face in his hands and remained there for nearly an hour, broken-hearted and weeping like a child.

One woman, the wife of the leading Christian at Ping-Yang, who had been at the meetings there but had not confessed, told how she had worshiped idols at the Boxer time in order to escape the persecution. Her husband then confessed that he had permitted this, and then when the missionaries returned after the trouble he had boasted to them of his firmness during the persecution.

These instances will show what was the nature of their confessions. It should be kept in mind also that this revival took place in the very center of the Boxer district, the leader of the movement being Governor of this province and residing in this city. It was by his command that 142 missionaries suffered martyrdom, and twenty-two or twenty-three of them were put to death in his own dooryard within a few blocks of the chapel where this great meeting was held. They were besieged for several days in the same compound where the chapel was built, the former mission buildings having all been destroyed by the Boxers. Today the new Governor is the best kind of a man, a true friend of all missionaries, and often dines with them. Upon our arrival here he visited Mr. Sowerby to find out what kind of people we were, and whether we ought to be allowed to stay in the province.

I give this to show the changed attitude of officials and people in Shan-Si. All things work together for good. The Lord buries His workman, when his mission is accomplished, but He carries on His work. What seemed to the outside world to be a great damper on mission work has really proved a great blessing to China, having thrown her doors wide open to mission work. Who will come and help fill the broken ranks?

Tai-Yuan-Fu, Shan-Si, China.

A VIEW FROM OUR CITY WALL

Emma Horning

COME take a walk on our city wall. The air is pure and the way is clear—a great improvement over the usual narrow crowded streets. 'Tis about fifty-five feet high and requires a little exertion to reach the top, but when once up you have a walk about thirty feet wide. The outside is walled up with their large bricks while the inside is a great bank of earth. For further protection a great moat surrounds the city just outside the wall.

What a good view of our city and surrounding country! On the west some miles away rises a great range of mountains similar to the "Rocky" range. On the east nearer by lie barren hills and rugged land. All the surrounding valley is dotted closely with small walled villages where the farmers live who cultivate the valley. There is very little natural vegetation and at present the valley looks more barren than the sage brush regions of the "Rockies."

Now look at the city beneath you where live perhaps fifty thousand people—from ten to thirty living in each house. See the great wall in the form of a two-mile square surrounding it. Two great carved gates on each side rise far above any structure in the city. They are the fortresses of the city. Each corner of the wall has its fortress also.

Within are four square miles of one-story, round tile roofed houses, all of them having the Chinese curve in them. Most of the tiles are clay color, but once in a while they are relieved by a few blue glazed tiles for decoration. Here and there a beautifully carved gateway, raised to the honor of some distinguished person, lifts its tiles above the surrounding ones. The highest point inside the walls is the great tower of the cathedral near the north gate. Here the Catholics have

a large compound. Many heathen temples are seen all through the city with their many gateways and large bells.

Quite a few trees rise from courtyards and streets above the tiling. These trees look to be very old and are well protected. If the limb of a tree comes in the way of a building, instead of taking off the limb the roof is built around the limb. Many in their great age are propped up with stone slabs and other material. A tree is not cut down so long as a green leaf reveals any life in it. This is not to be wondered at when you remember that a green yard is never seen and all streets are either rock or dust or mud.

This is the capital of this province, Shansi. So here live the Governor and the many officers of the province. A great many soldiers are stationed here who do good service as policemen. Every few rods on every street stands a soldier, gun in hand. Here he stands like a statue until some disorder prevails when he is on hand to see that peace is maintained.

The watchful eye of the policeman is still not enough to satisfy them for through the gates of each home you see the little god in the niche in the wall. He is stationed there to watch the actions of the household, then to return to heaven once a year to report what he has seen. Still further to protect the city from evil, especially evil spirits, two great pagodas tower toward heaven a couple of miles southeast of the city. Who could be better protected than we in this city? Or would you prefer to be protected by America's God on American soil?

Perhaps we now have sufficiently extended our walk, but it is with reluctance we change this view for that of a small courtyard with only the sky above.

Tai-Yuan-Fu, China.



FIRST EXPERIENCES

Ida Himmelsbaugh

WE left Port Said at 2 A. M., Nov. 25. During the early morning hours it is too dark to distinguish any objects, but as soon as it is light we see that the canal is very narrow, much more so than we had anticipated. On the one side we see a railroad track and at some distance apart are telegraph stations. There are a few buildings, some trees and palms, otherwise there is nothing to be seen but sand as far as the eye can see. So these little stations with their green foliage are very restful to the eye, and we feel that here in this barren land we are still seeing evidences of human habitation.

The course our ship must follow is marked by buoys, and as this is so narrow we wonder how another ship could pass us, but we will soon find out, for far in the distance we see a ship coming toward us. They have put some men in a boat and with a derrick have lifted it over the side of the vessel into the canal. The men fasten our ship to the buoys. This draws us to one side and anchors us, too. Thus the other boat passes us very easily. Now we are unfastened and are again on our journey, only to repeat the former process, but this time instead of one ship there are seven.

And now night draws her curtain over the scene and we watch the phosphorus in the water, as our ship plows through it. It is very beautiful and looks like millions of stars in the water. Morning

comes again and we have left the canal. We are told that very near where we are is the place where the children of Israel crossed the Red Sea. Then as we sail on we see the great mountains of sand on the Arabian coast and we know that not far distant is Mt. Sinai. We stand speechless and gaze, for we feel that we are looking on a sacred scene. On we go and this all too soon fades from sight.

We had a very peaceful, quiet Sunday. About noon we saw what looked like some islands, but on coming close see that they are huge rocks. There are twelve of them, and we are told they are called the Twelve Apostles. On the highest of them stands a beautiful lighthouse. To the south we see the sand hills of dark Africa. After we leave Aden we hear the sad news that a French steamer that left Naples just before our ship was foundered in the storm off the coast of Italy. How thankful we are to our kind Father for safety!

Now we are nearing Bombay, and our pulse beats a little faster, perhaps, in anticipation, as our eyes scan the horizon for our first glimpse of the land which we have so longed to see. About noon we see it and soon our pilot boat comes and we take the pilot on board, and slowly steam into the harbor. The tide is out and we cannot come up to the pier until 7 P. M. Sister Miller says she thinks the party coming to Bombay will take a rowboat and come out into the harbor, so

we begin to watch the numerous boats, and it is not long until we see one that somehow impresses us as being the one we are looking for, and so it proved to be. Sisters Quinter and Miller and Bro. Blough soon greet us with most hearty welcomes. We make the usual preparation for landing, and leave in a small boat and are rowed to shore. This is a most delightful experience.

We went to Temperance Hall, took tea, and went to church. We then had dinner and after that Sister Quinter and I went to a meeting held on the first floor of Temperance Hall, for the benefit of soldiers. Dr. Marret gave a very enjoyable talk on the "Two Ways."

Monday was taken up getting our business attended to so we could leave early on Tuesday morning for Bulsar. We arrived at Bulsar about noon and were most heartily welcomed by the missionaries. We were then taken to the chapel, where the children gave us their welcome. They had a special program prepared for us, and we were so sorry we could not understand it. They sang songs, showered us with flowers, and had a discussion between two boys, one representing the Brahman religion and one

the Christian. Sister Eby says it was most ably given. Then they placed garlands about our necks and bouquets in our hands and were ready to receive "mama," as they call Sister Miller. They were all so glad to see her again that it was really pathetic to see them. We left the chapel, asking the kind Father that our association among these people might be as sweet as the flowers with which they have garlanded us and that we may bring many souls to the Master.

Soon a merchant from town brought us an offering of fruit, then later another brought more flowers and we were garlanded again, and now we go to see the new church that is in progress, and our day is over. We spend a few more days with Bro. Blough and Bro. Emmert, then on to our home at Jalalpur, where we were welcomed most heartily by Bro. and Sister Long.

And now we are in the land where we feel God has called us to labor, and as we look about us and see heathenism in its awfulness we ask God to especially bless us in the language study so that our tongues may soon be loosed and that we may use them in proclaiming the Gospel to a lost world.

Jalalpur, India.

GETTING HOME!

Eliza B. Miller

THROUGH the blessings of our heavenly Father we are again safe at home. On Sunday morning, the 6th inst., we saw in the distance before us, but dimly, the outline of "India's Coral Strand." What a welcome sight it was after the many days' journey over the restless sea! Our ship moved quietly over the peaceful water toward our desired haven. At twelve o'clock the record showed that we had come two hundred and ninety-five miles from Saturday at twelve o'clock—the longest run we had made between Naples and Bombay—

and showing that we had twelve miles to the Bombay harbor. In two hours, for the ship had to slacken its speed, we had passed the pilot boat and taken on our pilot and were standing still in the beautiful harbor. In a little while Bro. Blough, Sister Sadie and Sister Mary Quinter joined us to help us get ashore and through the customs. The usual process of crowding and yelling and pushing by the boatmen and coolies to secure the patronage of the passengers was carried through while we arranged with our agents and took leave of the

dock. What a relief it is to get out of the noisy crowd when the work is completed!

We spent a few days in Bombay completing our luggage transshipments, doing some necessary shopping before going "up country." Tuesday morning by an early train we left the city for the six-hour journey to Bulsar. We passed through Paigar, the station from whence thirty miles in the jungle live Bro. Berkebiles and Sister Powell, Dahanu, Bro. and Sister Ebey's station now occupied by Bro. and Sister Brubaker, and we thought of them and their work. How we would like to have seen them! Familiar scenes met us, on every hand as we came along and how often we said to each other: "Is it not good to be back again?"

When the train pulled into Bulsar we took a look across the tank to our home and there were the orphan girls and boys with Sister Stover and the little Stovers and Sister Quinter waving a welcome to us. At the station we met Sister Blough and another crowd of boys, Bro. La Personne and May, and Bro. Blough, who had come ahead of us to help us to the bungalow.

A little drive brought us to the bungalow. After we had disposed of our bags and baskets we all went to the chapel, where the boys and girls gave us the usual reception accompanied with songs composed for the occasion, garlands of flowers for our necks and bouquets for our hands. When the program was finished we joined in singing "Rock of Ages," and Bro. Ebey led in a prayer of thanksgiving for our safe arrival. Truly we had much for which to be thankful in

that we were saved from the perils of the deep. On our journey sometimes it seemed as though we would be lost, but through the favor of our heavenly Father we were brought through in safety. The night we lay in harbor at Messina, our captain not venturing out on account of a storm, a French steamer, passenger, went out to sea just as we came in; and that steamer went down with all on board. We had intended going, too, but our captain delayed us on account of the storm. We know that the prayers of thousands ascending in our behalf prevailed at the throne for us. How blessed it is to know that our lives are in the hands of One who will not allow anything to touch us but that is for good.

Sister Himmelsbaugh and Sister Ziegler and Bro. and Sister Ebey came with us to Bulsar for a few days. The sisters have gone to Jalalpur, where they are to remain for language study, and Bro. and Sister Ebey have gone to Dahanu to begin work there. I am here at Bulsar at the old stand. It is good to be here. My furlough did me good and I enjoyed it, but I would rather be here with the girls than in America on furlough. When I went away there were eighty-five girls. Now there are sixty-eight. During the year fifteen were married, two died and one has gone to the hospital for nurses' training. But there is still plenty to do for those who remain. I am thankful to be here to continue my life of service for the girls and women of India and in this I desire the prayers of the brethren and sisters in the home land. And not only for me but for all associated in the work so that thousands may come out of darkness into light.



PAUL SAADULLA

W. B. Stover

NEARLY twenty years ago a certain Mahomedan Moulvi, holding a post of secretary to one of the higher officers in the Nizam's dominions in Hyderabad, and earning two hundred rupees a month, became a Christian. This man is of rather remarkable character, of splendid education, of the foremost Mahomedan families, having made the journey to Mecca, and having the respect of all people wherever he goes. His becoming a Christian made a stir in certain quarters, and after a period of two years his wife was secretly murdered. This was a most tragic affair. Jewelry to the value of three thousand five hundred rupees was stolen from her. Her corpse was encased in a box and sent to the railway station to be dispatched to a bogus address. It was detected by the British police, the murderer was caught, and after a sort of trial in the Moglai courts, he was set at liberty! This is the story of Paul Saadulla.

Soon afterwards, he determined to give his whole time to the spread of the Gospel, and spent some years in mission service where he was. In time he took a step further, and without pay set out to preach and travel all over India, going where he might be welcome, asking nothing and taking only what any one might choose to give him. So he came to us, a stranger over a month ago. He has gone from one station to another, working with us and our workers for the cause of the Master, and doing it with the greatest simplicity and humility. In Vyara the Mahomedans were rough with him, but he took it all kindly and without resenting it, for he shows to all the Christlike spirit of nonresistance. Of himself he says he is ready to die, and when the Lord calls him, whether it be by natural death or by being murdered, he is willing and ready to go. And so he



Paul Saadulla.

preaches the gospel message everywhere, and fears none. He has eight children, to whom he sends help when he can, but his own needs he has made to become very small indeed. Dear old man, how one's heart is drawn out toward such self-sacrifice, toward such voluntary self-renunciation for the Master. I had his photo taken, and send you one. He is off today to preach elsewhere.

Ankleshwer, India.

ARE HINDUS IDOLATERS?

I. S. Long

RECENTLY I read a booklet in which the author most ingeniously tried to save Hindus from the charge of being idolaters. The author is a Catholic missionary, hence his leniency. Protestants arraign both Hindus and Catholics for being idolatrous; for, to many, their practices appear almost equally dishonoring to God, and the more so when seen side by side.

No one on reading the Bible needs make a mistake as to the view holy men of old took concerning any of the various forms of idolatry. In passing it might be well to note that the word "idol" in the ordinary translation is used promiscuously to represent, says one, "no fewer than thirty-one different words in the Hebrew." To say the least this is unfortunate for the majority of us, for it is clear that by reading the ordinary words "idol" or "image" we do not necessarily get the intent of the sacred Author.

The disposition of the Israelites to worship the gods of the adjoining peoples led to the giving of the first commandment. It seems clear that God recognized other so-called gods as His rivals, even though the gods had no existence save in the mind of the worshiper. Their worship was abomination to Him. It was because the Gentile worship was so dishonoring to Him and because of its disastrous effect upon true worship that He enjoined the utter destruction of the Gentile nations of Canaan. "Having other gods" before Jehovah is the worst form of idolatry and has ever met and shall forever meet with the severest punishment at the hands of "Him who will do right."

The inclination of the Israelite, too, to make images or symbolic representations for worship led to the giving of the sec-

ond commandment. For instance, when God's people would worship Baal or Ashteroth they were having "other gods"; but when they would worship the calves of Aaron or Jeroboam they were violating the second commandment.

The schoolmen's definition of idolatry is a good one,—namely, "the paying to creatures that supreme honor which is due to God alone." And "creature" was "everything which is not the one true God." Intelligent Catholics argue that they give divine or supreme honor to God alone or to Jesus, the Incarnation of God, while the saints receive honor proportional to the spiritual excellencies of the one bowed before. Suppose we grant this in case of the intelligent and that *they* are not idolaters; what shall we say about that infinitely larger host who "are perishing for lack of knowledge"?

Indian Christians and Hindus say they see no difference, in principle, between Catholic and Hindu worship. And if we think of the ordinary devotee of either sect there is no advantage, from their standpoint, on either side; for seeing the bowing and praying before, and kissing of the feet of, statues of saints as may be seen in Rome produced as sad and revolting an impression upon me as anything I have yet seen in India, even in the holy of holies of Hinduism, Benares, for while the Catholic ought to know better the Hindu may be measureably excused for his possibly more degrading form of worship. The intelligent Catholic says he does not address the real statue or picture or image in worship, but the person represented thereby. In reply to the Hindu who says, "If this is true worship ours also is," the Catholic can have but one answer—one that every Hindu contests—that while the persons, avatars, deities or little gods of the Hindus are *fictional*, the persons, saints, Vir-

gin Mary, etc., etc., invoked by the Catholics are *real*.

There are two general forms of idolatry in India, and some conscientiously hold that the third is also to be seen. The last is called the "stock and stone view," the others the "presence view" and the "effigy view." From childhood we were taught to believe that certain people bow to and worship images of wood, clay and stone. The first impressions of a missionary, too, are that the Hindu really worships the lifeless idol. But after these several years amidst the people and after making careful and honest inquiry I am much in doubt if any Hindu thinks the idol itself is God. Some have told us the idols are gods—i. e., manifestations of God, divine beings or avatars, but I think they are few in numbers.

A far greater number, however, say that the image itself is not God but that God resides in the image—God being induced into the image by repeating holy verses of Scripture at the time of the dedication of the idol. For although Hindus are Pantheists, believing everything God and God in everything, still there is a special way that the power of God comes into the idol through repeating mantras. So, when the Hindu sees the idol he is at once impressed to worship the "everywhere present God," who is, of course, in the image. In bowing to the image they bow to God, so they hold. The idol or image is of course not a likeness of God, for He is Spirit, but that of a manifestation of God. In case of the Hindu avatars God came to earth, i. e., whatever the form of the avatar, whether fish, terrapin, boar or man, it was God manifest to men. The Christian conception is quite different,—God in Jesus became generic Man, and was both human and divine.

But the priests and still more intelligent people doubtless hold not the "presence view"—that the image contains God—but the third view, namely, that the idol is a representation of an avatar, having his actual form, or at least a sym-

bolic likeness of some divine attribute manifested to men, or in simple words that the idol, as many have told me, is a mere sign of God's presence.

When Elijah mocked the Baal worshippers on Mount Carmel he said, "Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be wakened." Their prayers were hardly addressed to the image so much as to some supposed invisible living object represented by the image. So, likewise, the Hindu seems to regard his avatars divine beings, whether contained in or represented symbolically by the idol as transcending the image.

What shall we say then? That the Hindus are idolaters? Certainly so. But shall we say they worship stocks and stones purely? I doubt; for the more ignorant, superstitious and aboriginal the people the more do they people earth and sky with invisible spirit beings, demons, ghosts who may be and are appeased through the worship of representative images.

But one and all, ignorant and intelligent alike, are idolaters and are greatly dishonoring our God who is Spirit, for they are worshiping and serving fictitious creatures, and all the reverence they know to bestow they are giving to objects or beings that are not God. Honest and dreadfully in earnest they may be, still they are woefully mistaken. But it is because of their sincerity that idolatry is so long in being uprooted. Ask a Hindu whether to worship what is not God in place of God is a reasonable thing. "Of course not" will be the reply. When asked why he does so, he will say, "We do not do so; we worship the same God you do, the only God that is." They often give us the following illustration: As King Edward has a great host of under-government officials to help in the work of governing, and as he may be approached only through these officials, so God is served when we worship the gods, who are either the attendants on or

servants of the one God, or are holy people ever in the presence of God.

It must be admitted, however, by our Hindu friends, and it is a source of encouragement to every missionary, that there is an ever-increasing number who are breaking away from the gods of the dead past and are accepting the only name given under heaven among men whereby we must be saved. But there is an infinitely larger host who have not the courage to act according to their convictions. Knowing the truth, by worshipping gods which they know are not God, to please their wives and the old people, they act a lie. And there is yet another host who for fear of being convicted of being wrong are afraid to investigate the truth of the gospel message, and are content to go on in the old ways. These

last two classes are lost, being on the wrong road; and they do not represent the one lost sheep over whose finding there was joy in the presence of the angels in heaven, but the saved and sheltered ninety-nine of the parable are the lost sheep of India, so great is the number.

Shall the church, therefore, not arouse herself and go out after India's lost and spiritually blind children? Here are these intensely devoted and earnest people bestowing oceans of love upon and giving oceans of praise and glory to gods having no existence save in objective images. When India's children give all this praise and glory to Him who alone is worthy, then shall India be filled with the "knowledge of the glory of the Lord even as the waters cover the sea."

A BIT OF CONVERSATION ON THE RAILROAD TRAIN

C. H. Brubaker

NOT long since on my way to Anklesvar I began a conversation with a Parsee gentleman. As customary I first asked where he was going and what was his work and learned he was a liquor contractor. I did not immediately condemn him for this, but began the conversation with him about religion.

Our conversation ran about as follows:

"What does your religion teach?"

"There are three things you see. 1. It teaches us to know the truth. 2. It teaches us to speak the truth. 3. It teaches us to live true and be kind."

"Very well. It teaches you to be kind to yourself and to your neighbors. That is, it will cause you to act so as to bring joy to others rather than sorrow?"

"Yes."

"It will not allow you to take a gun

or sword and suddenly end your own life or the life of your fellow-man?"

"No."

"It will not allow you to shorten your own life by taking poison or to shorten the life of another by giving them poison?"

"No. But I see what you are coming to. You are aiming at my business."

"Never mind, my friend. I am talking about your religion. I have not mentioned your business. But I am glad you see that your business is not consistent with your own religion."

"It is my business. What can I do? It has been the business of my family for generations."

"What of that? If you find out that your father has been living in an unhealthy location all his life is that a good reason why you should continue to live there and thus endanger *your* life? If it

is bad for your soul to be in such a business and is against the spirit of your own religion what gain is there?"

"If I do not sell the liquor some one else will do so."

"Do you reason thus in other things? Do you say, 'If I don't kill a certain man and take his money some one else will? If I don't commit sin some one else will? It will be done any way so I had just as well do it'? No, indeed you have better sense than that. You are not accountable for another man's sins, but you are accountable for your own. Is this not so?"

"Yes. And when men drink more than they ought who is to blame but themselves?"

"I see you have forgotten one of the principles of your religion. You are taught to be kind and helpful to your neighbor, and instead of doing this you are dealing out that which does no good, but actually and continually does untold injury, causing misery and death."

"Yes, I see it is wrong and against my religion. But do you eat meat?"

"Yes, I eat meat and fish."

"Well, do you not give pain when you kill?"

Here a Hindu sitting near took the opportunity of giving a high-sounding dissertation on the subject, declaring that the whole physical organism of man went to prove that God never intended man to

eat flesh. On the matter of pain I called attention to the fact that in killing an animal there is comparatively little pain. I further said there is much pain in beating animals or in allowing crippled or diseased animals to linger for months on the verge of death as many of the Hindus do. The men confessed that this was bad and advocated hospitals for the care of those unfortunate animals. But they acknowledged that it was all theory and no practice. Presently the Hindu left off speaking and I turned to the Parsee again with the question, "Do you eat meat and fish?"

"Oh, yes, we eat meat and fish, but I believe it is wrong."

I rather wondered that he would bring a Hindu idea against me in self-defense, especially when he violated the principle himself. But I told him if I believed it wrong to eat meat I would not do it.

"Neither can you afford to go on selling liquor in the face of your convictions that it is wrong, seeing that it is against your religion."

Before I reached my station the gentleman took pains to tell me that he had three brothers in the stone business and he was arranging to go into the same business very soon. I talked to him about Christ and sold him a Gujarati Gospel of Luke. We separated the best of friends.

Dahanu, India.



Congregation and House of Worship Near Ankeny, Iowa.

IS IT WORTH WHILE?

J. A. Buffenmyer

THERE is a great call for mission work the world over, and a very noble work it is indeed. Many have a desire to go into the foreign field, but have not the ability, yet the command is in Matt. 28: 19-20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." It seems that some get enthusiastic and think it means only the foreign field; yet it means the home field as well as the foreign.

We have eleven States and part of Canada represented in the Eastern District of Pennsylvania. Not all of Pennsylvania is occupied by Brethren, and most of the others have, so far, been almost entirely unoccupied by Brethren. It seemed to be the apostles' mode to make a "bee line" for the cities, and possibly it would be a pretty good plan for us to follow their example, as more good might result than otherwise.

There is always a great deal of expense connected with starting mission work in the cities, yet there are places dotted over our country where there

might be mission work carried on without a great cost, financially.

It was the writer's privilege this summer to be in New Jersey, where there is a small group of Brethren. They are weak in number, yet there is a grand opportunity for a strong church there in the future.

There are three churches there, namely, Amwell, Sandbrook and Bethel, monuments of what has been in the past, and the Brethren are struggling to maintain an existence.

In July, a year ago, the Mission Board stationed there Bro. J. F. Graybill. He is laboring with the Brethren there and it would be a great encouragement to him if strong representative families of the Brethren would move in. Here is an open door for those who cannot go to the foreign field. Heed the Macedonian call in New Jersey.

Lancaster County, Pennsylvania, is oftentimes spoken of as the garden spot of the United States, yet there are places in New Jersey equally as good. It is a good farming district, healthful climate and good school privileges.

Who will come and help to erect monuments over the lives of those like Jona-

(Concluded on Page 80.)



Midland Sunday School, Virginia.

“WILL GOD HOLD US GUILTLESS?”

N. N. Garst

THE above caption is a question found in “A Little Book” which I hope has got the attention of thousands of brethren and sisters, especially those who are only half-hearted mission workers. I believe the statements to be found in the “Little Book” are fair. I am sure they were placed there to stimulate us to our duty, that we might not be guilty. Are we guilty of disobeying? Are we to remain so until it is too late? Too late to go! Too late to send! Too late to lay aside on the first day of the week what the Lord expects of us! Too late to send the Gospel to thousands in sin! What are you going to do, my brother, my sister, about this matter of which the “Little Book” has so fully told you? Are you going to be “foolish virgin-” like and on the morning of despair find your home with those who are lost through your neglect? Neglect to go! Neglect to send! To save!

How easy it is to neglect! This is a very successful way to be guilty. Oh, am I guilty? Guilty of what? Murder? No! Guilty of covetousness of which you may read in 1 Cor. 5: 11, and then stay away from your brother's table till cured. Guilty of robbing God of time and money, of which you can read of your own case and of associates in verse eleven cited above. How easy it is to be guilty! I once heard a brother say, “All my property belongs to the Lord,” but as his children married they got what he said was the Lord's. Perhaps it was not ready yet to be turned over to the Lord! Or, perhaps the Lord could not care for it then. So it is, and we can be equally as ungrateful with a little. May we be careful about the Lord's part. May the Lord bless and quicken us from our lethargy.

Cherokee, Iowa.

WHY THIS WASTE?

The following extract is taken from the “Price of Africa” and sent by Miss Nellie Reed of the Free Methodist Mission of Transvaal in Africa.

THE year that Queen Victoria ascended the throne a young German, named Ludwig Krapf, a student from the Missionary Seminary at Basle, sailed for Africa. For seven years he endured terrible privation in Abyssinia and the neighboring countries. During the last year his wife accompanied him, and from that time until her death, she shrank from no hardship that her husband was called upon to face. At last expelled from Abyssinia, they were compelled to go southward along the coast. After a perilous voyage they

landed at Mombasa, about one hundred twenty miles south of Zanzibar and settled there. Within six months Krapf was compelled to dig two graves and there in that strange land he laid his wife and babe. Eugene Stock says that nothing more touching has ever been written than his diary for the next seven days. “His heart and his body wept,” and it was long before he could speak of his wife's death without tears. Yet, like Livingstone, the bitterest sorrow could not turn him aside. He wrote: “Tell our friends at home that there is now on the East Afri-



Martinsburg Church, Pennsylvania.

can coast a lonely missionary grave. This is the sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of her members, you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its Eastern shore."

His missionary life seemed a catalogue of bitter disappointments. After the death of his wife he was stricken with the fever, and was in such bodily weakness that he feared he might not recover. He says: "I prayed fervently for the preservation of my life in Africa until at least *one soul* should be saved; for I was certain that if once a single stone were laid in any country, the Lord would bless the work and continue the structure."

He was permitted to remain in the region around Mombasa for six years. His life at that time must have seemed to his friends to have been an utter failure. The visible reward for seven years of suffering in Abyssinia and six years of sorrow around Mombasa; was too lonely graves, a shattered constitution, and one convert—the cripple Mringe.

To him, however, the one convert was worth all the cost. In

his journal he wrote: "Mringe was with me during the night. We discoursed toward midnight about the world to come and the City of God. My poor cripple devoured the words as they fell from my lips, and I saw that they made an impression on him, and felt happy indeed, for it is in moments like these that one feels the importance of the missionary's calling. A missionary who feels the working of the Spirit within him, and is upheld in its manifestations to others, is the happiest being on earth.

In his sight what are royal and imperial honors compared with the office of a preacher in the bush or lonely hut?"

In 1856 a huge map of Africa hung on the walls of the Royal Geographic Society in London. This map had been prepared by Rebmann and Erhardt, the two men whom Krapf had left in Africa.

In 1874 Mr. Salter Price and wife reached Mombasa, the scene of the early labors of Krapf. They had been commissioned to found an industrial school for liberated slaves. They found John Rebmann, Krapf's companion, totally blind, living in a miserable hut with a little company of Christians—about a dozen in all—around him. For twenty-nine years "Old Rebmann" as he was

Mulberry Grove, Illinois, House and Congregation.
J. P. Lilligh Is Active Leader Here.

called had remained in Africa, refusing to go home, even on a furlough, until some one should be sent to take his place.

The mission at Mombasa seemed such a hopeless undertaking that the Church Missionary Society did not think it wise to send reinforcements. It was considered such a failure that it had been dropped from the reports. But John Rebmann, blind though he was, never lost faith in the enterprise. In his life-long battle with heathenism he had been

26,988. Eight colleges enroll 112,131 students, 55 theological and training schools are equipping 2,114 workers for service. In addition there are 78 boarding and high schools, with 9,326 scholars and 56 industrial training schools and classes, with 2,328 students. There are also two medical and nurses' schools and seven kindergartens. The Bible is translated into 112 languages and dialects. Thirty publishing houses and printing presses are pouring forth



Red River, Oklahoma, House
and Sunday School in
Session.

able to keep together a little band of believers whose number equaled the twelve of his Master and he was content.

The Church of Jesus Christ is but beginning to put forth her might for the redemption of Africa, but already the work being carried on in that dark continent should silence any doubting Thomas who objects to further investment of life and treasure. Now nearly a hundred Protestant missionary societies are centering the prayers of Christendom upon the continent. Three hundred and forty-seven missionaries labor there, and they are assisted by 4,507 ordained and unordained native helpers. There are 2,712 churches, stations and substations with 132,280 communicants. There are 326 Sunday schools, with a membership of

annually 3,811,931 pages of Christian literature. In Livingstone's day but one small boat, carried on the backs of men, was in use by the missionaries. Now twenty-four missionary ships and steamers ply African waters.

These are but a few of the surface signs. Deeper than all is the constant silent working of the Spirit of God through His messengers, who, like the early Christians, are going everywhere to preach the Word.

When will the end be? Is it a hopeless task? Is it worth the price? The *aspect* is dark, but the *prospect* is as bright as the promises of God can make them.

Box 183 Germiston, Transvaal, South Africa, Nov. 9, 1908.

SOUTH LOS ANGELES CHURCH

C. W. Guthrie



South Los Angeles, California, House.

JULY 26, 1908, the dedication service of the new South Los Angeles church was conducted by Elder W. F. England of Lordsburg.

The house was filled with attentive listeners, and the message given sank deep into the hearts of the audience. The text taken from Psalm 93: 5, "Holiness becometh thine house, O Lord, for ever," was touchingly illustrated and strongly impressed.

On Nov. 5, 1904, the Mission Board secured a lot at the above named place and funds were solicited for the erection of a small building in which to hold services. The house was soon completed and on the 15th of November of the same year Brother Wm. H. Wertenbaker and his wife took charge of the work, and have been devoting their entire time to the work ever since.

The work from the beginning has been most encouraging, and it was not long until the small building could not accommodate the growing Sunday school, and an addition was built. Soon these two buildings were quite insufficient, and plans were made for the erection of a larger and much more commodious building. Consequently the District was solicited again for the new building, and with the additional five hundred dollars that the Board donated the present building was made possible.

The new building will seat about four hundred people. The gallery, which seats about one hundred, has seven convenient Sunday-school rooms. The primary department which seats about one hundred

will be separated from the main room by curtains or folding doors as soon as sufficient funds can be raised. Back of the primary department are three Sunday-school rooms, which make ten separate rooms besides the primary and the main room.

The two former buildings were wrecked and practically all the lumber used in the new building. The new building cost almost \$2,400, and all but a small amount of this has been raised. The offerings on the day of dedication were \$313.

The photographs accompanying this article will show what the building looks like.

The building was not large enough to accommodate the crowds that attended the lectures the following week, and two services had to be given each evening.

(Continued on Page 73.)

THE LITTLE MISSIONARY

LITTLE RAMA.

Adam Ebey.

There was a boy, a little boy,
A little dark-skinned Hindu;
His parents had a little hut
With but one door and window.

His parents were despised and low,
Outcast and rude and common;
Their fate was just to toil and strive
To please the haughty Brahmin.

When Rama was but six years old,
He had no time for playing;
He had to watch the cows and goats,
And keep them from a-straying.

One day when Rama, six years old,
Ran to where two goats were fighting,
He chanced to pass the schoolroom door,
And heard the boys reciting.

This opened up a world to him,—
A world of pleasant wonder;
He day by day, while with his flocks,
About the school would ponder.

He teased his parents till they said,
"Go get an education";
They little thought that it would mean
Religious separation.

When Rama went to school he heard
First time the gospel story;
How Jesus came to save mankind,
And take them home to glory.

It struck him as a better thing
Than any Hindu fiction;
He told his parents what he thought—
At once there was some friction.

But then it mattered little till
He made his application
To be received into the church,
To find a full salvation.

Then parents said he could not go
To school a moment longer;
They hid his little question book,
But still his faith grow stronger.

He stood it for a year or more,
In secret praying, singing,
That God would touch his parents' hearts,
New life unto them bringing.

He boldly told them of their sins—
Did idols Hindu Rama;
That idols have no life confessed
His papa and his mama.



South Beatrice Sisters' Aid Society, Nebraska.

At last with them prevailed the lad,
And out the idols throwing,
They went to seek the mission house;
Their faith was also growing.

They listened long in glad surprise;
They felt the Spirit's power;
They were baptized, and home they went,
Rejoicing every hour.

The village heard at once the news,
And kept them at a distance;
Although they all were outcasts low,
They offered no assistance.

The priests stirred up the common folk,
And bitter persecuting
Did Rama and his parents find
Their neighbors executing.

But firm they stood, and wavered not,
Their testimony giving,
Of Christ and all His Holy Word—
The secret of true living.

The place was touched, the seed prevailed;
It grew in spite of rival
Attempts, and thus at once began
An Indian revival.

The place was stirred; the midnight hours
Were spent in praying, singing.
And souls that had no goodness known
Their offerings came bringing.

The little temple by the tank
Became the place of meeting.
The idol has been broken down;
The priests are all retreating.

The little outcast Hindu town
Supports a native preacher.
His name is Rama, who so firm,
Became his parents' teacher.
On the way to India, Nov. 4, 1908.

LITTLE MISSIONARY.

Jas. H. Morris.

Jesus Christ, my Elder Brother,
Every day His aid He lends.
Shall He die for you and me,
Ungrateful, shall we smother
Such love and life—He spends?

Christ came down from heaven to earth,
His mercy and love to show.
Redeemer, friend and all,
In one bright light to glow.
See Him die for you and me,
This great salvation to show.
506 Union St., Valparaiso, Ind.



"AFRICA WAITING."

They are waiting everywhere—
Where the fields of earth are fair,
Where the rivers nobly run,
Where the blossoms seek the sun,
Where the hills rise, high and grand,
Looking proudly o'er the land—
Waiting! Waiting!

They are waiting in the wild,
Sick and weary and defiled,
And the Savior's healing word
They have never, never heard;
Ever hungry and unfed,
Left without the living bread—
Waiting! Waiting!

For the happy beam of day
That shall chase their gloom away,
For the news, so grand and blest,
That shall set their hearts at rest;
For the peace we know and prize,
For the hope beyond the skies—
Waiting! Waiting!



Larned Congregation, Kansas. The Church Home of Eld. D. B. Martin.

Yet not voiceless or alone,
For their cry to heaven hath flown,
And the Master waiteth too,
Waiteth, ransomed soul, for you,
Till the life devotion sweet
Be outpoured at His feet—
Waiting! Waiting!

—S. G. Stock.

And still Christ takes the children's store
Of loving gift and deed,
And uses them for evermore
To help the great world's need;
And whoso makes one sad heart glad,
Or speaks one healing word,
Shall gather, like the little lad,
A wonderful reward.

—Mary Rowles Jarvis.



Church of the Brethren at Hudson, Illinois. The house used to stand in the country, but this last summer was moved to Canton, and completely remodeled. Elder J. H. Neher, the bishop of the congregation, stands at the extreme right.

THE LITTLE LAD.

The people followed Christ one day
A long way from the town,
Till, tired and faint, He bade them stay
And on the grass sit down;
And then there came a little lad
With loaves and fishes small,
And gave to Jesus what he had,
Enough to feed them all.

For when the Master blessed and brake,
The loaves grew large and fair;
The food was sweet for His dear sake
To those who feasted there.
And as amid the crowd the boy
Beheld his gifts increase,
He had a new and deeper joy
In Christ's own smile of peace.

And when the thousands He had fed
Were going home again,
Twelve baskets full of fish and bread
Were gathered on the plain!
And surely at his mother's side,
That night, the tale was told,
How Jesus blessed and multiplied
His gifts a thousandfold.

HYMN.

"The Mission Ships are Sailing."

(May be sung to tune, "I love to tell the story.")

The mission ships are sailing
Across the waters blue,
To tell the sweet old story,
The story ever new;
To carry to the heathen,
So far across the sea,
The news of that dear Savior,
Who died for you and me.

Chorus—

Sailing, the ships are sailing,
Across the waters blue,
To tell the sweet old story,
The story ever new.

Spread all the sails, dear children,
Send the good news afar,
Till all the Eastern nations
Shall see once more the star;
Shall follow where it leadeth,
To find the Lord of light;
So shall its rays most holy
Dispel the shades of night.



Editorial Comment

¶ The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Then why should the children of God ever despair, grow faithless in times of trial, seek their own good first when the Master has promised "never to leave them or forsake them"? What more triumphant note can swell our song during the ensuing year?

¶ Now and then an inquiry comes in asking on what terms a picture of their church or Sunday school can appear in the VISITOR. There is a steady interest in seeing the church home and work of other places and properly directed cannot help but result in good. We learn as well through eye-gates as through ear-gates, and new ideas and better methods are given to others. The VISITOR has a rule, though not inflexible, to make the cut for any churchhouse or company of Christian Workers and use the same in the VISITOR on condition that ten new subscribers to the VISITOR be sent in on the regular subscription basis. The cut can be made the size desired by the parties sending in the picture, from any sized picture sent in, and after it is used in the VISITOR, if desired, it will be sent to the person sending in the photo for their own use. This is a splendid way for any church to get a neat cut of its churchhouse to use afterwards in programs of meetings at home, or write-up in their local paper, and the cut cost them no more than the trouble to secure the subscriptions at the regular rate. Please note this in the future and if possible send in the subscriptions with the picture so it can appear in the VISITOR promptly.

¶ It has been a feature of the VISITOR to publish a short history of congregations offering to have this done. In connection with a photo of the churchhouse this is always very interesting and in time will be valuable. Congregations are reminded of this facility of bringing into permanent record facts that today are known to some of the aged of their body and in a few years will pass away. The VISITOR is glad to devote a certain amount of space to this phase of the church's history, free.

¶ This is the time for renewals on the VISITOR list. Some mistakes have occurred through the changing of terms within the past year and more. Whenever such mistakes have come to the notice of the House, satisfactory arrangements have been made in every particular. The responses in renewals and new subscriptions are encouraging and appreciated. On the other hand, if the subscription list of the VISITOR is indicative of the interest,—real interest in missions,—then there are many, too many, who show no interest. No doubt the number subscribing is not an accurate indication, yet it is not without its value. It is known where missionary interest is keenest and giving the most liberal there the VISITOR reaches the greatest number of homes, while the opposite in the main is true.

¶ In the December VISITOR under World-Wide for Indiana is an amount credited to Sister Josephine Hanna that should have been credited to her mother Elizabeth, who had given us endowment before her death sufficient to produce this amount in interest.

¶ A sister writes in and asks for the terms on which we receive endowment on the annuity plan and if the amount is taxable. Age enters into the rate. The principal is not taxable, but in some States at least all of the annuity is taxable. To illustrate: Should one give the Board \$1,000 and receive an annuity bond, the \$1,000 is exempt from taxation, but the \$50 is assessed. In other States only that part of the \$50 on hand the day of taxation, or earned and not received by annuitant, is assessable. Every one who has tried the annuity plan likes it. If you do not know about it ask. The Board will be glad to explain.

¶ This letter goes direct to the spot. It is no unusual appeal either and it would be a joy if there was a remedy within the reach of this office: "The flock at ——— is without a shepherd. Consequently sheep stray from the fold and lambs are not brought in. Can you help us find a good shepherd?" Are the District Boards doing all they can to meet such calls?

¶ Concerning the temperance movement in parts of India Bro. Stover of Ankleshwer writes, "The temperance movement has gone to the top and all the Bhils have voted DRY for twelve months. But they are so weak—what to do? We were with them in their meeting by the wayside last Sunday, and urged all we could. The thing is a GO anyhow, and great good will result. This affects 13,000 people directly."

¶ "Just in from an eight days' work in a forest village where next week I will put a man. I had a good time and think I made a good impression on the people. But we dare not leave them long, so must send a man at once, for 'we are not ignorant of his (devil's) devices,' says Paul." Thus writes A. W. Ross on a post card, the latest word from his station.

¶ "Here I am," says Eliza B. Miller, now in Bulsar, India, "back at the old stand. I need not tell you that I am glad to be here and that every one seems glad

to have me here. It took me several days to get accustomed to being on land after the days and days of living on the restless sea. This last journey was the hardest sea voyage I ever had. There was so much rough weather and so little real enjoyment to get out of it. However the journey began with a fair day and closed with a beautiful one and a perfect sea, so the middle is quite forgotten in the joy of the 'end of the way.'"

¶ Sister Ida Himmelsbaugh in a letter written since she has reached her station in India says, "This is the land of my dreams." Anyone acquainted with her in recent years knows well how completely the mission field was foremost in her mind and heart and every word indicates that she is happy in the service now. Her home is with I. S. Long's at Jalalpor.

¶ Geo. W. Hilton in a letter writes thus: "A fine young Chinese is coming daily to me to learn English. I am using the same book we used so successfully in the Chinese Sunday school in Chicago. How we rejoiced to hear that Moy Wing was baptized before he left for China. As I write my attention is drawn toward our bookcase,—a niche in the wall three feet wide and four feet high and one foot deep. Once it was the place of the household gods; now with several shelves it is used to hold the Bible and our religious books. How soon will all the homes in China be thus transformed?"



SOUTH LOS ANGELES CHURCH.

(Continued from Page 68.)

The interior was a flash light taken after the second service of the evening, and shows about half the audience in the main room.

Much credit is due to Brother G. H. Basehore who has had charge of the erection of the new building, and donating all his services.

Now with plenty of room and the added conveniences it is believed that the work will continue to grow accordingly.

Los Angeles, Cal., Aug. 12.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR DECEMBER.

	Dec. 1907	Dec. 1908	Apr.-Dec. 1907	Apr.-Dec. 1908	Dec.	Inc.
World Wide,	\$1,098 55	\$2,012 26	\$14,219 56	\$7,737 42	\$6,482 14	
India,	210 33	416 69	2,997 47	2,672 04	325 43	
Brooklyn M. H., .	138 15	45 30	1,818 13	270 82	1,574 31	
Miscellaneous,	48 33	154 55	386 42	440 62		\$ 54 20
	\$1,495 36	\$2,628 80	\$19,421 58	\$11,120 90	\$8,300 68	
Bicentennial,	1,711 62		2,212 99	31,180 23		\$28,967 24
	\$3,206 98	\$2,628 80	\$21,634 57	\$42,301 13		\$20,666 56

During the month of December the Brethren's General Mission Board sent out 69,786 pages of tracts for distribution.

CORRECTIONS.

In the report for November the donations from Oregon credited to Anna Reed should be credited to the Coquille Valley congregation of Oregon.

In the same report the donation credited to the Pleasant Hill Sunday school, Wisconsin, should be credited to the Barron congregation, Wisconsin.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of December, 1908:

WORLD-WIDE MISSION.

Pennsylvania—\$428.99.

Eastern District, Congregation.

Elizabethtown,\$ 42 33

Individuals.

"Two Sisters," \$6; Abram Fackler, \$5; A. S. Hottel, \$5; "A Sister in the Faith," \$5; David G. Wells, \$1.20; L. W. Taylor (Marriage Notices), \$1; David Kihlfner (Marriage Notices), \$1, 24 20

Southern District, Congregations.

Upper Codorus, \$40; Pleasant Hill, \$24, 64 00

Individuals.

John F. Sprenkel, \$50; J. J. Oller, \$30; D. E. Brown, \$10; Amos P. and Lizzie S. Keeny, \$5; H. J. Shallenberger, \$5; Alice K. Trimmer, \$5; "Receipt No. 9350," \$3; Mrs. H. J. Shallenberger, \$2; Jacob Beeler, \$2; Rachel P. Ziegler, \$1.50; H. C. Price, \$1; Abba Winey, \$1; "Receipt No. 9367," \$1; Mrs. O. D. Brandt, \$1; Ellen S. Strauser, \$1; Dora M. Renner, \$1;

Vernon Stover, 25 cents,\$ 119 75

Middle District, Individuals.

Mary A. Kinsey, \$5; Annie E. Miller, \$5; Marietta Brown, \$3; John R. Stayer, \$3; John H. Smith, \$2; J. D. Ellinger, \$1.96; T. T. Myers, \$1.50; Phoebe Zook, \$1; Geo. S. Myers, \$1; Nancy Madison, \$1, 24 46

Western District, Congregations.

Elk Lick, \$35.85; Shade Creek, \$35.40; Summit Mills, \$25.20; Jacobs Creek, \$6, 102 45

Sunday School.

Rayman, 26 50

Individuals.

S. J. Miller, \$6; O. W. Reed, \$5; A. C. Ober and Family, \$5; Roda A. Brown, \$3.50; Joel Gnagey, \$3; Mrs. H. Clara Hibbs, \$1.80; Samuel Brown, \$1, 25 30

Ohio—\$236.27.

Northeastern Dist., Congregations.

Black River, \$22; Wooster, \$18.37; Chippewa, \$14.78; Owl Creek, \$13.50, 68 65

Individuals.

J. T. Workman, \$25; Wm. Domer, \$15; Mr. and Mrs. A. C. Thompson, \$10; Mrs. Geo. Weidle, \$6; Jacob Leckrone, \$1.50; John Dupler, \$1.20; Noah Horn, \$1; Sadie Wertz, \$1; J. H. Shideler, 50 cents, 61 20

Northwestern Dist., Congregations.

Fostoria, \$5.95; Lick Creek, \$5.10.. 11 05

Sunday School.

Lima, 5 13

Individuals.

Christena Leedy, \$10; N. H. Barbara Newcomer, \$3; Lydia Dickey, \$1.50; David Berkebile, \$1.20, 15 70

Southern District, Congregations.

Salem, \$34.64; Trotwood, \$10.71, .. 45 35

Sunday School.

North Star Primary Class, 79

Individuals.		
J. E. Gnagey, \$15; David Fultz, \$3.50; Wm. Klepinger, \$3; Eliza Friser, \$1.25; Philip R. Friser, \$1.25; Eli Niswanger, \$1.20; W. C. Teeter, \$1.20; E. J. Weaver, \$1; Levi Minnich (Marriage Notice), 50 cents; Eva Dillman, 50 cents,	28	40
Illinois—\$219.11.		
Northern District, Congregations.		
Pine Creek, \$40.41; Rock River, \$29; Shannon, \$27.55; Lanark, \$20.50; Waddams Grove, \$13.17; Polo, \$8, ...	138	63
Christian Workers.		
Lanark,	3	25
Aid Society.		
Sterling,	5	00
Individuals.		
Wm. Wingerd, \$12; Mrs. Walter LeBaron, \$8.38; Nelson Shirk, \$5; Jacob F. Butterbaugh, \$5; Joseph and Jane Arnold, \$5; Mamie Buckingham, \$5; Mary C. Fisher, \$5; D. W. Barkman, \$2.50; Daniel Barrick, \$2; A. C. Wieland, \$2; Lee and Katie Boyer, \$1.25; Phillip H. Graybill, \$1.20; W. R. Thomas, \$1; John M. Lutz, \$1; C. B. Hoff (Marriage Notice), 50 cents; A. H. Stauffer, 50 cents; Reuben J. Farringer, 20 cents; Sarah E. Farringer, 20 cents,	57	73
Southern District, Individuals.		
Eliz. Henricks, \$10; Jacob Swinger, \$2.50; J. W. Stutzman, \$1; J. H. Brubaker (Marriage Notice), 50 cents; A. L. Bingham (Marriage Notice), 50 cents,	14	50
Indiana—\$218.25.		
Northern District, Congregations.		
Union, \$12.30; North Liberty, \$9.85, Christian Workers.	22	15
Rock Run,	12	00
Individuals.		
Susannah Schrock, \$15; Levi Zumbrum and wife, 12; Mrs. Catharine Wenger, \$11; Melvin D. Neff, \$10; Samuel S. Keller, \$10; A. C. Kindy, \$3; Edythe Swartz, \$2; Daniel Harley, \$2; John Huntington, \$1.50; Manly H. Deeter, \$1.50; David Steele, \$1.50; Clyde M. Culp, \$1; Enos W. Bowers, \$1; Noah H. Shutt, \$1; Samuel E. Good, \$1; I. L. Berkey, \$1; Lanah Hess, 50 cents; R. Trimmer, 25 cents; F. C. Mishler, 8 cents,	75	33
Middle District, Congregation.		
Pipe Creek,	25	
Individuals.		
Laura E. Reiff, \$6.30; James K. Cline, \$6; Mary Ann Ulrey, \$4; Daniel Karn, \$2.50; W. S. Ewing, \$1.50; Louisiana Friser, \$1.50; Bertha Clingeneel, \$1.20; Isaac S. Shultz, \$1.20; Mrs. Priscilla Ohme, \$1; John W. Hoover, \$1; Susan Metzger, \$1; J. G. Stinebaugh (Marriage Notices), \$1; Mrs. Jos. Fisher, 50 cents; J. C. Murray, 50 cents,	29	20
Southern District, Congregation.		
Nettle Creek,	18	15
Individuals.		
"A Brother," \$25; Samuel D. and Lina N. Stoner, \$25; Daisy Smetzer, \$6.17; Roy S. Mishler, \$1; John L. Childs, \$1; Amanda Widows, \$1; Mrs. David Miller, \$1; Levi S. Dilling, \$1,	61	17
North Dakota—\$158.50.		
Congregations.		
Cando, \$125; Williston, \$30,	155	00
Individuals.		
J. M. Fike, \$3; J. W. Deardorff (Marriage Notice), 50 cents,	3	50
Maryland—\$136.74.		
Eastern District, Congregations.		
Meadow Branch, \$36.76; Sam's Creek, \$35.73; Westminster, \$16.10; Medford, \$8.42; Monocacy, \$5.83, ...	102	84
Individuals.		
Annie R. Stoner, \$25; Peter Biser, \$1.20; W. H. Swan, \$1; J. S. Gelsier (Marriage Notice), 50 cents,	27	70
Middle District, Individual.		
Jonas E. Flook,	1	20
Western District, Individuals.		
John Merrill and wife,	5	00
Iowa—\$121.95.		
Northern District, Individuals.		
Eph. Lichty, \$34; J. S. Albright, \$10; Ferdinand Zapf, \$10; L. W. Kennedy, \$10; Jacob Lichty, \$6; Elizabeth Albright, \$5; Edw. Zapf, \$5; H. S. Sheller, \$5; A. D. Nicodemus, \$1.50; A. P. Blough (Marriage Notice), 50 cents,	87	00
Middle District, Congregation.		
Des Moines City,	13	50
Individuals.		
A. E. West, \$5; Franklin Rhodes, \$4; L. S. Snyder, \$3; Ezra Fahrney, \$2.50; Elizabeth Fahrney, \$2.50; S. Schlotman, \$1.50; J. B. Miller, \$1.25,	19	75
Southern District, Individuals.		
Jacob Keffer, \$1.20; L. M. Kob (Marriage Notice), 50 cents,	1	70
West Virginia—\$103.52.		
First District, Congregations.		
Maple Spring, \$74; Seneca, \$10.15; Glade View, \$8.37,	92	52
Individuals.		
Anna Boger, \$5; Moses and Rebecca Fike, \$4; Eliza Hilkey, \$2,	11	00
Minnesota—\$74.50.		
Congregation.		
Root River,	73	00
Individuals.		
Mrs. Bernice Ashmore, \$1; Joshua Schechter, Jr. (Marriage Notice), 50 cents,	1	50
Michigan—\$64.07.		
Congregations.		
Woodland, \$22.50; Sugar Ridge, \$13.81; Chippewa Creek, \$9.34; Crystal, \$6,	51	65
Individuals.		
S. B. Reppert and wife, \$9.42; G. W. Teeter, \$3,	12	42
Kansas—\$50.88.		
Northeastern District, Congregation.		
Wade Branch,	2	70
Individuals.		
C. A. Shook, \$2; Mary R. Moler, \$1,	3	00
Southwestern District, Congregation.		
Osage,	8	1-
Northwestern District, Individuals.		
Mrs. M. A. Thomas, \$1; Jacob Sloniker (Marriage Notice), 50 cents,	1	50
Southwestern District, Congregation.		
Monitor,	33	50
Individuals.		
Golda Ebbert, \$1; Irvin A. Nettrouer, \$1,	2	00
Missouri—\$44.37.		
Northern District, Congregation.		
Bethel,	17	00
Individuals.		
John C. Van Trump, \$5; N. C. Folger, \$1.20,	6	20
Middle District, Congregations.		
Prairie View, \$10.25; Clear Fork, \$4.42,	14	67
Individual.		
O. Perry Hoover,	6	00
Southern District, Individual.		
J. J. Wassam (Marriage Notice), ..	50	
Virginia—\$39.04.		
Second District, Congregations.		
Sangerville,	7	84
Individuals.		
David F. Long, \$8; Samuel Glick, \$6; B. W. Neff, \$5; D. W. Wampler, \$2; James R. Shipman, \$1.50; P. S. Thomas, \$1.50; John S. Flory, \$1.50; Mrs. Susan Wine, \$1.20; Hugh R. Mowry, \$1; John S. Garber, \$1; Joseph F. Driver, \$1; Daniel M. Good, \$1; Madison Kline, 50 cents, ..	31	20
North Carolina—\$25.12.		
Congregations.		
Mill Creek, \$10; Melvin Hill, \$6; Pleasant Grove, \$4.45; Flat Rock, \$4.17,	24	62
Sunday School, Flat Rock,	50	
California—\$13.10.		
Southern District, Individuals.		
Andrew Shively, \$5; "Three, Tropico, California," \$3.50,	8	50
Northern District, Individuals.		
T. N. Beckner, \$2.60; Walter and Selma Stephens, \$1; Sarah J. Beckner, \$1,	4	60

Tennessee—\$20.40.	
Congregation.	
Knob Creek,	8 00
Individuals.	
B. Y. Harris, \$10; Rachel Gorr, \$1.90; James McIntosh, 50 cents,	12 40
Washington—\$17.33.	
Congregations.	
Myers' Creek, \$9.53; Spokane, \$4.10,	13 63
Individuals.	
G. W. Buntain, \$1.20; Fannie V. Fuffman, \$1; S. Bock, \$1; Sallie Hatfield, 50 cents,	3 70
Nebraska—\$15.90.	
Congregation.	
Kearney,	14 40
Individuals.	
C. J. Travis, \$1; D. G. Couser (Marriage Notice), 50 cents,	1 50
South Dakota—\$15.00.	
Individual.	
Frank Horning,	15 00
Idaho—\$7.02.	
Congregation.	
Nampa,	2 40
Sunday School.	
Nampa,	4 62
Wisconsin—\$1.20.	
Individual.	
A. L. Clair,	1 20
South Carolina—\$1.00.	
Individual.	
Mary Smawley,	1 00
Total for the month,	\$2,012 26
Previously received,	5,725 16
Total for the year so far,	\$7,737 42

INDIA ORPHANAGE.

Ohio—\$49.60.	
Northwestern District, Individual.	
J. E. Roberts,	27 60
Northeastern District, Sunday School.	
Wooster,	20 00
Southern District, Individual.	
Jos. E. Etter,	2 00
Indiana—\$35.80.	
Northern District, Sunday School.	
South Bend, First Church,	27 80
Middle District, Sunday School.	
North Manchester City Primary Department,	8 00
Illinois—\$26.00.	
Northern District, Congregation.	
Shannon,	6 00
Southern District, Reading Circle.	
Cerro Gordo,	20 00
Iowa—\$26.00.	
Northern District, Sunday School.	
Curlaw,	20 00
Middle District, Individual.	
"A Friend, Tipton,"	6 00
California—\$21.00.	
Southern District, Sunday School.	
Inglewood,	11 00
Northern District, Individual.	
Anna Kline,	10 00
District of Columbia—\$20.00.	
Congregation.	
Washington City,	20 00
North Dakota—\$16.50.	
Individuals.	
Mr. and Mrs. Allen Hilton,	16 50
Michigan—\$15.00.	
Sunday School.	
East Thornapple,	10 00
Aid Society.	
Woodland,	5 00
Pennsylvania—\$8.25.	
Eastern District, Sunday School.	
Shuberts,	3 25
Middle District, Individual.	
Elizabeth J. Carroll,	5 00
Colorado—\$7.94.	
Sunday School.	
Rocky Ford,	7 94
Missouri—\$5.00.	
Northern District, Congregation.	
Shelby County,	5 00
West Virginia—\$4.75.	
First District.	
Class 2, Beaver Run Sunday School Individual.	2 75

Eliza Hilkey,	\$ 2 00
Virginia—\$4.25.	
First District, Individual.	
H. B. Clower,	4 25
New Mexico—\$0.50.	
Julia Wyne's Sunday-school Class,	50
Total for the month,	\$ 240 59
Previously received,	933 49
Total for the year so far,	\$1,174 08

INDIA MISSION.

Idaho—\$100.00.	
Individual.	
Susan Fogle,	\$ 100 00
Ohio—\$36.60.	
Northeastern District, Congregation.	
Canton,	36 60
Pennsylvania—\$15.00.	
Southern District, Individuals.	
Samuel L. Seiber, \$2.50; "Receipt No. 9367,"	1 00
Middle District, Individual.	
Mary Murry,	5 00
Western District.	
Class 7, Walnut Grove Sunday School,	6 00
Individual.	
Mrs. Rachel Fox,	50
West Virginia—\$7.00.	
First District, Individual.	
Eliza Hilkey,	2 00
Second District, Congregation.	
Shiloh,	5 00
Illinois—\$6.00.	
Northern District, Congregation.	
Shannon,	6 00
Iowa—\$5.50.	
Northern District, Sunday School.	
Curlaw,	3 00
Middle District, Individual.	
Miss Rebecca C. Miller,	2 50
Canada—\$5.00.	
Individual.	
"A Friend,"	5 00
Nebraska—\$1.00.	
Individual.	
Maggie Vanderkolk,	1 00
Total for the month,	\$ 176 10
Previously received,	523 31
Total for the year so far,	\$ 699 41

CHINA MISSION.

Canada—\$25.00.	
Individual.	
J. Harry Rupert,	\$ 25 00
Illinois—\$12.25.	
Northern District, Congregations.	
Shannon, \$10.25; Elgin, \$1,	11 25
Southern District, Individual.	
George Trone,	1 00
Washington—\$10.00.	
Individuals.	
S. Bock and wife,	10 00
Ohio—\$8.50.	
Northwestern District, Congregation.	
Silver Creek,	8 50
Pennsylvania—\$8.00.	
Southern District, Individual.	
Samuel L. Seiber,	2 50
Middle District, Individual.	
Mary A. Kinsey,	5 00
Western District, Individual.	
Mrs. Rachel Fox,	50
Kansas—\$6.50.	
Northwestern District, Individuals.	
Mrs. Drusilla P. Rankin, \$4; Mrs. Rebecca J. Rankin, \$2.50,	6 50
West Virginia—\$3.00.	
First District, Individual.	
Eliza Hilkey,	2 00
Second District, Individual.	
Cora Shaffer,	1 00
Iowa—\$2.50.	
Middle District, Individual.	
Miss Rebecca C. Miller,	2 50
California—\$1.95.	
Northern District, Sunday School.	
Butte Valley,	1 95
Nebraska—\$0.75.	
Individual.	

Maggie Vanderkolk,	\$	75
Total for the month,	\$	78 45
Previously received,		193 21
Total for year so far,	\$	271 66

BROOKLYN MEETINGHOUSE FUND.

Pennsylvania—\$28.10.		
Eastern District, Congregation.		
Spring Creek,	\$	23 10
Southern District, Individual.		
John E. Sprengel,		5 00
Ohio—\$13.70.		
Northwestern Dist., Congregations.		
Silver Creek, \$10; County Line, \$3.70,		13 70
West Virginia—\$2.00.		
First District, Individual.		
Eliza Hilkey,		2 00
Indiana—\$1.50.		
Middle District, Congregation.		
Pipe Creek,		1 50
Total for the month,	\$	45 30
Previously received,		225 52
Total for the year so far,	\$	270 82

CUBA MISSION.

Canada—\$52.25.		
Individual.		
W. F. Hollenberg,	\$	52 25
Pennsylvania—\$1.35.		
Southern District, Individual.		
Mrs. Sarah M. Attick,		50
Middle District, Individual.		
Rachel Rhodes,		50
Western District, Individual.		
Mrs. Rachel Fox,		35
Illinois—\$3.00.		
Northern District, Congregation.		
Shannon,		3 00
Total for the month,	\$	56 60
Previously received,		25 03
Total for the year so far,	\$	81 63

CUBA CHURCHHOUSE.

Illinois—\$11.00.		
Northern District, Congregation.		
Waddams Grove,	\$	11 00
Kansas—\$5.50.		
Northwestern District, Individuals.		
Mrs. Drusilla P. Rankin, \$3; Mrs. Rebecca J. Rankin, \$2.50,		5 50
Total for the month,	\$	16 50
Previously received,		4 25
Total for the year,	\$	20 75

CHURCH EXTENSION.

Pennsylvania—\$1.00.		
Southern District, Individual.		
"Receipt No. 9368,"	\$	1 00
Total for the month,	\$	1 00
Previously reported,		15 58
Total for the year so far,	\$	16 58

AFRICA MISSION.

Illinois—\$2.00.		
Northern District, Congregation.		
Shannon,	\$	2 00
Total for the year,	\$	2 00

BROOKLYN MEETINGHOUSE.

December, 1908.		
Iowa.—O. B. Zuck and wife, \$10; Henry Myers, \$2; Martha Ikenberry, \$2; Green Sunday School, \$4.74.		
Illinois.—John H. Gerdes, \$3; Barbara Gish, \$10.		
Kansas.—J. K. Yoder, \$3; M. Ohmart, \$5.		
Maryland.—Minerva Roop, \$5.		
Minnesota.—David Whetstone, \$1.		
North Dakota.—Edna R. Forney, \$2; T. J. Barnhart, \$1; Emma J. Van Dyke, \$5.		
New York.—Agnes and Martin Tixiere, \$2.		
Pennsylvania.—Geo. and Katie Brindle, \$3; Isaac Showalter, \$2; Meyersdale Mission Cir-		

cle, \$15; Isaac and Maggie Replogle, \$10, Annie E. Martin, \$5.25; Bro. Elliott, 75 cents; Eld. J. W. Wilt, \$5; Elk Lick congregation, \$21.25; Lewistown Sunday School, \$2.23; L. F. Hildebrand, \$2; D. E. Bosserman, \$1; Mary E Townsend, \$1.

Ohio.—B. S. Landes, \$3.
Tennessee.—Etta Lemons, \$1; Morristown Sister (for Italian work), \$3.

Virginia.—J. F. Flory and wife, \$12.
West Virginia.—Fannie Michael, \$1; Harriet Leatherman, 50 cents; Geo. and Lydia Arnold, \$1.50; Eliza C. Cornell, 50 cents; Arnold, Charles and Kate Ludwick, \$2.
Total, \$148.72.
J. Kurtz Miller, Solicitor of Funds.
358 60th Street, Brooklyn, N. Y.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The Extension has the following contributions to report for the month of December. This month usually shows quite an increase in the amounts received as it is then that the returns come in from the investment of dimes by the boys and girls during the summer. They have been very faithful this year. We feel very grateful to our Heavenly Father that this work has been kept close to the hearts of His people and has not been forgotten during the flurry that has hindered the activities of commercialism. May He give us all grace to keep His work ever in the foreground.

Indiana.—C. F. Arnold, North Manchester, \$10.01; Sarah Whitmer, South Bend, \$1; Samuel A. Gilmer, Kitchel, \$7.50; Will A. Stewart, Buck Creek, \$11.27; Isaac Huffman, New Ross, \$6.65; Mrs. Osie Brumbaugh, Goshen, \$8.81; J. C. Brumbaugh, New Paris, \$1; W. H. Weybright, Syracuse, \$13.82; John Ross, Sidney, \$4.28; Mrs. J. D. Whitehead, New Paris, \$5; M. H. Huffman, Onward, \$19.11; John L. Minnich, Ladoga, \$2.85; John Bollinger, Shipshewana, \$3; J. M. Riley, La Porte, \$1; Ettie E. Holler, Hagerstown, \$2.50; Chas. F. Sink, Flora, \$10; Mary E. Tinkle, Marion, \$3.50; Marion Fisher, Mexico, \$9.15; J. L. Hibner, Monticello, \$7.70; Mary E. Popejoy, Poneto, \$3.50; Ellen Blickenstaff, Piermont, \$9.55; Junias Spurgeon, Michigantown, \$2.30; Josie Snowberger, Delphi, \$3; Mary Replogle, Hagerstown, \$3; Walter C. Stinebaugh, Camden, \$3; J. A. Miller, Huntington, \$7.30; D. H. Brumbaugh, Markle, \$10; Elias P. Dunbar, Bowers, \$13.42; Daniel Breneman, New Lisbon, \$5.67; William Brubaker, Elkhart, \$3.25; P. G. Yoder, South Whitley, \$2.50; Clarence Troyer, Middlebury, \$7.61; Dan C. Mock, Syracuse, \$5.40; Grace Huffman, New Paris, \$11.60; Wm. Weaver, Plymouth, \$3.69; M. A. Hanson, Laotto, \$5; Carl B. Yoder, Lima, \$3.58; Victor M. Bedel, Nebraska, \$1; Phebe E. Teeter, Mooreland, \$1.45. Total, \$238.87.

Pennsylvania.—T. S. Foreman, Saxon, \$20.01; J. A. Claar, Claysburg, \$1.24; J. H. Burket, Yellow Creek, \$2.75; J. A. Trostle, East Berlin, \$1; John E. Cook, Dillsburg, \$6; Jos. P. Long, Baker's Summit, \$7.75; C. B. Miller, Ore Hill, \$5.43; D. I. Pepple, Everett, \$2.50; William A. Townsend, Smithfield, \$4.35; Annie Benton, Hollidaysburg, \$14.35; C. E. Martin, Mercersburg, \$10.01; G. H. Arbegast, Mechanicsburg, \$3.35; G. S. Batzell, Everett, \$4.80; Joseph Sollenberger, York, \$10; J. S. Grassmyer, Lewistown, \$7.50; Frank Myers, Grafton, \$1.35; S. A. Norris, Shireleysville, \$4.50; H. M. Norris, Shireleysville, \$3.25; Fred Hoover, Saxon, \$1.95; W. F. Johns, Chambersburg, \$4.35. Total, \$116.44.

Ohio.—Levi Rinehart, Eaton, \$7.68; Minerva Kintner, Bryan, \$33.25; Esther Dishorn, Deshler, \$2.50; Mrs. D. E. Billman, Pleasant Hill, \$11.50; Martha Morse, Barborton, \$1; Frank Blessing, Dayton, \$21.33; M. A. Mahler, Pioneer, \$6.23; Hazel Heistand, Nevada, \$3; George W. Garner, Walbridge, \$5.25; Joseph H. Baun, Ashland, \$4.75; Henry Royer, Louisville, \$10.77; David Shively, New Cumberland, \$2.53; J. W. Elkenberry, Arcanum, \$23.26; Sarah A. Smith, Wauseon, \$2.50; G. D. Armstrong, Lima, \$2; F. J. Weimer, Greenville, \$4.23; James Shutt, Sugar Creek, \$5; Mame Hoover, Alliance, \$8.50. Total, \$155.28.

North Dakota.—Jacob Swartz, Kenmare, \$2.35; U. T. Forney, Egeland, \$7.75; J. H. Barnhart, Egeland, \$14.50; Mrs. J. M. Myers, Surrey, \$9; A. F. Thomas, Deering, \$13.20; J. L. Wampler, Newville, \$7.75; J. W. Fitz, Cando, \$7; J. O. Dierdorff, Brumbaugh, \$2.77; V. E. Vancie, York, \$3.70; Mrs. J. W. Beehler, Williston, \$4.11; Mary E. Sink, Brumbaugh, \$5; A Sister, Brumbaugh, 25 cents; Annie Whipple, Carrington, \$3; Marie Elker, Surrey, \$5.75; J. C. Cripe, Berthold, \$6.10. Total, \$92.23.

Kansas.—J. F. Showalter, Darlow, \$2; Mrs. J. J. Myers, Morrill, \$12; Albert Sawyer, Morrill, \$8.24; Luther E. Hylton, Larned, \$14.05; A. S. Merkey, Portis, \$3.40; Lizzie Miller, Norcatour, \$3.90; Norman Fike, Sabetha, \$2.90; J. W. Brammell, Olathe, \$3.55; N. A. Switzer, Webber, \$7.50; C. L. Davidson, Burr Oak, \$3.35; George Sperline, Sabetha, \$9; I. A. Lauver, Edgerton, \$2.80. Total, \$73.19.

Illinois.—K. M. Moore, Lena, \$4.72; F. H. Lyon, Hudson, \$8.90; John U. Miller, Morrison, \$3.01; John D. Baker, Sterling, \$3.35; D. Earl Brubaker, Virden, \$2.85; J. C. Lampin, Polo, \$5.59; Milton McNutt, Shannon, \$5; Noah Blough, Mt. Carroll, \$11.20; Bertha Cripe, Lintner, \$5; A. W. Kessler, Mulberry Grove, \$2.47; Cora Binkley, Polo, \$1.10; M. S. Seymour, Palestine, \$9. Total, \$62.19.

Iowa.—A. Frederick, Grundy Center, \$9.25; H. Roy Book, Adel, \$8.50; T. J. Looney, Bataavia, \$4.70; H. O. Adams, Frederickburg, \$5.50; S. A. Miller, South English, \$18.32; John Rudy, Liscomb, 55 cents; C. E. Kimmel, Sheldon, \$7.50; Geo. H. Allen, Dumont, \$6.85; Luther Myers, Greene, \$4.20; H. W. Cakerice, Whitten, \$20; Roy Shelley, Ollie, \$7.65. Total, \$93.02.

Oklahoma.—Mary E. Ritter, Crescent, \$6; Mrs. Edward Lauver, Omego, \$8.50; J. B. Nininger, Coyle, \$19; George Prentice, Aline, \$17.65; Wm. Joy, Cement, \$5.05; A. B. Coover, Davidson, \$5; J. D. Miller, Nashland, \$6.80; Mrs. D. E. Cripe, Stillwater, \$2.50. Total, \$70.50.

Michigan.—Geo. H. Johnson, Rodney, \$8.40; H. A. Weller, Copemish, \$7.83; Chas. A. Miller, Brethren, \$1.10; Mrs. Fannie Albaugh, Bannister, \$4.65; L. A. Fisher, Bangor, \$2.75; David Dreeschal, Vestaburg, \$2.12; Wm. Smith, Clarksville, \$6.85. Total, \$33.70.

Maryland.—Henry H. Baker, Grantsville, \$10; Franklin B. Otto, Sharpsburg, \$3.15; George V. Arnold, Burkittsville, \$13; G. A. Parrott, Hagerstown, \$8.10; James W. Beeghly, Accident, \$3.50; Harry D. Grossnickle, Boonesboro, \$9.50. Total, \$47.25.

West Virginia.—N. M. Rotruck, Williamsport, \$5.63; Fred Bauer, Junction, \$1; I. J. Saville, Pleasantdale, \$4.45; Geo. W. Shelly, Shanks, \$2; J. W. Riggleman, Rock Oak, \$7.15. Total, \$20.23.

California.—J. A. Miller, Santa Ana, \$21; J. W. Vaughn, Laton, \$3.50; W. E. Witcher, Bangor, \$6.95; C. I. Schrock, Pasadena, \$10. Total, \$41.45.

Canada.—A. J. Kauffman, Alpha, \$14; W. F. Hollenburgh, Nanton, \$30.75. Total, \$44.75.

South Dakota.—Ellen Harlison, Frederick, \$11.35.

Missouri.—Wm. Greenwood, Carthage, \$3.10.

Minnesota.—C. E. Delp, Hancock, \$5.

Unused funds, returned, \$1.26.

Collections, Extension No. 2, \$11.16.

Hastings Sunday school for Christmas treats, \$15.95.

SUMMARY.

Indiana,	\$ 238 87
Pennsylvania,	116 44
Ohio,	155 28
North Dakota,	92 23
Kansas,	73 19
Illinois,	62 19
Iowa,	93 02
Oklahoma,	70 50
Michigan,	33 70
Maryland,	47 25
West Virginia,	20 23
California,	41 45
Canada,	44 75
South Dakota,	11 35
Missouri,	3 10
Minnesota,	5 00

Unused funds,	1 26
Collections Extension No. 2,	11 16
Hastings,	15 95

Total,\$1,136 92

The following names have been sent in as having taken part in the contributions above reported.

INDIANA.

Bowers.—Zora and Edna Lewis, \$9.72; Byrl and Chase Harper, \$1.70; Ray, Jesse and Waneta Young, \$1; Annie Arndt, \$1. **Mooreland.**—Sadie Swoveland, 10 cents; Garnet Curent, 30 cents; Latta Brown, 30 cents; Laura Miller, 75 cents. **New Paris.**—Marie James, \$2; Russell Neff, \$1.10; Vera Peters, \$2; Bernice Peters, \$2; Nelson Paul, \$3. **Goshen.**—Ray Cripe, \$1; Mariam Hess, 25 cents; Floyd Brumbaugh, 25 cents; Dale Hess, 82 cents; Zora Hess, 61 cents; Artie Hoke, 70 cents; Ervin Hoke, \$1. **North Manchester.**—Rachel Ramsey, \$1.60; Walter Metzger, 50 cents; Paul Landes, 75 cents; George Worth, \$1; Glenn Arnold, \$1.50; Jesse North, \$1; John Drou, 50 cents; Esther Landes, 75 cents; Esta Arnold, \$1.50; Pearl North, 91 cents. **Sidney.**—Erba Weaver, \$1.03; Bertha Holben, 50 cents; Charla Sparks, 50 cents; Clarence Sparks, 50 cents; Ruda and Lloyd Ross, each 50 cents; Fred Hardman, 50 cents; Christal Blew, 25 cents. **Syracuse.**—Noble Neff, \$1; Lloyd Berkly, 50 cents; Dwight Berkly, 50 cents; Thorald Guyer, \$1; Otilie, Milton and Sammie Uley, \$1; George Morehouse, \$1; Ruth Morehouse, \$1; Ardens Troup, \$1; S. J. Fuller, \$1; Pearl and Dorothy Guyer, each \$1; Willie Weybright, \$1. **New Lisbon.**—Mildred Miller, 25 cents; Phares Breneman, 25 cents; Lizzie and Gladys Stewart, each 25 cents; Howard, Ruth and Gladys Breneman, each 50 cents; May Stonesipher, \$1.17; Clemy Miller, \$1; Galen Howard, \$1. **Michigantown.**—Lizzie Riley, 65 cents; Thelma Spurgeon, 50 cents; Everett Bond, 30 cents; Jemima Walker, 25 cents; Lucy Woodruff, 25 cents; Nathaniel Cripe, 25 cents. **Marion.**—Cora, Mable, Anna and Jesse Winger, 50 cents; Ellen Winger, 50 cents; Lawrence Haynes, 50 cents; Cora and Harry Hatcher, each 25 cents.

PENNSYLVANIA.

Bakers Summit.—John D. Long, \$1; Roy Eckard, \$1; Bruce Eckard, \$1; Esther Pater, \$1; Catharine Long, \$1; Ina Miller, \$1.50; Ruth Ebbersole, 25 cents; Palmer Miller, \$1. **Lewis town.**—Arthur Grassmyer, 50 cents; Emma and Ruth Grassmyer, each 50 cents; Ida Baith, 50 cents; Arthur Swigart, \$1; Crawford Swigart, \$1; Nannie Wakefield, 50 cents; Herman Kauffman, \$1; Margaret Kauffman, \$2. **Mercersburg.**—Eva Blair, \$1; Mary Butterbaugh, \$1.50; Minnie Keefer, 50 cents; Aaron, Clinton and David Keefer, each 50 cents; Mary Tosten, \$1.62. **Holidaysburg.**—Amelia Benton, \$3.65; Lawrence Miller, 75 cents; Adrian Miller, \$1; Raymond Miller, \$1.30; Mrs. H. G. King, \$1; Homer and Ruth Benton, each 50 cents; Gladys Elcher, 25 cents; D. D. and J. D. Sell, each 10 cents; George Michel, 10 cents; Chauncey Lingerfelter, 20 cents; Annie Benton, 50 cents; Florine Snowberger, 75 cents; Pearl Walters, 60 cents; Mary and Sophia Nineland, each 50 cents; Ray Sell, 30 cents; Fred Sell, 30 cents; Viola Allison, 25 cents; Pearl, Susan and Matthew Sell, 40 cents; Grace Benton, 20 cents; Chester Langham, 25 cents; Emery Langham, 25 cents; Frank Langham, 10 cents. **Saxton.**—Paul Dilling, 70 cents; Maude Long, 25 cents; Olive Gaunt, 84 cents; John Fink, \$1; Orle Smith, 85 cents; Ola Foreman, 75 cents; Percy Foreman, 75 cents; Lizzie Replogle, \$12.57; George Beach, \$2.50. **Yellow Creek.**—Ruth Burket, \$1.50; Bertha Ritchey, 50 cents; Cora and Clayton Ritchey, each 25 cents; Sarah Potter, 25 cents.

OKLAHOMA.

Stillwater.—Paul Cripe, 75 cents; Ezra, Frank and Grace Pinson, \$1; Hysa Belford, 50 cents; Florence Richardson, 25 cents. **Davidson.**—Otis Fillmore, 50 cents; Dan Fillmore, 25 cents; Bertha Fillmore, 25 cents; Sam and Maude Fillmore, each 20 cents;

Bessie Fillmore, \$1.20; Oma Holderread, \$1; Paul Coover, 50 cents; Ruth and Dessie Coover, each 25 cents; Opal Rairigh, \$2; Mable Rairigh, \$1; Ora and Floyd Rairigh, each 75 cents; John and Eva Lauver, each \$1.50; Nellie, Bessie and Ira Lauver, each 25 cents. **Aline.**—Ethel Booze, \$3.03; Floyd Booze, \$1.50; Everett Booze, \$1.60; Mary and Pearl Prentice, each \$1; Lowell and Loren Prentice, each 50 cents; Ruth Stookey, 40 cents; Gracie Hammerstand, 60 cents; Opal, Lucy and Marie Booze, each 25 cents; Elsie Barker, \$1.45; Myrtle Barker, 50 cents; Haly Galbreth, 30 cents; Fanny and Lizzie Galbreth, each 30 cents; Sadie and Gracie Ford, each 80 cents; Annie Ford, 40 cents; John Ford, 20 cents; Lyle Gannon, 25 cents; Hettie and Rosa Dupus, each 35 cents; Joseph, Anna and Obie Dupus, each 25 cents.

NORTH DAKOTA.

Egeland.—Florence Barnhart, \$6; Ray Barnhart, \$4; Angie and Blanche Sharp, each \$1; Wendell Fifer, \$1; Edith Warner, 50 cents; Opal Bowman, \$1; Sarah, Effie and Earl Spornline, each \$1; Nellie, Arthur and Roy Kahle, each \$1; Fern Forney, 75 cents; Jenette and Albert Paulsen, each 50 cents. **Newville.**—Stella Brower, \$1.25; Lennie Brower, \$1; Jessie and Delma Deeter, each \$1.50; Tacy Deeter, 25 cents; Roy Stong, 50 cents; Ray Stong, 25 cents; Mary Wampler, 50 cents. **Deering.**—Harold Orndorf, \$1.10; Earl Orndorf, \$1.25; Leonard Trudell, 25 cents; Alma Summers, \$1.60; Lillie Rorick, \$1; Hazel, Ethel, Cletus and Harvey Stebleton, each 75 cents; Deway Trudell, 50 cents; Ruth Fouts, \$1; Mary Strycker, \$1; Ethel Strycker, 75 cents; Treva Strycker, 50 cents; Ralph Orndorff, \$1.25.

CANADA.

Osage, Sask.—Robert Baker, \$4; Albert, Bessie and Ollie Harp, each \$1; Ray, Roy and Iva Paters, each \$1; Bernice Buck, \$1; Paul Kauffman, \$2; Dessie Witter, 50 cents; Mabel and Ruth Fry. **Nanton, Alberta.**—Cleo Whistler, \$2; Francis Lehman, \$2; Grace Hollenburg, \$2.50; John H. Rhodes, \$6; George Hollenburg, \$2; John Hollenburg, \$2.50; Bingman family, 50 cents; Elsie Milster, 25 cents; Elmer N. Shock, \$6; Oron E. Shock, \$3; Forest E. Shock, \$1; Alice Shamberger, \$2; David Shamberger, \$1.

MARYLAND.

Grantsville.—Jennie Beachy, \$4; Eliza Yost, \$2.40; Mary Baker, \$2; Sarah Baker, \$1; Daniel Baker, 50 cents. **Burkittsville.**—Tommy Arnold, \$5; Alfred Rohrbach, \$1; Earl Lowell, \$1; Naomi and Homer Guyton, each \$1.50; Olive Guyton, \$1; George Arnold, \$1; Earl Kepler, \$1. **Hagerstown.**—Martin Hunchbourger, \$1; Agnes Hicks, 25 cents; Chester Hollinger, 30 cents; Viola Corderman, 50 cents; Paul and Jessie Zuck, each 30 cents; Erma Holling, 40 cents; Esther Klopfer, \$1; Elva Parrott, \$1.05; Veer Mullendore, \$3.

KANSAS.

Sabetha.—Ethel Racus, 75 cents; Esther Racus, 75 cents; Paul and Ruth Racus, each 30 cents; Thelma Johnson, \$1; Esther and Florence Vandyke, each 25 cents; Cleo S. Davison, 50 cents; Wesley Mormet, 50 cents; Willis Davison, 50 cents; Dorothy Lichty, 50 cents; Carrie Ort, \$1; Geo. Sperline, \$1; G. E. Sperline, \$1. **Fortis.**—Irene Ackey, 50 cents; Iola Ackey, 50 cents; George Merkey, 50 cents; Maud Merkey, 50 cents; Alice Small, 25 cents; Bertha Gentzler, 30 cents; Paul Lerew, 25 cents; Gladys Nayler, 30 cents; Albert Moyer, 30 cents.

IOWA.

South English.—Lawrence, Clair and Millred Miller, each \$2; John and Willie Fry, each \$1; Howard Oliver, \$2; Walter Nash, \$2; John Miller, 21 cents; Ray Miller, \$1.11; Homer Miller, 50 cents; Lelia Lockridge, 50 cents; Daisy Simmons, \$1; Mabel, Forest and Grace Miller, each \$1. **Dumont.**—Lanah, Carrie and Mary Laudner, each 50 cents; May Marken, 50 cents; Minnie, Glen and Mervel Jones, each 35 cents; Evelyn and George Schuler, each 25 cents; Carl and Melba Sonarank, each 25 cents.

ILLINOIS.

Lena.—Mary Derr, 50 cents; Corlan Stees, 25 cents. **Polo.**—Clarence Heckman, 55 cents; Samuel Gilbert, 50 cents; Lucile Myers, 10 cents; Della Gilbert, \$1.57; Earl Toms, 50 cents; Nora Travise, 25 cents; Clara Gilbert, \$1.62; Mary Toms, 50 cents. **Palestine.**—Joe Weller, \$2; Ruth Swinger, \$1.15; Ross Swinger, \$1.10; Lura Swinger, \$1; Russell Patrick, 50 cents; Elma Reynolds, 35 cents; Gladys Hildebrand, 35 cents; Raymond and Ralph Nichols, each 25 cents; Hazel Dry, \$1.

OHIO.

Walbridge.—Ella Garner, 50 cents; Beryl and Cecil Johnson, \$1; Uriah Garner and wife, 50 cents; Leo Crago, 25 cents; Samuel Baker and wife, \$1; Edith Baker, 50 cents; George W. Garner and wife, \$1; Walter and Laura Rush, each 25 cents. **Ashland.**—Edith Reed, 25 cents; Bebetata Roland, 25 cents; Florence Gongner, 75 cents; Mary Landes, 50 cents; Howard C. Bann, \$1; Wando Markley, \$2.

WEST VIRGINIA.

Williamsburg.—Grace Bane, \$1.05; Dall Likens, 50 cents; Charley Bobo, 58 cents; Lena and Oscar Rotruck, each \$1; Clarence and Herschel Leatherman, each 25 cents; R. B. Leatherman, \$1.

SOUTH DAKOTA.

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165 S. Clarkson Street, Denver, Colo.



THE MISSIONARY.

Rev. Robert C. Ward.

So strangely strong the force appears
That blinds and blights, with sin and tears,
The minds of men for weary years,
And mars Messiah's plan.
For customs cruel and absurd,
So shameful to be told or heard,
Now hide from them the wondrous word
That God became a Man.

The foreign teacher from afar
Doth dare reject the "things that are,"
On all oppression making war—
The war that makes for peace.
He bids the tyrant stay his hand,
And helps the poor to understand
His birthright to a "better land,"
Where suffering shall cease.

By line on line, by kindly deed,
Nor health, nor wealth, nor life to heed,
But wisely casting precious seed,
The toilers win their way.
They oft by fearsome pest may die
Where kinsmen cannot hear their sigh,
And none may know the reason why.
Nor ask, "until that Day."

So thus a goodly temple grows,
Where God, the Master Builder, shows
That stones He fashions best are those
Which men so oft reject.
The gruesome idols fallen lie,
Whose victims now to God draw nigh;
The gentle "Dayspring from on high"
Proclaims them Christ's elect.

The North and South and East and West,
In varied creedal garments dressed,
Will understand each other best
As they in Christ unite.
Expectant angels hover round,
And long to make the skies resound
With vibrant song, "Our King is crowned
And full is earth's delight!"
Ahmedabad, India.



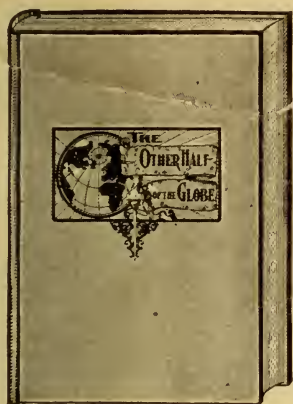
IS IT WORTH WHILE?

(Continued from Page 64.)

than Naas, the Moores and the Poulsens,
who labored faithfully in their day?
Then, after we have obeyed the command,
it is that He has promised to be
with us to the end of the world.

Rheems, Pa.

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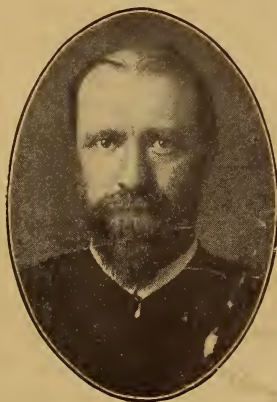
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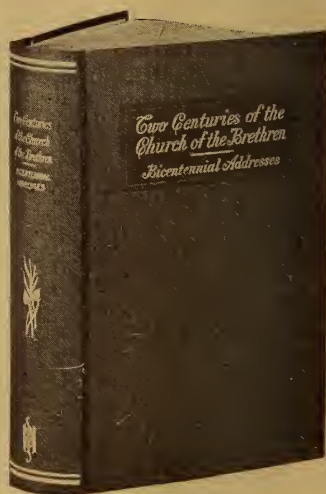
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THE MISSIONARY VISITOR

THE FIELD IS THE WORLD

GO YE

I AM A WORKER

Vol. XI

MARCH, 1909

No. 3



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December 1909

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
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ELGIN, ILLINOIS.

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Fifty Cents per year, payable in advance.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board, Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XI

March, 1909

Number 3

THE ENEMIES' WALLS ARE FALLING

F. H. Crumpacker

DEAR reader, have you hear the joyful news? Today the old, old story is getting into the hearts of nations in strides that were never before heard of. When the armies of the Medes and Persians were being arrayed against the Syrians the Lord prompted the Prophet Isaiah to stand up and talk to a then small and subdued people and tell them (the Israelites) that they were being preserved to preserve the Gospel of Life and that out of them should come a Savior. Little did the people listen to him. Many of them called him mad; some railed on him. Yet the old prophet of God stayed by his message and told it.

You may wonder what that has to do with the crumbling of the walls. I have but this in view. In that same speech the Lord spoke thru Isaiah and said: "I, even I, am the Lord; and beside me there is no savior." Isa. 43: 11. Now read Isa. 43: 12-20. Notice especially the 20th verse. Do you dare say that the power of God is limited? He gives to His people.

I think that today we are living in a marvelous age. Apparently God is for a time dealing with *nations*. We may think it a bit strange to look on such movements as from God, but see the mighty Power as He is manifesting Himself in that quiet way.

For several years the missionaries have been striving to get into Turkey. The devil kept them on the border only. The church universal has been praying God

to open the door and throw down the enemies' walls. Of late apparently the walls have fallen and the Gospel is going into the heart of Turkey at a wonderful rate. It is almost better than the missionaries were expecting, while at the same time they were praying for it. I think it a great triumph. We need only to think of the terrible massacres that took place in the Chinese Empire to see how the old dragon, Satan, was having his way. Today one can hardly believe the sights of his own eyes when he sees the huge barriers that are crumbling out of the way. Nothing but the hidden power of God could do such things.

Some of the very people who helped to kill the missionaries a little while ago are now eagerly telling the story of the cross. It is the same God that Isaiah told the people about and exhorted them to trust. Men who do not see these things can scarcely believe it but oh, for the Church today to rise to her opportunity with men, women, and money, and help to do the detail work that God has called His disciples to do! He opens the doors and asks His Church to step in and occupy. Here and there in our town we come upon a temple compound that till recently has been held as a place of worship. Now it is turned into a school and the Chinese Government and all her people are anxious to have a Western man come and teach them. It is that same Lord that is breaking down the wall, that wall of hatred that a few years ago was so

bitter against the foreigners. Now the wall is down and yet the Church apparently does not move in to occupy.

The enemy has not stopped working and I would not have one of the dear readers to think so. He is terrible in his work, and at times when he sees his walls crumbling he makes what is called the death struggle, and here at times a messenger of the Gospel must sacrifice his life for the cause, but with such there invariably comes a wonderful rebounding that overjumps by leaps and bounds what would have happened had the messenger denied that God, that said, "I am thy God and beside me there is no savior."

That same God, that thousands of years ago inspired the prophet to tell His people that out of them should come a Savior, is telling His people that thru them He is to reach the individuals. It is just marvelous at times to hear a man stand in a meeting and tell how a reading of a Gospel that happened to fall into his hands, brought him in as an inquirer and later as a member of God's Kingdom and later as an eager minister. Who will

distribute the Gospels? The few missionaries that are here are being overworked till every now and then we get word that such a worker has broken down and must go home. I realize today as never before that Scripture that Jesus gave us: "The harvest truly is plenteous, but the laborers are few."

Brethren, the harvest is especially ripe in China and the grain is being lost at a terrible rate. The enemy is abroad, and now that his walls are falling he seems to be in the death struggle. Ought the Lord to give you, my dear reader, any more direct call than to know that here you can place your hundreds and thousands to work with? In this life, love and joy, and in the life that is to come eternal joy. The Devil will not die here without a terrible struggle. Reader, we need your help to simply kill the Devil. If you can come to China apply to the General Board and tell them your purpose. If you can't come, send them the means to hire a substitute. And with both of these ways of working combine the most powerful of all—intercessory *prayer*.

Tai Yuen Fu, Shansi, China.

SOME CHINESE TEMPLES

Geo. W. Hilton

IN walking upon the walls of our city you will notice many green, tiled roofs scattered here and there among the gray ones. These are the homes of China's gods. From one point on the wall you can count over forty of them, but this does not cover one-half of the actual number of temples in the city. No one seems to know how many there are, but there must be over a hundred large ones, besides the smaller private temples in the homes of the well to do people.

As we stand in about the center of the city on the south wall and look north, just below us we see the temple of medicine. Its location is marked by a cluster of large pine and elm trees, some of them

hundreds of years old. Like Chinese houses, temples are built around a court with the most important structure facing the front. In this instance it is the home of the medicine god, and is a fine piece of Chinese architecture, covered almost all over on the sides and back with the memorial tablets of great men who have been healed here. Now step inside with me while I show you how it is done.

There sits the god behind a screen to keep the insects away. He is a benevolent-looking old chap with a long beard. His figure seems to be of bronze, but is only mud gilded over. Before him continually burns an incense altar. You ask, how does he heal? I will tell you. The priest



Temple of Medicine, Tai Yuen Fu, Shansi.

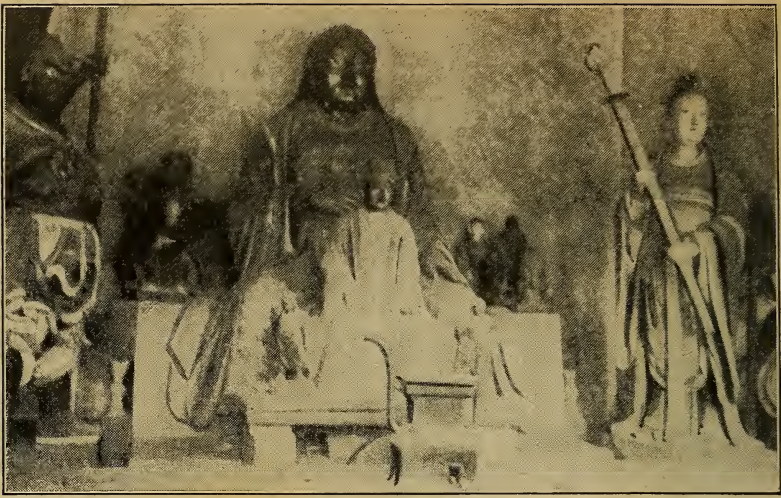
of the temple lights a bundle of incense sticks and gives them to the patient who, with the burning sticks in his hands, bows to the god before him. Then the priest places the incense on the altar, and the man on his knees knocks his head three times on the floor. Then the priest gives him a box containing a number of small sticks with numbers on them. The patient on his knees shakes this box until one of the sticks falls out. The man again knocks his head to the god, and the priest takes his stick and gets a prescription from a row of books on the wall that corresponds with it in number. This must then be taken to a native doctor, who will give the medicine called for, and the patient will get well. As I saw these deluded ones vainly seeking help from a dumb god, how I longed to tell them of that one great Physician!

In other parts of this temple are almost two hundred other figures. Not all of them are idols, some of them being the servants of the idols. Here is the god of war, a fine old fellow, who sat quite still and unconcerned while I took his picture. He is just as quiet and unconcerned when appealed to for help by his worshipers. Here are figures of Buddha and of the saints of the Buddhist religion. The most interesting idol here is in a small tower three stories high. She is called the goddess of the little heaven tower. A friend of mine, who teaches here in a Chinese school and rents a room from the

priest and lives in this compound, was invited by the priest to take his bed up into this tower and sleep at the feet of this goddess during the hot weather. Her home is very pretty and the background is made of artificial stones, beautifully painted. My attempt to take her picture failed.

The next important temple that I visited was the temple of *rewards and punishments*. This like the other is a Buddhist temple. Here are portrayed all the tortures of a Buddhist hell. Figures in clay are undergoing all sorts of torture, and the object seems to be to create fear on the part of the beholders, lest they sin and come into this same condemnation. Perhaps it has its effect on some, but while we looked at them, several Chinese were also looking on, laughing and joking about what they saw. Briefly I shall tell you of what I saw.

First, there are two large rooms where these tortures are to be seen. Each has three large figures of judges, whose wise looks make you feel solemn as you see the central one, who pronounces his judgments with outstretched hand. Here is a man being ground in a mill. He stands head downward while two men with heads like horses turn the mill and the dogs stand by licking up his blood. Another is stripped to the waist and tied on a hot bed, which has a sort of lever, worked by one of the demons, by which he is squeezed to extort confession. Here



The God Who Went to Heaven and Returned Again to the Temple.

are a number of men hanged by their hair, another has his head, hands and feet tied to a pole behind him, Another is tied with the pole under his knees. Here stand demons with uplifted swords, knives and clubs over their trembling victims. Here is a woman being drowned in a pool of blood. Here are those kneeling with uplifted hands and eyes, praying to the judges for mercy, drawing one's mind forward to the last great day, when the lost ones will cry for the rocks and hills to fall upon them and hide them from the presence of Him that sitteth on the throne. Here is a mountain of torture, along the sides of which are many sharp knives, upon which hang the victims of the evil one. Here he stands, with his

uplifted club, driving another trembling victim to his death. Here is a woman that has been changed into an ass because of her misdeeds. Here are two victims tied back to back, while two demons saw them asunder. But this is enough; let us look at the rewards for the righteous.

Here is the famous gold and silver bridge that spans the place of destruction, over which the righteous only can pass. Here is a great tower; upon which the righteous stand after death and view their old home or village. Here are two righteous ones being anointed by a benevolent-looking old man. There stands a frail-looking woman in a prison door. Here is her son who, because of his righteous life, has found favor with the judges, and interceded for his mother, thereby securing her release. How like the purgatory of Catholicism, which recognizes the necessity of an intercessor, and on the other hand so much like our Christ who, by His righteous life and His death on the cross, found favor with God and was enabled to purchase our redemption, and who is now the great Intercessor at the right hand of God.

In another room are two large Buddhas with twelve musicians and waiting maids. Still another room contains an altar of incense and a box of divination sticks, where for a few cash you may find what punishment awaits you. Outside are a number of horses and attendants



God of War in the Temple of Medicine.

for the use of the gods within. These also are made of clay.

There is a large temple outside the south wall that is closed to the public. Another interesting one has over two hundred figures, several being very interesting. Here is a princess riding a large dragon. I think this the most elaborate figure I have seen. To her are offered the prayers of childless mothers for offspring. And here is another one who used to be a waiter in the temple, but one day he is supposed to have gone to heaven and returned, thus himself becoming a god. Now he has a number of servants and soldiers to wait on him and do his bidding.

Near Taiku is a fine temple, built on the mountain-side near a fine large spring. In this temple is a large gilt Buddha about thirty feet high. The surrounding mountain makes a fine natural amphitheater, so once a year during the autumn the whole city goes out to this temple to attend the theater that is held there for several days. Here they eat watermelon, smoke opium, and watch the performance. A theater stand is a necessity with each temple, for from this come the expenses of running the temple. I am glad to say that many of these temples are being closed.

My Chinese friend who showed me around said: "China has found that her idols are of no use. Here is a large Confucian temple that has been converted into a school. It covers several acres of ground. Here is another temple with yellow roofs. This proclaims it as a roy-

al temple, for the people are not allowed to use the royal color for any purpose." In 1900 the Empress fled with her court from Peking to this city and made her home at this temple. Now each year the city turns out in a body and worships her image here.

In the temple of rewards and punishments is now located the headquarters of a lot of the city's policemen. They now occupy the old quarters of the priests. The idols here are in a decaying condition, and it will be but a few years until this Buddhist hell will be a thing of the past. Another temple has been converted into relief headquarters for the poor. The government furnishes millet which is distributed to the beggars once each day by the priests. Another is converted into a school for teaching weaving. Here are located fifty men who are learning the trade.

And here, as at most places, the idols still stand. Most of the temples are in a state of decay, many gods having no shelter over their heads. I have seen but one new temple since coming to China. In a few more years they will be gone, some converted into schools, others will have fallen down, as many in the city already have, and China will be without a religion. Brethren, the opportunity is ours to supplant the false with the true. Will we as a church rise to the opportunity with men and means, and have a part in this new transformation? Will you pray with us for this change to come, when the Kingdom of China will become the Kingdom of our Lord and of His Christ?

THE MERCY SEAT.

G. Elizabeth Messner.

There is a place faith loves to view,
Hope bids the cares of life adieu;
That place of all divinely sweet—
"It is the blood-bought mercy seat."

"No fear, no woe, shall dim the hour
Which manifests the Savior's pow'r;
Satan, dismayed, doth then retreat,
When saints approach the mercy seat."

Oh, could we e'er with Christ remain,
His blood should cleanse from ev'ry stain,
And God Himself would love to greet
His children at the mercy seat.

Could we, like Enoch, walk with God,
And follow in the path he trod,
The heathen lands might also meet,
Rejoicing, at the mercy seat.

Lake Odessa, Michigan.



A Native Cart.

CHINESE BURDEN BEARERS

Emma Horning

IN passing through these Chinese streets we are once more reminded that each man must bear his own burden. Here is a careworn woman tottering along with crippled feet, using a small cane with which to steady her unsteady steps. There is a poor old beggar with indescribable clothing and a cry which once heard will never be forgotten. Here some dirty, ragged children run before you, kneel, and bow their heads in the dust, and beg for a cash. As we pass along we wonder what burden of sorrow each carries beneath his ragged garments. As yet our tongues are tied. We know not their joys or sorrows. We pass on as "ships that pass in the night." May the day soon come when we can share their burdens.

Even if the burdens they carry in their hearts are unknowable to us, yet the burdens they carry on their backs are surely conspicuous everywhere. Here men carry great loads which we count suitable for horses only. A large pole balanced across the shoulder is the great instrument by which their various com-

modities are carried. At the ends of these poles are swung great pails of water, baskets of coal, all kinds of vegetables, poultry, grain and fodder. In the same way the barber carries his portable barber shop; thus the butcher carries his meat market, and the street corner restaurant has the convenience of being carried likewise when night puts a close to his business.

Another great means of helping them bear their burdens is the wheelbarrow. A strap is loosely fastened across the handles of the barrow. This he puts over his shoulders, then seizes the handles firmly and pushes with the strength of a horse. A small boy often pulls by a rope tied to the front. Thus great loads of grain, coal, and earth for burning with the coal, are hauled long distances.

Animals also have their share of the burdens. Everything is on the move here, slow to be sure, but nevertheless steadily. China will get there by and by slow but sure. The patient little donkey surely does his share of work. His bur-



A Wheelbarrow of Native Cabbage.

dens are often as large as himself. To-day I saw a man coming from the country with several donkeys well laden with great sacks of his products, while still on top of his sacks were tied a number of chickens which sat up there as best they could, quite unmindful of their fate on the morrow. Great trains of these donkeys bring coal from the mine in large baskets hung across their backs. They seem to be very conscious of their dignity as burden bearers, walking straight along, making no trouble and requiring but a couple of drivers to the train, thus leaving them in general to their own free will.

All the largest burdens are carried on two-wheeled wagons. You never see any vehicles here with four wheels. These have shafts in which one animal is placed, while several others are formed in the lead, sometimes one ahead of the other, sometimes side by side. The animals may be a horse and several mules, or an ox and some donkeys, or a mule and an ox and a donkey. You may continue the combination at liberty and you can not miss the reality far. The harness is usually made of rope. In this way great loads of timber are balanced on the cart and taken any dis-

tance. Loads of their massive bricks are tied on and carried in this way. If you want a large load of any kind well tied together, get a Chinaman to do it.

The patient old ox with his water cart must not be forgotten, for he is a necessity to every household that has no well. He with his driver goes to a well, or the lake outside of the city, where the tank is filled. Then he creeps back to the city very slowly. I believe he goes to sleep occasionally, for at times he stops and his driver has quite a time to get him started again. These are seen any time of the day creeping along the city streets.

Most conspicuous of all these animals are the great, patient camels. Almost any time of the day you can hear the music of their bells as they pass so softly, so slowly, so stately through the narrow streets with their burden of merchandise. One never tires of watching their elastic step, patient face, and great shaggy body. Whenever their bell is heard you eagerly watch till they come



The Camel.

in sight; then the eye continues to follow them till they are out of view.

Imagine if you can hundreds of these burden bearers and many, many other different kinds, with dogs of every sort, and pigs of a kind I am sure you never



A Saddle Horse, a Carriage, and a Load of Charcoal.

saw, with crowds of people simply walking; these all crowded in one narrow street, which has never been worked or

paved, but worn in great ruts, and you have a faint picture of our market street.

Tai Yuen Fu, Shansi, China.

FED BY RAVENS

Mrs. Howard Taylor

The following appeared in "China's Millions," one of the most careful and cleanest of missionary journals. The author is a writer of world-wide reputation in mission circles; hence the statement may be relied upon, and should prompt many to live by greater faith in "the added things" promised to those who seek the kingdom first.

MRS. HOWARD TAYLOR related some time since the following experience of one of the Chinese converts:

"Soon after Mr. Li's conversion he heard an impressive sermon from Mr. Stanley Smith, upon the words, 'Covetousness which is idolatry.' He was greatly concerned to think that, having given up idolatry, he might be betrayed into the same sin through allowing a covetous spirit to have any place in his heart. To avoid this danger he determined to keep no money of his own and to possess no property. His little house and farm he handed over to his nephew, and devoted himself entirely to making known the Gospel, sustained by the simple hospitality of those to whom he ministered, and to whom his prayers brought help and healing for body as well as soul. His labors were wonderfully owned of God, and resulted in building up a church in the Yohyang district, which he has long shepherded with loving care. As time went on he opened a refuge for the cure of opium smokers, and in this way also was made a blessing to many. This work, of course, could not be carried on without expense, and there were times when supplies ran short, and dear old Li was enabled to prove in very special ways the faithfulness of God.

"After some years a breath of what

we may call, perhaps, 'higher criticism' reached this far-away province, and the old man heard in connection with the story of Elijah's being fed by ravens that they were not real birds that brought the bread and meat, but some kind of dark-skinned people, probably Arabs, who shared with him their supplies, for it was absurd to suppose that birds would ever act in the way described. It would be miraculous. But this way of explaining the matter did not at all commend itself to the old man's simple faith. Miracles were no difficulty to him. He had seen far too often the wonder-working power of God put forth in answer to prayer. And, besides, in this very connection he had an experience which no amount of arguing could gainsay. The story has been so carefully verified on the spot, by Mr. Lutley and others, that one has no hesitation in passing it on, strange as it may seem to our ears.

"At one time, in his refuge work, old Li had come to an end of all his resources. There were no patients coming for treatment; the refuge was empty; his supplies were exhausted, and his faith was a good deal tried. Quite near by, in the large temple of the village, lived a cousin who was priest-in-charge, and who, when he came to see his relative from time to time, would bring a little present of bread or millet from his ample

store. The old man on receiving these gifts would always say, '*Tien-Fu-tih entien*'—'My Heavenly Father's grace'—meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of that way of looking at it, and at last remonstrated:

"Where does your Heavenly Father's grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care. He has nothing at all to do with it."

"But it is my Heavenly Father who puts it into your heart to care for me," replied old Li.

"Oh, that's all very well," interrupted the priest. "We shall see what will happen if I bring the millet no more." And for a week or two he kept away; although his better nature prompted him to care for the old man whom he could not but esteem for the works of mercy in which he was constantly engaged.

"As it happened, this was just the time in which dear old Li was specially short of supplies. At last there came a day when he had nothing left for another meal. The refuge was still empty, and he had not the cash to buy a morsel of bread. Kneeling alone in his room, he poured out his heart in prayer to God. He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that for the honor of His own great name, He would send him that day his daily bread.

"Then and there the answer came. While the old man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. He rose and went to the door to see what was happening. A number of vultures or ravens, which are common in that part of China, were flying about in great

commotion above him, and as he looked up a large piece of fat pork fell at his very feet. One of the birds, chased by the others, had dropped it just at that moment on that spot. Thankfully the old man took up the unexpected portion, saying, 'My Heavenly Father's kindness.' And then glancing about him to see what had fallen before he came out, he discovered a large piece of Indian meal bread, all cooked and ready for eating. Another bird had dropped that also; and there was his dinner bountifully provided. Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds, had let go their booty. But whose hand had guided them to relinquish their prize right above his little courtyard?

"With a wondering heart, overflowing with joy, the dear old man kindled a fire to prepare the welcome meal; and while the pot was still boiling, the door opened, and, to his great delight, his cousin the priest walked in.

"Well, has your Heavenly Father sent you anything to eat?' he somewhat scoffingly inquired, saying nothing about the bag of millet he had brought, carefully concealed up his sleeve.

"Look and see," responded the old man, smiling, as he indicated the simmering vessel on the fire.

"For some time the priest would not lift the lid, feeling sure there was nothing boiling there but water; but at length the savory odor was unmistakable, and, overcome by curiosity, he peeped into the earthen pot. What was his astonishment when the excellent dinner was revealed.

"Why," he cried, 'where did you get this?'

"My Heavenly Father sent it," responded the old man gladly. 'He put it into your heart, you know, to bring me a little millet from time to time, but when you would do so no longer it was quite easy for Him to find another messenger.' And the whole incident, his prayer and the coming of the ravens, was graphically told.

"The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism. He gave up his comfortable living in the temple for the blessed reality that now satisfied his soul. He supported himself as a teacher, became a much respected deacon in the church, and during the Boxer troubles of 1900 endured terrible tortures and finally laid down his life for Jesus' sake.

"O dear friends, we are dealing with the living God today just as really and

truly as did Elijah and the saints of old. I have told this incident to some length just to bring home to our hearts a fresh realization of the blessed fact that what He was, He is. Our Heavenly Father is unchanged. He acts on the same principles still."

"But my God shall supply all your need according to his riches in glory by Christ Jesus."—Philpp. 4: 19.

"God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work."—2 Cor. 9: 8.

CHRISTIAN GIVING

Peter Brower

OFFERINGS are of very early origin among God's people. As remote as the time when Cain and Abel brot theirs to the Lord offerings and prayer were very closely associated, and were special features in their worship. One was as obligatory as the other; one was as essential to their spiritual development as the other. Under the former dispensation every devout Jew was required to give one-tenth to the Lord. Even animals were tithed. Passing one by one out of some enclosure, the gatekeeper touched every tenth with a rod and thus it was designated for the Levites. No animal thus designated could be changed for another.

Religious tithes were in use long before the time of Moses, as we learn from Abraham's homage to Melchisedek, and Jacob's vow on his way to Padan-Aram. We are taught by ancient history that they were in use among almost all nations in those early times. Separate from this they had their various meat offerings, with their meat and drink offerings. First fruits, consisting of the first sheaf of barley on the second day of the Passover, and the first loaves of Pentecost were presented to God as offerings for the whole nation. The offerings

of all sorts of first fruits were required year after year, by each individual. There were first fruits of the harvest and the vintage, from the threshing floor, the wine press, the oil press and the honey-crowded hive, from the first baked bread of the new crop, and from the fleecy treasures gathered at every time of shearing of the flock. Ex. 23: 19; Num. 15: 19-21. By careful study of Jewish economy we find that the faithful, devout Jew often gave two and sometimes three-fifths of his annual income, but it was a fixed matter with them that one-tenth belonged to the Lord, and it represented the minimum and not the maximum of their giving.

Some are willing to justify themselves by saying this belongs to law and not to grace. The good former dispensation was the foundation, the groundwork, for the entire superstructure of the new, and the very principles contained in the Old Testament are carried out more perfectly in the New. The former was weak and could not make the comers thereunto perfect; it was only to a chosen nation. The New raises us to a higher plane, instills more of the God nature into our lives, our vision of God's purpose broadens, our field of labor en-

larges. So the blessed Master could say, "All power is given to me" to delegate my followers "to go and disciple all nations" in every land and in every clime. Our environments are so much better, our opportunities are much greater, we are living in an age of wealth, in an age of luxury, when people get "rich quick" and are inclined to forget God. With greater opportunities and more blessings come also greater responsibilities.

And as our vision and field of labor enlarge, God demands of His people a broader sphere of ownership. Every Spirit-filled soul feels that everything, our service and lives, belongs to the Lord. And many are willing to lay it all on the altar for His blessed cause. We are just so many stewards; all our money is to be spent for His use, all things and all our work become part of a consecrated life for His glory.

While the tithe may satisfy God's demands for the poor saint, it belongs to Him, it is out of all proportion for the wealthy, who have been blessed with abundance. God surely will require interest for the nine-tenths entrusted to our care.

System is apparent in all the handiwork of God. The planets revolve with such regularity and precision that eclipses can be figured out in advance to the second. God's plans for His Church are as systematic as His plans for the universe, including the financial system for supporting the Gospel and propagating it thruout the world.

The first thing to emphasize is that the offering is to be made weekly. This is clearly taught in 1 Cor. 16: 2. Every well regulated Christian home has its stated times for prayer and devotion; besides certain conditions may call for special seasons. Yet if no certain stated time is adopted, this great means of grace is almost certainly neglected. Just so in giving we should have our regular times, and still at times need special offerings. All experience proves that the weekly offering, "or laying by in store,"

brings more money, and brings it easier for the spread of the Gospel, and also brings greater blessings to the giver than any other method. If only all church members in America would give one penny per week for missionary purposes, it would bring the neat sum of ten millions of dollars per year; a postage stamp per week would bring twenty millions, a street car fare per week, fifty millions, and so on. Because giving is a means of great grace just as much as prayer, every Christian and every member of a Christian family, should exercise both in prayer and Christian giving.

Our people have found out long ere this that it is not advisable nor edifying for only a few to do the congregational praying. For proper development every member must have its seasons of prayer. Just so in giving, every member should give. Paul says, "Every one of you lay by in store." Every child in the home should early be trained in the necessity of and the great blessings obtained by giving. It is a fearful thing to form the habit of not giving. We become dwarfed and selfish; we become like the eddy in the river or the Dead Sea, always taking in and never giving out. Our religion should be an overflowing well within us, that others might obtain the life-giving principle. There is perhaps no other one thing in the entire Christian experience that inspires us to such activity in the entire Christian sphere and brings such wonderful blessings as proper giving to the Lord's cause. The "Lord loves a cheerful (hilarious) giver." By giving to the Lord you are laying up treasure in heaven where thieves will not break thru and steal.

We could obtain the testimony of many who are tithing and even giving more to the Lord's cause, who will testify that the Lord is wonderfully blessing them, both temporally and spiritually. Many adopted the plan in their childhood or youth. How true, "The liberal soul shall be made fat," and "It is more blessed to give than to receive"! What comfort and consolation to the child of

God! It was many centuries ago when God said to some of his doubting children, on this point, "Bring all the tithes into the storehouse that there may be meat in my house, and prove me therewith if I will not open you the windows of heaven and pour you out a blessing that there will not be room enough to receive it." Even before this time an experiment of this kind was had among God's people. The result was the tithes lay in great heaps, beyond the ability of the Lord's priests to make use of them. When the priests and Levites were questioned about the heaps the answer came, "Since the people began to bring the of-

ferings into the house of the Lord, we have had enough to eat and have left plenty, for the Lord hath blessed his people and that which is left is this great store."

Today if the Lord's people would bring in their tithes the means would be abundant to carry the Gospel to every creature and to every land, and the finite mind cannot comprehend the spiritual activity that would abound among His people. Let us comprehend more fully our duty to God and man and be faithful with the "mammon of unrighteousness" entrusted to us.

South English, Iowa.

"IT IS MORE BLESSED TO GIVE THAN TO RECEIVE"

I. S. Long

WE are all glad that Jesus said these words. No mere man could have said them. After nineteen hundred years of reading them few men can appreciate them. But they are just like Jesus, for He spoke right out of His big heart of love.

No one denies that there is joy in receiving. But if we go to making a comparison between the joy of giving and the joy of receiving I feel sure that all true hearts will be compelled to agree with the Master.

Giving was the very life of Jesus. He came not to be ministered unto but to minister and to give His life a ransom for many. He came to empty Himself of glory that we might attain unto glory thru Him; to become the Son of man that we might become the sons of God. Yes, He was daily giving of Himself for the hosts around Him. It may be that we do not have the mind of the Master. If not, Paul says we are none of His. Rom. 8:9. I pray that we may examine ourselves to see whether we are like Him, in the faith. A coin may have the proper

stamp on and yet be alloy, counterfeit, one that will not pass in the market. The Sardis church was evidently popular among the people and in the province—she had a "name"—but in the sight of Him with whom we all have to do she was dead. The Spirit of God, the mind of the Master, was not there.

Giving is the very life of the Godhead. God the Father gave the richest jewel in heaven, His only begotten Son, for sinful men, for His enemies at that. And the Father, more true as such than our highest conception of a father, is forever and in manifold ways giving, preserving, supporting, keeping. The Son, too, our Savior, came of His own free will and lived and died for us. John 10:18. He was not murdered against His own will. And to all those who are called by the name of Jesus, to Christians, the life and nature of the Father and Son go out freely thru the Holy Spirit. Through the Spirit Jesus is present with us all the days to bless and use.

In the second place if we think of profit and loss, the way of the world, we

shall have to admit again that the above heading is true. Some may say that "profit and loss" is a low standard for spiritual teaching. Nevertheless we all well understand the words, what they mean, for they are so practical. Financially it is often true, that giving is more blessed than receiving, is more profitable than receiving. The friendly, philanthropic merchant is no loser because of his good disposition. He has more friends and so more trade than the miser. More trade, more profit.

The heading is true mentally. As one teaches he learns the more. No one forgets what he teaches merely because he gives it out. Oliver Wendell Holmes used to talk merely to crystallize his ideas.

The statement is certainly true spiritually. This, most of all, we desire to be able to appreciate. Giving produces a reflex blessing. Selfishness, on the other hand, is destructive to the soul. In proof I append several stories that will illustrate. There is a story told of two travelers who were crossing a mountain in a cold, snowy time. Finally, they came to a man lying by the roadside and he was almost frozen from cold. One of the travelers wished to pass on, leaving him to his fate. The other protested that they were under obligations to help the poor fellow. The first went on his way alone, while the second by thoroly chafing the benumbed man's limbs brot him to life. After a time these two were on their way, happy for the rescue, when lo, the first was found by the way frozen to death. Selfishness killed him. Jesus' words are always true: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

Is it not the experience of those who give the tithe that they more truly live thereby; that the giving is to them a source of prosperity to both body and soul? "There is that scattereth and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." Moreover, "There is

that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great wealth."

There are times in the experience of every church when the question is put: "Are we able to give for this special collection, under present conditions? Can we afford to give to this missionary collection, it being a hard year?" To any such question the apt reply is, "Can we afford not to give?" How one loses spiritually by trying to keep back the Lord's goods from Him! An artist was once asked to paint a "decaying church." He represented a magnificent building with all the furnishings perfect; but in one corner of the church was the offering box, dusty and covered with cobwebs, thru disuse. We often hear it said that the church that is not awake for the heathen is sterile for the people next door. Inactive for foreign work; inactive for home work. It is said that the Church Missionary Society has saved the Church of England from decay and death.

Did you ever think why it is that Mohammedanism and Hinduism and Buddhism, etc., live today in the way they do? Says a great preacher: "The Moslem power sprang from the ashes of an extinguished missionary fire. The Mohammedan power could never have arisen in the days of a living church." How true! The Christian church of Arabia at that time was formal, without life and power. As a result idolatry grew apace. Mohammed's hatred for this and his zeal for the living God is the foundation of Mohammedanism. Today as a result of neglect on the part of the Arabian church two hundred millions are existing, not living, in the ignorance, filth and degradation of Mohammedanism.

Shall we more truly begin to appreciate Jesus' words? To do so will require of us that we test them in experience. We shall have to live them to know their peace-giving power. And once we enter this higher life of the Master we may rest assured we shall never

leave it for the husks we formerly ate.

"Is thy cruse of comfort failing?

Haste its failing drops to share;
And through all the years of famine
Thou shalt still have drops to spare.

"Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

"For the heart grows rich in giving,
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain.

"Is the heart a living power?
Self-entwined, its strength sinks low;
It can only live by loving,
And by serving, love will grow."

Jalalpor, India.

THE PLACE OF JOY AND THANKS- GIVING IN MISSIONARY WORK

C. Goodrich, D. D.

IN one's outlook on life, very much depends on the viewpoint. There are at least two ways of looking at the life of a missionary. One is that it holds tremendous sacrifices, constant trials and intense disappointments. To begin with, all one's dearest ambitions must be surrendered, home ties sundered, and a voyage endured that puts the world between one and the dear native land. And all for what? To be buried up in some remote corner of the planet, to be despised, doubted, perhaps ill-treated, possibly martyred. At best there is a great language barrier, and one must stumble and falter and be laughed at instead of being eloquent and persuasive, admired and loved. Ah! these things are very real. By and by the first converts are gained and alas! they prove false. (This was the writer's experience.) Strange, uncomplimentary words are heard as one walks the street. The years come and the years go. Trials are sometimes met that may not be written with pen and ink.

At length there comes a Boxer experience that rocks one's life to the center. As a sequel a little family is parted, and wife and children go to the home land. Two summers and winters pass, and the missionary finds a lovely breathing place on the top of the world. What long full breaths he takes! And what joy he finds between the missionary visits and ad-

dresses! One day he meets a lang syne friend. Suddenly the question is asked, "Are you going again to China? You're a fool, Chauncey, you're a fool."

Another view of missionary work we heard at the first China Conference in the closing words of an address which was a poem for its beauty. "It is a work fit for the hands of an angel, and it holds a joy fit for the heart of an angel." In what startling contrast is this outburst to the gruesome view pictured above! Is it the truth or is it enthusiasm? Perhaps it is both. It does not deny the trials and the cross, but it seems to say that the suffering may be far undervalued by the joy which so far overmeasures and conquers it, and which, it would seem, must be filled from some hidden and perennial springs. Was it so that the Great Missionary, with the cross before Him, could say, "I delight to do thy will, O my God"?

What now may be some reasons for joy and thanksgiving in the missionary work? Shall we mention first this word of the Master?

**It Is a Joy to Feel That We Are Doing
His Will.**

We can learn to say, "I delight to do thy will, O my God." There was a time when we heard the word—addressed as it seemed to us—"Go ye into all the world." The message grew to be very personal and insistent, almost as if we

heard the Lord's own voice calling us "far hence to the Gentiles." It cost some heart wrenches before we could say, "Lo I come, I delight to do thy will, O my God." But every since it has been very sweet to feel that here in the unterwelt we were doing His will. It is indeed a joy fit for the heart of an angel.

Having heard the Lord's call there began to be some new stirrings of heart toward our newly adopted country. China gained our heart as well as our service, our love with our life, and we began to sing,

"Bear me on, thou restless ocean,
Let the winds my canvas swell,
Heaves my heart with warm emotion,
While I go far hence to dwell,
Glad I bid thee,
Native land, farewell, farewell!"

Since that time, as the years have lengthened into decades, the new country has grown more into our heart. Native land is never a whit less dear, but a new affection has grown up for the once strange people.

It Is a Joy to Be Engaged in a Glorious Work with a Glorious Future.

And where is there a greater work on the planet than in bringing a resurrection

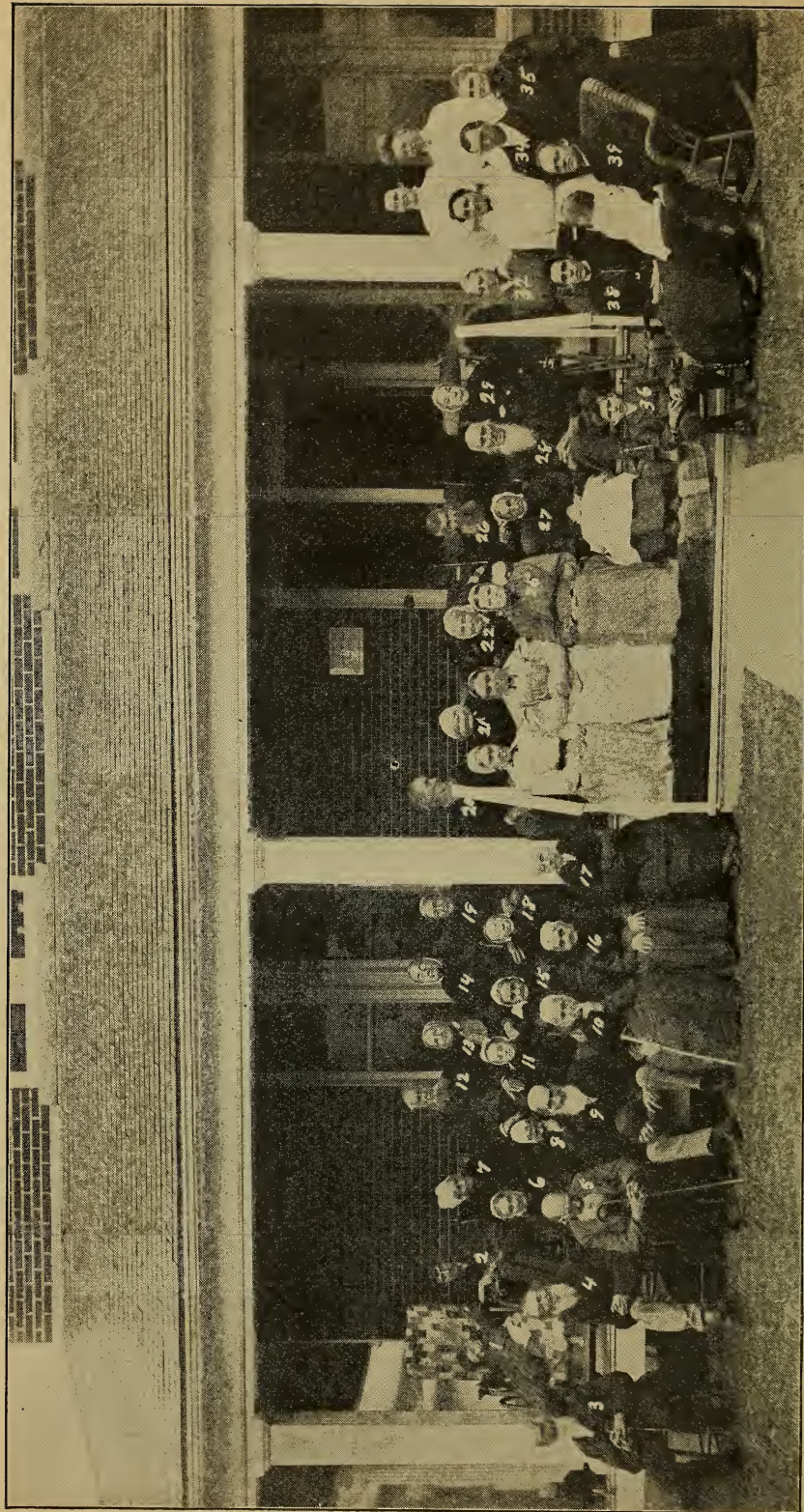
life to this continental land? The leaven of the Gospel, which with prayers and toils, and sometimes with many tears, we are putting into China, shall work and work "until the whole is leavened." Sometimes we become seers, and behold "these coming from the land of Sinim." Other work may fail; this will triumph. Does it seem impossible for China to be lifted up into a new life? And what, pray, were our ancestors fifteen hundred years ago when they drank the blood of their conquered enemies from their skulls? A new ambition and a deep joy take possession of us when we see the coming glory and triumph of the work into which we are pouring our lives. The heavens of the Bible are filled with brilliant constellations of promises awaiting their fulfillment.

It Is a Joy to See the Beginnings of the Triumph.

The old philosopher with a sense of joy and power, cried out; "Give me where I may stand and I will move the world." We have found the place to stand—it is hard by the cross—and with one end of the gospel lever under China we are beginning to move this land; this



Ben Hur Class, Meyersdale Sunday School, Pa.
Standing,—Beginning at Left,—Emmert Miller, Earl Shultz, Rollo Garletts,
Chas. Bowman, Bruce Fike, R. E. Imhoff. Sitting,—Floyd Vought,
Mary O. Imhoff, Teacher, Willie Garletts.



Inmates of Brethren's Home.

1. George McKeever.
2. Frank McKeever.
3. Joseph Arnold.
4. Abner Hess.
5. John B. Eller (blind).
6. Tryphena Rodabaugh.
7. Susan Windmiller.
8. Margaret Paul (blind).
9. Henry Richardson.
10. Sarah Bivins.
11. Martha Elliott.
12. David R. Deeter.
13. Barbara Deeter.
14. Husband and wife.
15. Tena Petry.
16. Susan Duncan.
17. Hettie Deeter.

18. Mary Besserman.
19. Rebecca Bowser.
20. Wm. Howdeshell.
21. Nancy Howdeshell.
22. Husband and wife.
23. Susan Conaway.
24. Sadie Pasick.
25. Emma Evans.

26. Mary J. Minnich.
27. Jacob Hoff.
28. Catharine Arnett.
29. Jacob Arnett.
30. Husband and wife.
31. Lydia Paul.
32. Etta Woolery.
33. Goldie Noffsinger.

34. Belle Holliday.
35. Fern Morningstar.
36. John Laverling.
37. Annie McCune.
38. Superintendent and Family.
39. M. N. Rensberger.
40. Esta Rensberger.
41. Gorman B. Rensberger.
42. Reatha Irene Rensberger.



Our Governess and a Group of Our Un-
fortunate Children.

1. Sister Fern Morningstar.
2. Helen Merrel.
3. Russel Schmermund.
4. Daisy Shancks.

5. Rosy McCune.
6. George W. Caplinger.
7. Charles Condon.
8. Virgel McCune.

land which by and by is to move the world, and which, by the grace of God, shall yet help to lift up the world.

In times past we have pounded on this rock when it seemed to laugh at our hammering. And even in those days we "rejoiced in hope." What a blessing that hope did not escape from Pandora's box! But now we are already seeing the fruitage of our labors—Christians, schools, churches, pastors, revivals and a gradual uplift in Christian sentiment and Christian ideals. How different is the Church in China today from the Church of forty years ago! And what is it but the beginning of the end? May we not rejoice to have some share in these successes?

It Is a Joy, an Exquisite Joy, to See Individual Souls Won.

Paul wrote, "my joy and my crown." And what wonder when the harps of heaven are struck and all the bells of heaven set ringing when a single soul is saved. This joy is given again and again to us. To be sure it is not a joy of which the missionary has the sole pat-

ent. It is given everywhere to soul winners. But it is a joy very sweet on this side of the world, and especially after long labors and travail pains.

And the present joy of winning souls links itself with the joy of the future. "He shall see of the travail of His soul and shall be satisfied." Only a few months since it was written of one China missionary to whom the gates of pearl had just opened, "She has made a shining mark on the young life and the homes of this entire province and beyond. To have done such a work, to have left behind such a blessed memory, and to have turned so many feet into ways of purity and peace, is joy and glory enough for any one."

How Can the Joy in Missionary Work Be Greatly Increased?

It is easy to write that we do but need to catch more of the Spirit of the Master, to have such love for the lost that we could not wear a crown if it were placed upon our heads, for the one consuming passion to win souls. Then we, too, could cry, "I have one passion, only

one." And we could say with Livingstone, after innumerable toils and sufferings in the dark and then unexplored continent, "I have never known any sacrifices."

* One day when our feet tread the streets of gold, and the light of heaven

is on our faces, we shall be filled with wondering joy and thanksgiving that to us was given the unspeakable privilege of bringing to the so-called "Celestials" the tidings of a truly celestial country and heavenly citizenship.—*Chinese Recorder*.

THANKSGIVING ON THE RED SEA

Eliza B. Miller

WHILE the nation in America is celebrating its annual Thanksgiving our missionary party is sailing on the historic waters of the Red Sea, fanned by the breeze from the Wilderness of Wandering on the one side and the land of Egypt on the other.

Our thoughts run back to the native land, reminding us of the church services, of the family gatherings and other events in general keeping of the day. And then we think of the many, many blessings that have come upon our native land and its people during the year. How thankful indeed ought the nation to be for the peace and the prosperity she enjoys under the blessing of the heavenly Father! How much for which to be thankful! How many blessings the Lord has sent! Who is the American nation that it should have received such wonderful blessings? It is glorious to know that "blessed is that nation whose God is the Lord."

We, though far from our native land, are glad to be thankful, too. Especially thankful do we feel just now for how we have been saved from the perils of the great deep. Both on the Atlantic and the Mediterranean the waves dashed high and the storm raged, but we have been

spared and are now quietly moving along on this beautiful tropical sea.

To thank and to praise the Giver of all good we missionaries gathered on the deck of our ship—Americans, Germans and Norwegians, representatives of different churches as well as different nations; but we are all going forth with the one aim—to bring Jesus Christ to the people of India and Arabia. The waters of this great sea wash the shores of two of the great Mohammedan countries of the world. For them we also unite our effort as we unite our voices in singing the songs of Zion, repeating the 103d Psalm and the Lord's Prayer. The German missionaries sang in their language a song, the Norwegian missionaries sang in their language, and then again we all sang together. Christians all over this world have *so* much in common. How much more united we should be in the evangelization of this world! When once we get Christ in our hearts, He becoming the ruler of our lives, we shall do more and better work for Him.

We thank Thee, dear Father, for the saving power of the Gospel, that it transforms the lives of heathen men and women to glorious images bearing testimony to the wonders promised to be wrought through Jesus Christ.

LITTLE MISSIONARY

"LITTLE EVE."

The Story of a Hausa Slave Girl.

Part I. Rescued.

MISSISI, am I *really* free?" "Missisi's" arm steals gently around the child as she replies—

"Yes, Eve, really—free!"

The little Hausa girl nestles closer, content for awhile; but soon, as often before—

"Missisi, will I never, *never*, be a slave again?"

In the moments of silence she has been living over again those past few years; the memory has been very vivid! She is kneeling now on the floor of a piazza at Ibadan, her head nestling in "Missisi's" lap, and she is not quite sure, yet, whether it is not all a dream, a pleasant dream, from which her cruel master's voice, or the sharp cut of the lash, will suddenly arouse her.

And she is so young—only thirteen—and so sweetly winsome. Yet she has felt the lash of her slave-master; she bears on her temples the indelible brand of the slave! Many a weary mile has she trudged carrying a heavy load on her head, and a heavier load on her heart, since that day when she was put up for sale in the market at Lingi! She shudders, and crouches with fear as the memory of it all presses upon her, and the pleading voice is heard once more as she looks up into "Missisi's" face.

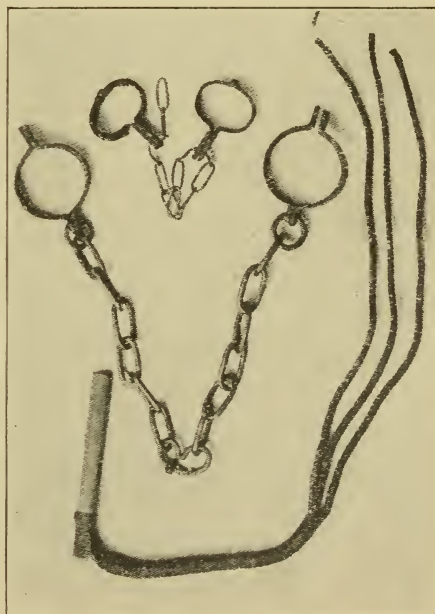
"Missisi, are you *sure* they can never, never make me a slave again? and some day, will I go back and see my mother?—"

And as the memory of her mother rises, the child rattles off into Hausa, which "Missisi" does not understand; but she

assures the timid girl nestling there at her feet, that never, never again can any cruel master take her as a slave; and one day she shall go back to Kano and find her mother.

Her Great Problem.

The look of joy which overspreads the face of the Hausa girl! Oh, if you could but see it—you, who have never felt the lash of a slave-master—you, who have never been torn from your home like little Eve. I think only missionaries get glimpses like that. It is God's way of making up to them for what they have given up for Him. And Eve nestles down again; and now her little brain is perplexed, for "Missisi" is a follower of Jesus, whom Eve has been taught to hate: and yet, she owes her liberty to a



Slave Manacles and Whips.

follower of Jesus, and she owes her slave brand to a fellow-follower of Mohammed. Away in Kano, three weeks' journey from Ibadan where Eve is safely nestling in the ladies' mission house, all the people are Mohammedans. You must not be surprised to hear that Eve is also a very strict Mohammedan. Dr. Miller says that even in Hausaland he has never met with so bigoted a Mohammedan girl or woman.

Captured!

How has she come to be living with Christians? This is her story:

One day, when she was about eight years old, she and her brother were sent to a neighboring village to buy some things for their parents. They had often heard tales of the different tribes going to war with one another, and that they try to capture as many women and children as they can, whom they sell as slaves, dividing the money among the victors.

So, though they did not know that the Lingi people had been at war with the neighboring tribe, they walked along very quietly, very much afraid, and not daring to speak except in whispers. They had not gone very far from their own town before they saw a warrior on horseback, riding among the tall elephant-grass, which grows from ten to fifteen feet high.

They instantly hid themselves for a few minutes until he was out of sight and then walked on cautiously again.

Suddenly there was a rustling of the long grass, and some men who were hiding sprang out. You can easily imagine how poor little Eve and her brother ran for their lives!

Eve fell down and was caught; her brother escaped and hid himself, but when he heard his sister crying out for help, he nobly left his hiding-place and went to his sister, saying, "Why should I hide and let my sister be taken? If she is to die, we will die together." So both were taken prisoners.

Instead of taking the main road to Lingi, the men led them along "bush"

paths, knowing that thus the poor little captives could never hope to retrace their steps, even if they had the opportunity. When they reached Lingi they were put along with many other prisoners in the house of the war chief, and there left until the war was over.

Branded for Life.

Then one day the chiefs met together to divide the spoil: little Eve was handed over to three men who were to sell her and divide the money. She was put up for sale and bought by an old woman for about £2 10s. of our money. Her brother was bought by some one else; so the brother and sister were separated and have never seen each other from that day to this.

Eve now commenced life with a slave-mistress, and no wonder she crouches and shudders at the memory of it all comes back to her! Her life was a very hard one, and though she was but a child she was made to carry heavy loads and to do very rough work. One day her mistress said she was to be branded as a slave by having the slave-marks cut on each of her temples. This she refused to let them do, partly from fear of the suffering, and partly, also, because she was well-born and could not bear the stigma of being branded for life as a slave.

She is relating the story out there on the piazza, and now she points to her temples.

"Look, Missisi! one day they made me yield, and they cut those slave-marks!"

Yes, those blue lines on each temple are there for life—the brand of the slave!

Gleams of Hope.

When she had been there for about three years, a slave in Lingi, tidings came that the white man had come to the town.

Then came news that her brother was set free by those British officers and sent safely to his home. Oh, how hope rose, and how she longed to be back in her home in Kano! But her hopes were un-



A West
African
Slave-Market.

fulfilled, and she had to go on with the daily drudgery; toiling from morning till night—a slave.

Then some time afterwards hope was again raised, for surely she knew that face—Yes! *it was her mother*. When her brother reached home he told his parents where Eve was. At once her mother set out for Lingi to find her child. She found her, but was not allowed to take her until she had redeemed her. So, sad at heart, the poor mother had to return home; but she was determined to work until she could redeem her own child! And Eve went about her work with a renewed joy—she had seen her mother and one day she would be home again!

In a few months the mother was again in Lingi, with about one-fifth of the redemption money, hoping to get her child and pay the remainder afterwards. But again she had to go away, disappointed, though hopeful about eventually regaining Eve. Little did she think that was the last she should see of her child for many years!

Sold as a Slave Girl Again and Again.

Food began to get scarce; the slaves had a bad time of it, and people were anxious to part with their slaves in order to get money to live, and also to have fewer mouths to feed.

So Eve was again in the market, and this time she passed to a man from Sokoto for about £1 10s. She remained his slave for over two years. Some time about August, 1905, her master, who was

a trader, was going from town to town, and it fell to Eve's share to carry part of his merchandise. An Ijebu trader, seeing the little slave, was very anxious to possess her, so once again Eve changed masters and was brought to Abeokuta.

A Dash for Liberty.

How the poor child was bandied about from one to another! One moonlight evening she saw her master making a bargain with another trader. She listened very attentively, trying to gather what they were saying, and then she knew she was going to be sold again, so she began to plan in her mind a way of escape. She said, "I want to go and pray"—and as all Mohammedans go to pray in the moonlight, there appeared to be nothing unusual in the request.

Once outside, and seeing no one about, Eve seized her opportunity, crept along in the moonlight shadows, and made a dash for liberty!

She was fortunate enough to meet with some Hausa-speaking people, Gambaris, who sheltered her that night and next morning brought her to the British commissioner.

Safe at Last!

Her master was sent for and imprisoned for buying and selling slaves. The commissioner sent for the Rev. E. Fry, then C. M. S. Missionary in Abeokuta (since called to his rest), and asked him if he and Mrs. Fry would take charge of Eve. This they gladly did, but as there are no girls in the mission house at Abeokuta, Eve was sent to the Girls' School in Kudeti, Ibadan, where she is sitting now telling out in her winsome way her pathetic story—and how her radiant face beams with joy as she is assured she will never be a slave again!

How strange it all must have been at first, and how lonely; the only Hausa in a home among Yoruba girls and two English ladies; the only Mohammedan in a Christian school! She could not understand a word that was spoken at first, for she could speak neither Yoruba nor English, and none of those in the school could speak Hausa. But in six months' time she was able to speak a good deal of Yoruba, and in a year could converse quite freely in it.

One day some one who knew a few Hausa salutations was in the mission house. He saluted Eve in Hausa, and at the sound of her own language she simply rushed to him across the room. But, oh! her dismay when she found he could not *converse* with her after all. This was soon after she was rescued.

Her "Hour of Prayer."

More than a year now has passed by since that time, and little Eve still prays to the false prophet. She does not like to hear the name of "Jesus." She does not want to learn to read and write, because, she says, all the girls whom she knows who can read and write are Christians, and "it is not good to serve two masters."

But many of us might learn a lesson from Eve. How *earnest* she is in her worship, and how *constant*. Five times every day she goes to a little corner in the garden to pray. Look! she has slipped away now, it is her "hour of prayer." She loves the English school games more, perhaps, than any other girl in the school. Yet, in the midst of the most enjoyable game, she quietly slips away, and no matter who is looking on or what any one says, she remembers her hour of prayer.

Will You Pray for Her?

Look at her over yonder, in the corner by the well. Does it not make you feel sad when you see her, and you know she gets no lasting joy or peace from it all?

One day something had gone wrong; her usual bright face was clouded, the smile had gone, and all day she remained sulky. Towards evening she came and asked "Missisi" to take her into her room. Then she told her how naughty she had been and asked her to pray for her.

Will you who read this join, too, in prayer for her? Pray now and pray on. Pray that she may be led to put her trust in the Lord Jesus Christ, and that the love of God may fill her heart; that filled with the Holy Spirit, she may go back to Hausaland, and be an instrument in God's hand to lead many of the women in her own country to the feet of the Savior.

Listen! "Missisi, am I really free?" And as "Missisi" thinks of the freedom from the bondage of sin, the freedom of the children of God, she prays that little Eve may be made "free indeed."

Part II.

It has to be told yet! It will be: "The Story of a Hausa Slave Girl—Redeemed."

We believe God had a purpose in sending her to the mission. We have claimed her for Christ. Will you do so, too?—*J. H. L., in Church Missionary Gleaner.*



Editorial Comment

¶ “Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?” John 11: 40.

¶ How often in the pathway of life when we are tested would the words of the Master encourage us if we but believed as He has declared! How true in the plans of Christ that each new trial of our faith, is intended to say to us as to His disciples, “This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.”

¶ What amazing condescension is found in these words! Jesus the Son coming today into our lives and intertwining the manifestations of His glory with our sorrows and cares. What comfort is then in the burdened hour, in the stormy day, in the thorny path. And if perchance all these things shall make us “sorrowful” yet His sure word of grace declares “but your sorrow shall be turned into joy.”

¶ What a new vision then for life! Every trial, burden, sorrow, disappointment, to which we are summoned, is to be met in Christ's name as we say, “This is but for the glory of God.” How different then is the step, with what buoyancy we press on in the way, knowing that at the end we shall “see the glory of God.” “Let not your heart be troubled, neither let it be afraid.” “Count it all joy when ye fall into divers temptations.” “Many are the afflictions of the righteous, but the Lord delivereth him out of them all.”

¶ What a lesson then to be gathered from the sisters of Bethany! It is a blessed thing that the Lord did not promise to keep Lazarus from dying; else how could we have seen His glory as we now behold it? And when temptations do

assail us and trials do come, let us pray and yearn that the end shall be as glorious as it was for the sisters when their brother arose. For their Lord is ours and He is still the Lord of life and glory. Bless His Holy Name.

¶ It may be difficult to understand when borne down with trials and perplexities that all such things should cause us to sing. Jesus likens the Spirit of God to the wind. But the wind when sweeping across an open prairie finds no voice. Only when it is broken by the outstretched limbs of the pine or sturdy oak will it moan the song of the woodland, or when broken by the strings of the harp will it give forth its sweetest notes. A certain Christian rarely sang to himself unless perplexed over some of life's problems. His wife learned the secret and often asked him, “What is troubling you now?” Blessed is he whose soul in the freedom of honest effort for the Lord meets obstacles, passes thru forests of pain, and even against the small hindrances which fret us, and still sings.

¶ Bunyan's description of a minister in his day is applicable to every worker for the Master today: “His eye is lifted up to heaven, the best of books is in his hand, the law of truth is written upon his lips, and the world is behind his back.”

¶ It is far from enough to live just like other Christians live. Each one is commanded to copy after Christ and in faith walk up to the measure of stature in Christ Jesus.

¶ It is a great consolation to know that temptation and trial are indications of rising in the plane of earnest service for the Lord. To pray to be more Christlike

is to ask God to send buffetings and sore trials in order to purify and prove the better life.

¶ How much easier it is to tell another a truth than to apply it to one's own heart. Yet only by the latter way is there chance of divine growth.

¶ If you cannot make your light shine in your own home do not expect God to find a place for it to shine away from home.

¶ Why are there so many obstacles in life? Simply to prompt every child of God to soar above them and nearer the heaven of heavens. The noble eagle in his flight rises even above the clouds and lives in the realm of eternal sunshine.

¶ In the cause of temperance, so severely fought by the liquor interests to the bloodshed of one of its noblest exponents, Senator Carmack, the reform is marching grandly on. The decrease in arrests in Knoxville from last year, "wet," 5,144, to first year, "dry," 2,602, and the decrease of arrests for drunkenness reduced from 2,734 to 1,303, is a result no one can do other than rejoice over. This is but a sample of results all over the State. It was infinitely too bad that Carmack had to feel the death blow of the enemy, but the crack of that pistol has reverberated not only all over Tennessee, but all over the land, and has awakened with deeper soberness and determination every man and woman who loves home, church, country and God, to stamp this evil from the land. It cannot go too soon. Thank God, too, it is going rapidly.

¶ Last September the county local option law went into effect in Ohio. In October the first elections were held under the new law. Of the eighty-eight counties in the State, sixty-six voted on local option and fifty-seven of the sixty-six went dry. Five counties were "dry" before this, making a total of sixty-two out of eighty-eight. The temperance people did good work in Ohio.

¶ Eld. A. C. Snowberger, of Des Moines, Iowa, writes in reply to receiv-

ing the VISITOR for another year: "I praise God for the spirit of missions that has taken hold of our Brotherhood in the last quarter of a century. But it is hard to recover from the disappointment of not being able to raise \$100,000 during the Bicentennial year. Oh, that the Holy Ghost of Pentecost may come and take hold of the tongues of our ministry and make them cloven with fire so that they will take the Words of God and burn them into the hearts of the people. I would that every member could realize the need, the duty, the responsibility of giving until he would cry, 'Here is my dollar; take it, Lord.'"

¶ An earnest minister and Sunday-school worker thus comments on one phase of mission and church work: "We can work four or five nights during the week, and all day Sunday, while others go home and sleep and then come to church and thrust bitter words because we want to do foreign mission work, saying, 'How much there is to do at home.' I have, however, noticed that the man who uses this argument never turns the world upside down at home. So I just pass such by and push on the mission lines." This brother is arranging for the Sunday school to support a native worker in India.

¶ THE MISSIONARY VISITOR is very welcome to our little home. Oh, what a comfort to read about how the gospel work does progress in many other places! What a valuable work to lead sinners to come to Jesus!

We thank God, and also the brethren, for the gospel light we have here. And God has preserved us up to this time, though we encountered many hard tempests; and we trust He still will preserve us even to the end. But we are so few workers here, and we also feel the press of old age. Our prayer is that younger strength may take up the work and have it forwarded.

May God bless all the brethren and sisters.

C. C. Eskildsen.

Hjöring, Denmark.

¶ According to S. M. Zwemer, of the Student Volunteer Movement for Foreign Missions, there is immediate need of 150 men and 110 women on the foreign mission fields of the world, and no one is offering to go. What a sad, sad lack! Are the heathen responsible for this lack? Is God, who sent His Son, responsible? Is the Son, after saying to every Christian "Go," responsible? Does not this awful lack rest upon the many, many qualified members of the church who refuse to answer the call to service? But what will be the answer in the judgment day! The Lord will not be put off with a frivolous excuse,—excuses will not work on that day. But the countless heathen will rise and condemn every one who could have gone if he would, and did not.

¶ The VISITOR is glad to give space for the glimpses of life in the Brethren's Home at Greenville, Ohio. In the large picture are to be found veterans of the cross who in their own circle sought to serve their Master faithfully and are now enjoying the comfort of those who after them have embraced the faith and believe that to show our love for God we must love our brethren. The engravings will be of unusual interest to people in southern Ohio. The trustees, the superintendent and his helpers surely have the hearty support of the churches of the district for the earnest, commendable way they are carrying on their work. Any one especially interested can learn all about the Home by addressing M. N. Rensberger, Greenville, Ohio.

¶ The principal of the Utica Normal and Industrial Institute, of Utica, Miss., in writing to Brother Landon West, of Ohio, who has been long and faithful in his efforts to give the Gospel to the colored people, writes thus: I want you to know that I appreciate the effort you have made since I have been acquainted with you, indirectly to help the colored people in every respect. I believe the many thousands of tracts which you have scattered among them will bear much

fruit and I am sure the whole race will feel very grateful for your kindness."

¶ In 1859 you could buy a man in the Fiji Islands for 28 shillings, butcher him and eat him. Today the Bible is in nearly every house, and on Sunday nine-tenths of the people may be found assembled in the churches for worship. What about the power and profit of foreign missions? Who can say they do not pay! Patience, brother, sister; press on and God will return the reward richly.

¶ The Friends have missions in Syria, India, China, Japan, Africa, Jamaica, Cuba, Mexico, Alaska and Central America. Their membership is about 98,000 and their contributions amounted to \$92,415.73. They support 29 men, 59 women, and 170 native helpers.

¶ All kinds of guesswork are made about our growth as a church. Why would it not be a good move to have every district report the actual membership of each congregation to its district meeting and have the report spread on the minutes? From this the General Board could compile a summarized report and thus every one could know with a certainty what our numerical strength is and what progress has been made. A number of districts have already taken this step. Why can't it be made general and of Brotherhood-wide service?

¶ Dr. Josiah Strong asks: "What are the churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

¶ Wednesday, April 14, is the time of the next meeting of the General Mission Board. A number of important matters will come before the session for consideration. At this meeting a review of the work and results of the Publishing House is made. The past year has been one of much effort and there should be a good showing.

¶ The Chinese are putting many Christians to shame in their manner of dealing with that which is sinful. In this land if a Christian concludes what he possesses is no longer in harmony with his convictions he hunts out somebody who has no conscience in the matter and sells the property to him. Not so with the Chinese. Their heroic treatment against the opium curse is a great lesson for everywhere. Note the following: Whenever a sufficient quantity of opium pipes and smoking paraphernalia has been confiscated to make a spectacular fire, the public are apprised of the time and place, and a formal programme of speaking precedes the chief event. There is no favor shown in this work of destruction: pipes valued at \$500 are burned as readily as one of cheap manufacture, costly lamps are shattered, and in every act the Chinese authorities are striving to show their deep earnestness for a complete reformation. Patriotic citizens are buying up complete opium dens, and turning them over to the officials for destruction.

¶ In these days of conflict with the powers of intemperance it is most refreshing and encouraging to note that King Edward has made announcement twice over to his army and navy, and to every subject of his, that "his health may be drunk in water as acceptably as in an intoxicant liquor." What greater utterance could the King make? This goes beyond his kingdom and touches the Kingdom of Heaven.

¶ Concerning the unrest which has been in India the *Bombay Guardian* publishes a very interesting article of which the following is the close: But there is unrest, widespread, found among many classes, and any account of the situation which fails to recognize this unrest is imperfect and unsatisfactory. This unrest is, however, no cause for surprise or serious alarm. When the chemist puts some tartaric acid into an alkaline solution, he knows that a disturbance will follow. And when we consider in what manner political, religious, economic, so-

cial, and racial disturbing agencies have been at work in India for the last one hundred and fifty years, none but the shallowest optimist would be surprised at the present effervescence. Consider in how many ways the quiet of India has been disturbed. Foreign commerce and the introduction of foreign manufacturing methods have destroyed or deranged the indigenous industries of possibly one million households. Foreigners administering government according to foreign ideals, have taken the place of native rulers and traditional methods. Young men are learning to use a foreign tongue; their heads are crammed with the literature of foreign lands; their ideas of social life and family relationship, of the duties and rights of fathers and sons, have been so upset that they are left without standards and without precedents. Much that they have learned has weakened their belief in their own religion, and along with this runs the vast machinery of Christian evangelization, and between the two influences the Indian is left amazed, disturbed, confounded, sure of nothing, only this, that he does not know what to believe or which teacher to follow.

¶ British rule in India is a great blessing. In 42 years the population has increased over 100 millions. Part of this is due to the adding on of acquired territory; but the great part is due to the edict that peace must reign. As a result a wonderful growth in population. Yet the waste of life is something wonderful in the land. Simply as an instance just note the record of a death roll made for the year 1904-05 by animals and snakes:

Tigers killed 786 persons and 28,093 cattle.
Leopards killed 399 persons and 42,812 cattle.
Wolves killed 244 persons and 9,984 cattle.
Other animals killed 728 persons and 7,317 cattle.
Snakes killed 21,880 persons and 10,376 cattle.

It is worthy of unusual note that animals killed more animals than people, but snakes killed more people than animals.

THE FUTURE LEADERSHIP OF THE CHURCH.

By John R. Mott, Student Volunteer Movement, New York, 208 pages.

When John R. Mott, General Secretary of the World's Student Christian Federation, speaks, all that part of the church catholic whose hearts really are in earnest about their mission stop to listen; when he takes his pen to write, they are eager to read. From personal observation world-wide, with untiring efforts to get at the root of every problem, with opportunities and facilities unique to his position alone, he comes to the Christian world in his new book, "The Future Leadership of the Church," in a most forcible manner and clearly points out the weak places in the plans and workings of the church. His observation is not from one body of believers, but a general survey of all of them. Thus he is enabled to formulate conclusions and point out remedies applicable to the largest number and with reasonable assurance of best results. His chapter on obstacles confronting one entering the ministry is alone worth many times the price of the book. It is a book for leaders in the church. Every minister should read it; every lay member who is anxious to see the Master's work go forward should know his argument.



STEWARDSHIP AND MISSIONS.

By Charles A. Cook. American Baptist Publication Society, Chicago, 170 pages, 58 cents.

Perhaps on no phase of the Christian life are the lines of duty so misty and undefined as in the realms of stewardship. The Christian world has for the most part taken advantage of the free law of gospel liberty to gratify their desires of self-indulgence and ambition for wealth. Supposedly free from the law, "the tenth is holy," made obligatory for all time, they have used this liberty as a license to do less than God required of olden times, and this in spite of the fact that the law is a schoolmaster to Christ, the greater and better revelation.

True, the Gospel makes not a tenth but ALL holy, and in that light it is not so much setting apart a tithe as it is the use of the entire for the promotion of the Master's kingdom. How pertinent to the subject then is Charles A. Cook's recent book entitled "Stewardship and Missions," just from the press of the American Baptist Publication Society, in which the author defines Stewardship, and discusses it in relation to Acquisition, Using Money, Giving, Tithing, Methods and Possibilities. To read the book will be to plant clear convictions in the heart. The General Board could well afford to put a copy of this book into the hands of every member of the church, had they the assurance that its pages would be diligently perused. It is a timely book on a needful subject.



THE NATIONAL TEACHER-TRAINING INSTITUTE TEXTBOOKS.

Book IV. The Sunday School Teacher's School. By Revs. H. T. Musselman and H. E. Tralle. 16mo, 150 pages. Price, boards, cloth back, 40 cents net, postpaid; paper, 25 cents net, postpaid.

This book takes up organization and departments in the Sunday school; its officers and their duties, its accommodations as to rooms, its programs, its special days, etc., etc. There is the same up-to-dateness and thoroughness that have characterized the preceding volumes of this unequalled series. If its suggestions are heeded it will without doubt effect a revolution in innumerable schools. The series of teacher-training books issued by the society are working wonders in increasing the efficiency of Baptist Bible schools. Over 20,000 copies have already been circulated.



THE FORMATION OF THE CANON OF THE NEW TESTAMENT.

The American Baptist Publication Society, mindful that the rank and file of the church have during the past few years been awakened to a desire to know

(Continued on Page 112.)

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the BrethrenDollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to th: General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR JANUARY, 1909.

	Jan. 1908	Jan. 1909	Apr.-Jan. 1907	Apr.-Jan. 1908	Dec.	Inc.
World Wide,	\$1,395 72	\$1,471 86	\$15,615 28	\$9,209 28	\$6,406 00	
India,	301 19	265 44	3,298 66	2,937 48	361 18	
Brooklyn,	80 47	2 00	1,898 60	272 80	1,625 80	
Miscellaneous,	8 50	88 44	394 92	529 03		\$ 134 11
	\$1,785 88	\$1,827 71	\$21,207 46	\$12,948 59	\$8,258 87	
Bicentennial,	1,114 15		3,871 14	31,180 23		\$27,853 09
	\$2,900 03	\$1827 71	\$25,078 60	\$44,128 82		\$19,050 22

CORRECTION.

The total amount of the Bicentennial offerings reported in the December Comparative Statement should have been \$2,764.99 instead of \$2,212.99; and the subsequent figures changed accordingly.

During the month of January the Brethren's General Mission Board sent out 111,101 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of January, 1909:

WORLD-WIDE MISSION.

Pennsylvania—\$244.49.

Eastern District, Congregations.
Tulpehocken, \$45; Big Swatara, \$36.60; Indian Creek, \$36.55; Coventry, \$30.40; West Conestoga, \$13,\$ 161 55
Individuals.

"Receipt No. 9,428," \$5; N. Sallie Wingard, \$3; Jos. Fitzwater, \$3; Ida C. Lehmer, \$1.50, 12 50
Southern District, Congregations.
Lower Conewago, \$7.53; Gettysburg, \$1.96, 9 49
Individuals.

Celia Yost, \$5; C. W. Reichard, \$3; H. C. Price, \$2.50; Sarah A. Baker, \$2; Eld. John Lehner, \$1.50; Helen Price, \$1.25; Mrs. B. F. Hornberger, \$1; Susie Walker, \$1; Lydia Hogenogler, 50 cents; Barbara Leiter, 50 cents, 18 25
Middle District, Aid Society.

Martinsburg, 10 00
Individuals.

C. L. Buck, \$3; Samuel R. Snyder, \$3; John Snowberger, \$3; Aaron Teeter, \$2; Sara Replogle, \$1; James C. Wineland, \$1; D. G. Snyder, \$1; Susannah Rouzer, 50 cents, 14 50
Western District, Individuals.

Levi Stoner, \$6; Mary J. Miller, \$5;

Sarah Stoner, \$2.50; E. S. Coder, \$2; I. G. Miller, \$1.20; Mary A. Johnson, \$1; W. M. Howe (Marriage Notice), 50 cents,\$ 18 20

Maryland—\$198.60.

Eastern District, Congregation.
Beaverdam, 4 00
Individuals.

Eliz. Switzer, \$40; A. H. Huber, \$25; Alfred Englar, \$12; John D. Roop, \$3; Mrs. Bettie L. Martin, \$1; D. O. Metz, 50 cents, 81 50
Middle District, Congregations.

Welsh Run, \$40.78; Beaver Creek, \$38.67; Manor, \$10.65, 90 10
Individual.

Caleb Long, 10 00
Western District, Congregation.

Bear Creek, 8 65
Individual.

Mrs. Elias Merrill, 4 35

Illinois—\$192.39.

Northern District, Individuals.
Mr. and Mrs. John D. Lahman, \$100; Otho Watson, \$10; Collin Puterbaugh, \$8.64; W. R. Bratten, \$5; Elias Weigle, \$5; John C. Lampin, \$5; L. J. Gerdes, \$5; Mr. and Mrs. Isaac Rothrock, \$5; Galen B. Royer, \$4.50; C. G. Binkley, \$1.25; Susan Heminger, \$1; Eliza Wieand, \$1; J. W. Manning, \$1; Belle Whitmer, \$1; Enoch Eby (Marriage Notice), 50 cents, 153 99
Southern District, Individuals.

Matthias Lingenfelter, \$5; Ira G. Cripe, \$5; David Blickenstaff, \$5; Hannah M. Wirt, \$5; James Wirt, \$5; Frank Etnoyer, \$5; Atta C. Eikenberry, \$2.50; Isaac E. Eikenberry, \$2.50; D. C. McDonigh, \$2.50; Mrs. Emma Strickfaden, \$1, 38 50

Ohio—\$133.92.

Northeastern District, Sunday School.
Scenery Hill, 22 00

Individuals.		
Geo. Hartsough, \$11; Isaac Brumbaugh, \$10; Sarah A. Dupler, \$5.63; Eli P. Hershberger, \$2; D. F. Eby, \$1.50; Samantha Miller, 50 cents,	30 63	
Northwestern District, Congregation.		
Sugar Creek,	48 85	
Individuals.		
J. R. Spacht, \$10; L. E. Kauffman, \$1.20; Lewis H. Cook, \$1,	12 20	
Southern District, Individuals.		
Mary Ockerman, \$6; C. M. Smith, \$2.50; John O. Warner, \$2.40; David Fultz, \$1.84; Emanuel Shank, \$1.50; David Brenner, \$1.20; John H. Rinehart, \$1.20; D. S. Filbrun, \$1.20; Jesse K. Brumbaugh, \$1.20; W. H. Folkerth, \$1.20,	20 24	
Indiana—\$131.74.		
North District, Congregation.		
Portage,	13 50	
Individuals.		
J. L. Puterbaugh, \$9; Jacob Culler, \$6; Christian Stouder, \$5; Mary E. Early, \$5; Mary Lammedee, \$2.50; D. B. Hartman, \$2; Daniel Whitmer, \$2; Wm. B. Young, \$1.20; John W. Whitehead, \$1; Henry S. Baughman, \$1; William Hess (Marriage Notice), 50 cents; J. W. Kitson (Marriage Notice), 50 cents; John S. Kauffman, 50 cents,		
Middle District, Congregations.		
Eel River, \$15.70; Spring Creek, \$14.04; Ogans Creek, \$5.75; Monticello, \$2.25; Cedar, \$1.25,	38 99	
Individuals.		
Chas. Ellabarger, \$10; Benj. Bowman, \$2.50; J. D. Rife, \$1.20; T. J. Downy, \$1; L. P. Kurtz, \$1,	15 70	
Southern District, Sunday School.		
Soon Creek,	9 15	
Individuals.		
Wm. Stout, \$5; Harvey Shock, \$3; Henry C. Shultz, \$1.20; Catharine Bowman, \$1; Richard Cunningham, \$1; David Miller, \$1; Mary E. Strauser, \$2; Myrtle Cunningham, \$2; Mary Cunningham, \$2,	18 20	
Virginia—\$129.14.		
First District, Congregations.		
Botetourt, \$20.10; Antioch, \$2,	22 10	
Individual.		
Emma Southall,	1 00	
Second District, Congregations.		
Nokesville, \$39.63; Pleasant Valley, \$27.57; Cedar Grove, \$10.49; Pleasant Hill, \$3.97; Needmore, \$3.18,	84 84	
Individuals.		
John H. Kline, \$5; Samuel Garber, \$3; T. S. Moherman, \$1.80; Bettie Good, \$1.50; Saylor D. Neff, \$1.50; J. M. Garber, \$1.20; Lethe A. Liskey, \$1.20; Geo. W. Shaffer, \$1; John G. Kline, \$1; Geo. H. Kline, \$1; J. W. Zigler, \$1; J. N. Smith, \$1; N. W. Bussard, 50 cents; Susanna Flory, 50 cents,		
Missouri—\$89.92.		
Middle District, Congregation.		
Rockingham,		
Individuals.		
Laban M. Hollar, \$15; Riley Stump, \$12; S. B. Shirkey, \$5; Susan Moomaw, \$3.50; Wm. H. Wagner, \$2.50; Nannie C. Wagner, \$2.50; J. W. Lovegrove, \$1,		
Southern District, Individuals.		
C. W. Gitt, \$25; J. J. Wassam (Marriage Notice), 50 cents,	25 50	
Kansas—\$86.10.		
Northeastern District, Individuals.		
James Brandt, \$15; John W. Fishburn, \$10; J. Q. Smith, \$1.50; J. S. Sherfy, \$1; Leona Sherfy, \$1,	28 50	
Southeastern District, Individual.		
Hattie Woody,	18 85	
Northwestern District, Individuals.		
W. H. Williams and wife, \$5; Isaac B. Garst, \$1; J. C. Groff (Marriage Notice), 50 cents,	6 50	
Southwestern District, Congregation.		
Salem,	10 00	
Sunday School.		
Monitor,	16 50	
Individuals.		
S. M. Brown, \$2.50; Silvanus Delp, \$1.25; J. W. B. Hylton, \$1; S. E. Hylton, \$1,	5 75	
Iowa—\$72.39.		
Northern District, Individuals.		
H. E. Slifer, \$10; J. J. Berkley, \$6; John G. Fleckner, \$6; Cornelius Frederick, \$4; U. S. Blough, \$4; D. Fry, \$3; E. M. Lichty, \$3; T. L. Kimmel, \$2; C. S. McNutt, \$1.20; Ann Sanders, \$1; Mrs. Rebecca Hess (Birthday Offering), 75 cents; Vinton and Louisa Artz, 50 cents,	41 45	
Middle District, Individuals.		
Melissa Chapman, \$10; D. W. Miller, \$5; Ida M. Doty, \$3.25; C. Z. Rietz, \$1.20; "A Sister," 50 cents, ...	19 95	
Southern District, Congregation.		
Fairview,	5 04	
Sunday School.		
North English,	5 95	
Idaho—\$53.00.		
Individuals.		
Stephen Johnson, \$25; Lizzie Johnson, \$25; R. A. Orr, \$2.50; B. J. Pike (Marriage Notice), 50 cents, ...	53 00	
California—\$39.00.		
Northern District, Individual.		
M. E. Andrews,	1 00	
Southern District, Christian Workers.		
Covina,	19 30	
Individuals.		
Magdalene Myers, \$5; W. H. and Mary Hepner, \$5; "Receipt No. 9467," \$3; J. L. Minnich, \$3; J. S. Kuns, \$1.50; Sarah Kuns, \$1.20,	18 70	
North Dakota—\$27.00.		
Individuals.		
Jonas Hostetler, \$25; Maurice Snowberger, \$1.50; Thomas Allen (Marriage Notice), 50 cents,	27 00	
Washington—\$15.20.		
Individuals.		
H. H. Johnson, \$10; "A Widow," \$3; W. H. Kensinger, \$1.20; Miss Rose Lafranay, \$1,	15 20	
Oklahoma—\$13.90.		
Congregation.		
Washita,	6 55	
Individuals.		
P. S. Hartman, \$2.65; Mrs. Bertha R. Shirk, \$2.50; W. P. Bosserman, \$1.20; Mrs. Clay Dillon, \$1,	7 35	
West Virginia—\$13.50.		
First District, Sunday School.		
Laurel Dale,	1 00	
Individuals.		
Peter Arnold, \$1; David K. Wotring, \$1,	2 00	
Second District, Individuals.		
Catharine Boys, \$7.50; M. C. Czigan, \$3,	10 50	
Michigan—\$12.00.		
Individuals.		
"J. M. C.," \$10; Retta Price, \$2, ..	12 00	
District of Columbia—\$10.07.		
Congregation.		
Washington,	10 07	
Oregon—\$3.00.		
Individual.		
Anna Royer,	3 00	
Louisiana—\$2.00.		
Individual.		
Lafayette Sutphin,	2 00	
Nebraska—\$1.50.		
Individuals.		
Leonora Yates, \$1; J. L. Snavely (Marriage Notice), 50 cents,	1 50	
Canada—\$1.00.		
Individual.		
Mrs. E. Keffer,	1 00	
Tennessee—\$0.50.		
Individual.		
Effie E. Miller (Marriage Notice), ..	50	
Texas—\$0.50.		
Individual.		
A. J. Wine (Marriage Notice),	50	
Arkansas—\$0.50.		
Individual.		
Joseph Stuckey (Marriage Notice), ..	50	
Minnesota—\$0.50.		
Individual.		

Joshua Schechter, Jr. (Marriage Notice),	\$ 50
Total for the month,	\$1,471 86
Total previously received,	7,737 42
Total for year so far,	\$9,209 28

INDIA ORPHANAGE.**Pennsylvania—\$85.00.**

Eastern District, Sunday School.	
Green Tree,	\$ 25 00
Individuals.	
Elizabeth Will Keller, \$20; I. F. Price, \$16,	36 00
Middle District, Individual.	
"C. X."	8 00
Western District.	
Meyersdale Mission Circle,	16 00

Kansas—\$30.00.

Southeastern District, Congregation.	
Paint Creek,	14 00
Fredonia Young People's Sunday-school Class,	16 00

Illinois—\$24.44.

Northern District, Sunday School.	
Waddams Grove,	11 00
Christian Workers.	
Shannon,	8 25
Southern District, Sunday School.	
Woodland Primary Class,	5 19

California—\$20.00.

Southern District, Christian Workers.	
Inglewood,	20 00

Ohio—\$19.25.

Northeastern District, Sunday Schools.	
Freeburg, \$12; West Nimishillen, \$7.25,	19 25

Washington—\$16.00.

Individual.	
"Our Vadri, of Bulsar,"	16 00

Iowa—\$10.25.

Northern District, Individual.	
Mrs. Rebecca Hess,	25
Southern District, Sunday Schools.	
South Keokuk,	10 00

Indiana—\$10.00.

Middle District, Aid Society.	
North Manchester,	9 00
Southern District, Individual.	
Susan Knot,	1 00

Nebraska—\$10.00.

Individuals.	
J. E. Young and family,	10 00

Virginia—\$5.00.

Second District, Individuals.	
Rachel A. Ulrey, \$1; Charles Hoover, \$1; Merrill Hoover, \$1; Sidney Driver, \$1; Ralph Hoover, 75 cents; Hesketh Garber, 25 cents,	5 00

Oregon—\$5.00.

Sunday School.	
Newberg,	5 00

Michigan—\$5.00.

Sunday School.	
Sunfield,	5 00

Total for the month,	\$ 239 94
Previously received,	1,174 08

Total for year so far,	\$1,414 02
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INDIA MISSION.**Ohio—\$12.00.**

Northeastern District, Sunday School.	
Freeburg,	\$ 12 00

Illinois—\$5.00.

Northern District, Individual.	
Henry M. Spickler,	5 00

Indiana—\$4.00.

Middle District, Individual.	
Chas. Ellabarger,	4 00

West Virginia—\$2.00.

First District, Individuals.	
A. F. Frantz and wife, \$1; Mary E. and Lelia F. Frantz, \$1,	2 00

Oklahoma—\$1.50.

Individual.	
Geo. Prentice,	1 50

Iowa—\$1.00.

Middle District, Individual.	
L. S. Snyder,	1 00

Total for the month,	\$ 25 50
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Previously received,	\$ 699 41
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Total for the year thus far,	\$ 724 91
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CHINA MISSION.**Ohio—\$33.95.**

Northeastern District, Sunday School.	
Freeburg,	\$ 30 15

Individual.

"Merrie,"	1 00
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Northwestern District, Sunday School.

Eagle Creek,	1 80
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Individual.

Nancy Patterson,	1 00
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Illinois—\$11.88.

Northern District, Christian Workers.	
Cherry Grove,	11 88

Iowa—\$11.08.

Middle District, Birthday Offerings.	
Sunday School,	9 60

Individual.

L. S. Snyder,	1 48
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Arkansas—\$5.00.

Individual.	
Mrs. Frank Reed,	5 00

Pennsylvania—\$5.00.

Individual.	
Mrs. F. A. Maust,	5 00

Virginia—\$4.00.

Second District, Congregation.	
Pleasant Hill,	4 00

Kansas—\$1.00.

Northwestern District, Individual.	
Isaac B. Garst,	1 00

Total for the month,	\$ 71 91
Previously received,	271 66

Total for the year,	\$ 343 57
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CUBA MISSION.**Ohio—\$12.00.**

Northeastern District, Sunday School.	
Freeburg,	\$ 12 00

California—\$1.50.

Northern District, Individual.	
D. S. Musselman,	1 50

Kansas—\$1.00.

Northwestern District, Individual.	
Isaac B. Garst,	1 00

Pennsylvania—\$1.00.

Southern District, Individual.	
D. B. Hostetler,	1 00

Total for the month,	\$ 15 50
Previously received,	81 63

Total for the year,	\$ 97 13
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CUBA MEETINGHOUSE.**California—\$1.00.**

Northern District, Individual.	
D. S. Musselman,	1 00

Total for the month,	\$ 1 00
Previously received,	20 75

Total for year so far,	\$ 21 75
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BROOKLYN CHURCHHOUSE.**Pennsylvania—\$2.00.**

Southern District, Individual.	
Martha Hollinger,	2 00

Total for the month,	\$ 2 00
Previously received,	270 82

Total for year so far,	\$ 272 82
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DENVER MEETINGHOUSE FUND.

Denver, Colo., Jan. 11, 1909.

Amount of money received by the Church of the Brethren toward the building of a churchhouse in Denver, Colo., from December 1, 1908 to Jan. 1, 1909:

C. D. Fager and wife, \$10; Cedar Rapids congregation, by Dr. S. B. Miller, \$46.73; H. W. Farringer, \$3; Elgin congregation, Elgin, Ill., \$30.26; Yellow River congregation, Ind., \$3.93; Union Center congregation, Ind., \$9.50; Monticello congregation, Ind., \$8.02; Nappanee congregation, Ind., \$5.81; Sisters' Aid Society, Denver, Colo., \$5; Ella Shrove,

\$1; L. M. Thomas, \$5; Mrs. B. F. Baker, \$5; D. F. Hoover, \$10; H. W. Yingst, \$2; Solomon Creek congregation, by J. O. Weybright, \$17.51; Elizabeth Robinson, \$5; Frank Lehman, \$5; O. L. Blickenstaff and wife, \$7.50; Emma Steele, by I. Cripe, \$1; North Liberty congregation, by I. Cripe, \$6.11; Upper Deer Creek congregation, by I. Cripe, \$8; Frances Myers, \$1; Emma Baker, \$1; U. Silvins, \$10; Blanche Lentz, \$5; Arthur E. Albert, \$2; John A. Miller, \$10; M. Ohmart, \$5; H. W. Behrens, \$1; J. H. Cox, \$1; John Freitag, \$3; Elizabeth Nofsinger, \$15; Mary M. Galley, \$5; Sarah M. Galley, \$5; Martinsburg Sewing Society, \$5. Collected by S. A. Honberger: Harvey Harter, 25 cents; Sarah Earley, 50 cents; Dan'l E. Graber, 25 cents; Henry Etter, 25 cents; E. J. Reece, \$1.50; Susie Peters, 10 cents; S. Earley, \$1; W. J. Allman, 50 cents; Wm. Rice, \$1; D. W. Teeter, 50 cents; A. W. Teeter, \$1; R. H. Faith, 50 cents; Miss Ida L. Faith, "22 months old," 1 cent; D. R. Faith, 50 cents; W. M. Greenwood, 50 cents; Amos Harvey, \$1; John Richards, \$1; Sophia M. Bollinger, \$1.25; Dan'l Johnson, \$1; Adam Bollinger, \$1; S. P. Crumpacker and wife, \$1.50; Maggie Ranthrauff, \$1; E. L. Crumpacker, \$1; John Zuck, \$8; J. M. Wingerd, \$5; Mrs. Anna Beigh, \$2. Collected by I. Cripe: Eli Swihart, \$1; W. D. Hostetler, 25 cents; Emma Rohrer, \$1; Levi Puterbaugh, 40 cents; David Johnsonbaugh, 50 cents; John Dickey, 50 cents; Harry Rohrer, 50 cents; Tobias Kessel, 30 cents; John A. Summers, \$5; A. D. Flory, \$5; Samuel Fouts, \$3; A. B. Lease, \$2; Wilber Mondabaugh, \$3. Collected by J. H. Heckman: Kate Buckingham, \$1; Samuel West, \$1; W. H. Hood, \$1. Jacob L. Myers, \$50; Ellen Shank, \$5; Canton Sunday School, by H. Royer, \$10; R. C. Butterbaugh, \$5; J. S. Kline, \$5. Collected by S. A. Honberger: E. A. Van Scoyoe, \$1; Jesse Studebaker, \$1; Mary Lowry, 25 cents; Kate Hesp, 50 cents; Mont Ida Aid Society, \$5; Kansas, 50 cents; E. E. Robinson, \$2; H. F. Summers, 50 cents; Fred Clarke, \$2; J. B. Studebaker, \$1; H. C. Smith and wife, \$2; Chris Myers, \$10; S. E. Lantz, \$1; Lydia Buck, 25 cents; R. R. Quakenbush, \$1; Verdigris Sunday school, Kansas, \$1.36; Verdigris congregation, Kansas, \$5.94. Collected by I. Cripe: Bremen church, Indiana, \$5; J. G. Stinebaugh, \$1; Elkhart Valley church, Ind., \$5. Covina congregation, Covina, Cal., by C. J. Brandt, \$10.15; Geo. S. Myers, \$5; Ella Sprengle, \$1; Julia Sprengle, \$1; John F. Sprengle, \$5; Mary E. Stoner, \$15; Walter LeBaron, \$2; Mrs. Martha Holland, \$1; John Duncanson, \$3; Jacob Wirt, \$2; Albert Snapp, \$3; F. J. Delp, \$2. Collected by I. Cripe: Union congregation, Plymouth, Ind., \$8.55. L. J. Tenley, \$5; Frank Horning, \$20; J. F. Edmister, \$5.

Total, \$526.93.

H. F. Caylor, Secretary and Treasurer
Building and Fund Committee.
165 S. Clarkson St., Denver, Colo.

BRETHREN SUNDAY SCHOOL EXTENSION OF CHICAGO.

January has come and gone and with it the following receipts have come to the office of the treasurer for the furtherance of the work in Chicago. With "one soul" worth more than the whole world the Extension has already been "worth while" as today finds us with three who have been buried with Christ in baptism and eight others who have made a public confession of their intentions to live for Christ. When this finds itself in print we feel sure that a number of these will have taken on Christ in baptism. We appreciate your prayers and financial gifts. The Lord bless us all to His service is our prayer.

Ohio.—U. R. McCorkle, Sidney, \$1; C. D. Miller, New Weston, \$6; Henry A. Douterman, Portage, \$1.20; Cynthia Smith, New Carlisle, \$8.25; Mame Hoover, Alliance, \$6; Jesse Noffsinger, Dayton, \$7; Kathryn Porter, Mansfield, \$7.50; D. O. Kuns, Brookville, \$17.55; Eli Mishler, Magadore, \$4.36; Mrs. D. R. McFadden, Sterling, \$4.13; H. P. Senger, Continental, \$2.50; John H. Throne, Pioneer, \$19.30; Mrs. E. B. Bagwell, Bremen, \$4.80; Mahlon

Moyer, Alvordton, \$5; Miriam Flora, Union, 25 cents; Wm. Young, Tiffin, \$2.25; A. B. Horst, Bellefontaine, \$1.75. Total, \$98.84.

Indiana.—Zernah C. Hill, Arcadia, \$9.25; Mrs. W. M. Ulrich, Warren, \$19.20; John Deferies, Milford, \$11.22; H. D. Bolinger, Wabash, \$6; J. E. Fiant, Connorsville, 50 cents; Isaac Huffman, New Ross, \$3.27; W. L. Angle and wife, Bringham, \$5; S. W. Garber, Vincennes, \$2.40; C. M. Wenger, South Bend, \$1.45; Civiella Petry, West Manchester, \$13; O. H. Long, Clay City, \$2; D. R. Hardman, Montpelier, \$4.60. Total, \$77.89.

Illinois.—J. C. Lampin, Polo, 60 cents; Dow A. Ridgely, Parkersburg, \$6.40; J. E. Gnagey, Milledgeville, \$20.19; John L. Linley, Mt. Carroll, \$12; Maggie Myers, Lanark, \$2.10; H. Verner Stuttsman, Girard, \$1; Alice M. Gible, \$4.10; Unknown, Chicago, \$1; Harry E. Leedy, Cerro Gordo, \$10; Lillian Walker, Liberty, \$2.15; Frank Reha, Chicago, \$1. Total, \$60.54.

Pennsylvania.—Geo. A. Armstrong, Huntsdale, \$5; J. H. Burket, Yellow Creek, 30 cents; W. E. Cox, Warrior's Mark, \$3.50; H. W. Simmons, Everett, \$1; Andrew Bowser, East Berlin, \$3.82; Martha E. Beelman, Dillsburg, \$4.50; W. H. Mentzer, New Enterprise, \$3.75; Mrs. Geo. E. Reitz, Friedens, \$8.70. Total, \$30.57.

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Sunday School, Collection, Extension
No. 2, \$10 06
Unused Funds returned, 26
Rent from room, 3 00
Goods sold, 1 25

SUMMARY.

Ohio	.....	\$98 84
Indiana	.....	77 89
Illinois	.....	60 54
Pennsylvania	.....	30 57
Maryland	.....	18 30
Michigan	.....	30 49
West Virginia	.....	11 75
Missouri	.....	14 75
California	.....	15 40
Iowa	.....	38 90
Oklahoma	.....	56 69
South Dakota	.....	8 00
Minnesota	.....	14 06
Nebraska	.....	7 10
Kansas	.....	6 75
All other sources	.....	14 57

Total \$504 60

Following are the names of those who are reported as having taken part in the above contributions. We take this means to thank each of them:

Oklahoma.—Cushing: Oliver Fillmore, \$1.50; Sarah Fillmore, \$5; William, Nellie and Charles Kinsey, each \$1; Roy Fillmore, \$1;

Elsie Pote, 50 cents; Orval Pote, 50 cents; Louise Pierce, 25 cents; Johnnie Booth, 25 cents.

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Minnesota.—Worthington: Elsie Finckh, \$3; Hazel Finckh, \$2; Elnora Schechter, \$4; Lillie Ogg, 50 cents; Emma and Edna Herline, each, 25 cents; Guy Bicknese and Muriel Bicknese, each, 25 cents; John Herline, 25 cents; Russel Fowler, \$2.31; Earl Chute, \$1.

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THE FORMATION OF THE CANON OF THE NEW TESTAMENT.

(Continued from Page 107.)

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THE MISSIONARY VISITOR



Vol. XI

APRIL, 1909

No. 4

Eastertide

CHRIST has risen from the dead. Hope trims her lamp, and life takes on a dignity and value it never had before. Life is no more a useless drama upon which the death-curtain is about to fall, never more to rise. It is not a tragedy ending with a groan and a grave. Its symbol is no more a broken pillar, a shattered vase, or an extinguished torch. It is no more a harp whose music will soon be hushed because its strings are about to be broken by the hand of death. Life is no more a bud blighted as it begins to unfold. The resurrection of Jesus from the dead has destroyed all such symbols. The grave now is not life's goal. The tomb is not its terminus. The sepulchre has become a triumphal arch through which as weary pilgrims of the night we may pass into an endless life. To us Time is the porch of which Eternity is the palace. It is the key-board of which the great Future is the Organ. It is only the introduction, nay the title page, of a volume to be unfolded in the life beyond. The Present is but the prelude of which Forever is the song. Thus Easter is to us the brightest day that dawns upon a world so darkened with the sad story of sin and death.—Selected.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD,
ELGIN, ILLINOIS.

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Brethren's General Mission Board, Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XI

April, 1909

Number 4

THE STRATEGIC POINT OF MISSIONS IS THE SUNDAY SCHOOL

By the Editor

PERHAPS no other denomination has her Sunday schools any better organized for effectual work than have the Brethren. The young people are awake for the most part to the opportunity afforded in our schools, even if some of them are not up to the standard.

This is a day of great prosperity. Turn to right or left, go north or south, and the father and mother have, thru industry and the development of the country in their lifetime, prospered financially. The poor of yesterday are the well-to-do and rich of today.

This accumulation came into the hands of those who, in the beginning, knew nothing of the missionary collection, and later in life became accustomed to one once or twice each year. With such training it is no marvel that it is difficult to part the possessor from a scriptural portion of his goods. He has not been raised that way. In childhood he was not taught to give. If he heard anything on the subject it was the remark that it was a "worldly" innovation. No wonder then that in manhood and old age he fails to change his ways.

But what is becoming of this wealth? Behold it passing rapidly into the hands of the Sunday-school scholars! What will they do with it? Will they, too, clench it tightly?

The answer to this question largely lies in the hands of the officers and teachers

of our Sunday schools. There are many noble examples of proper training in the homes on the subject of giving; but even the "many" are very few compared to the number who are taught to hold rather than to give.

Here comes in the value of missionary instructions and training in the Sunday school. Every officer and teacher has failed to do his whole duty to the future church who fails to impress a world-wide message and a world-wide need of that message upon the hearts of the pupils of the school. History is full of instances where missionary heroes received their first impressions of missionary service in the Sunday school. No other part of the vineyard is so promising.

Every Sunday-school lesson should be viewed from a missionary angle. And it can be. The Bible is a missionary book and is full of missionary inspiration to the missionary Christian. In addition to this, short talks on mission subjects, missionary sermons and lectures for the special benefit of the scholars, should be of frequent occurrence. It will not work greatly against your cause if you hear some semi-anti-missionary member say that you are running missions into the ground or turning the Sunday school into a missionary society. If the school goes "into the ground" because of missionary interest and effort, you can call in some missionary preacher to discourse

over its death, and like the colored minister, he can consistently take for his text, "Blessed are the dead that die in the Lord."

To know is to do. To know the field, as every missionary writes home, is to be over-enthusiastic in trying to give them the message. Thru every avenue the young heart and mind should be instilled with those principles and ideals which will make them not owners but stewards of the wonderful heritage now passing into their hands.

"Wonderful heritage" did I say? Just think of it! On the basis of the average wealth of the United States, which is low for a class so prosperous and economical in habits and life as are the Brethren, the inheritance passing over to the Sunday-school scholars is over \$100,000,000.00. What a responsibility! What possibilities in the future for the church if this mighty force is directed aright!

The occasional collection by the "passing of the hat" is no longer the proper educator for today. Good as it has been, and well as it has served the purposes of transition, it has always been far below the New Testament standard of laying aside the first day of each week. There is no chance for growth in the occasional collection, even tho it be liberal; not any more than a big dinner once a month and no more eating would keep the body in perfect health.

The "penny collections" good for their time should be discarded. The Bible says nothing about the copper belonging to the Lord. It talks about the silver and the gold. Further, many are giving coppers who according to their increase should be giving dollars. The penny collection does real harm to such givers, for it satisfies them under false impressions.

Neither is the plan of using the surplus of the amount collected for Sunday-school expenses a good one. There is no inspiration for missions in this. It points

to nothing higher than local needs. Far better to take the collections of one Sunday for Sunday-school expenses and for the other three Sundays for missions, than the surplus plan.

Indeed, the only gospel method is to take up weekly collections. Teach the scholar to lay by each week,—have a weekly offering and let it be clearly understood what each offering is for.

There are reasons for this and they should be conclusive to any honest mind:

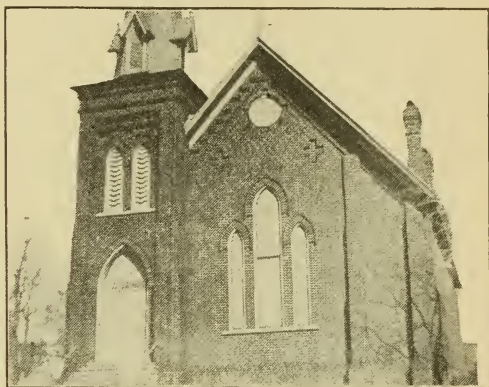
1. It is scriptural. 1 Cor. 16: 2.
2. It develops individualism. Each scholar in the school should feel the responsibility of himself giving, until the parent would give a just portion of his income thru his children in the school.
3. It teaches the child the large-heartedness of living and doing for others at an age when the young mind and heart will never depart from the good way in mature years.
4. It gives opportunity for an increase in giving as the heart is cultivated and knows the joy of such blessed service.
5. It gives opportunity for a new and substantial enthusiasm in a good work. Children like to do things. When they know they are giving to some good cause that is bringing results they will work the harder themselves and solicit others to join them.
6. It furnishes a method of contributing \$50,000.00 to missions in addition to present gifts if properly followed up by teacher and officer, and that without any burden of distress on any one, but great joy in the hearts of all.
7. Its direct influence on the school would be seen on decision day, when the revival is on and these little sacrificers would give their lives to the Lord.
8. It secures a better stewardship of the vast funds coming into their hands as they mature, and this all for the glory of God and honor of His name on earth.

BRIEF HISTORY OF HARRISONBURG CHURCH, VIRGINIA

S. Marguerite Thomas

AS Harrisonburg, Va., will be in the eyes of the Brotherhood this year it may be of some interest to know something of the Church of the Brethren in this place.

In the year 1900 a request for church services in the town of Harrisonburg was sent to the congregations cornering in said town. Committees were appointed by the three congregations so cornering, to investigate and report. The result was that arrangements were made to use a one-story building (which at the time was used for a private school) as



Baptist Church Where Services Were Held
Nov. 1, 1901 to Sept. 1, 1902.



Building Where First Services Were Held in
Beginning of Mission in Harrisonburg.

a place of worship. This building was located on High Street. The first service was held on June 9, 1901. The opening sermon was preached by Eld. J. M. Kagey, of the Cook's Creek congregation.

On July 7, 1901, Sunday school was organized. The services were conducted alternately by ministers from each congregation. Bro. P. S. Thomas was placed over the work by the committee in charge of same.

The building on High Street was used until November, 1901. At this time an opportunity was offered for the use of the Baptist church, as they did not have a minister. Services were conducted here until Sept. 1, 1902.

In March, 1902, Eld. H. C. Early held a series of services that were interesting and well attended.

As the Baptist church could not be used longer than Sept. 1, 1902, arrangements were made to again use the building on High Street, where the work was begun and continued there until April 1, 1906.

In May, 1905, Bro. J. Carson Miller held a meeting that resulted in 10 additions to the church. Eight of those baptized lived in Harrisonburg.

Steps were taken in 1902 to raise money to purchase a lot and build a church, but as sufficient money could not be secured the project was abandoned for a while.

The lease on the building on High Street expired on April 1, 1906, and not being able to release it the members were without a place of worship.

A lot had been selected and bought in 1905, and it was decided to erect a temporary building on it in which to hold services and conduct the Sunday school until a church building could be erected. Realizing that the temporary chapel could not be used in cold weather it became necessary to take active steps toward

building a church. Solicitors were selected and the work was begun on the church building and the same completed in the autumn of 1906. The church was dedicated Dec. 9, 1906. Bro. Geo. W.



Church of the Brethren.

Flory preached the dedicatory sermon to a large audience.

Since the completion of the church, there has been an increased attendance at the preaching services, and the Sunday school shows a larger average attendance for each year.

In May, 1908, Bro. W. K. Conner held a series of meetings and 12 were added to the church. The majority of those baptized were from the Sunday school.

From a membership of about one dozen persons when the work was begun it has increased to 88 at the present time. The average attendance at Sunday school for the second quarter of 1901 was 24; for the last quarter of 1908 was 44, and for the entire year 45. For January, 1903, 53 and February, 1909, 62. The Sunday school in addition to its other activities has a cradle roll of 22.

In 1908 a movement was begun by the congregations interested in Harrisonburg to organize it into a separate congregation, and this was consummated Feb.

27, 1909, when a joint council of the Mill Creek, Green Mount and Cook's Creek congregations convened in Harrisonburg.

Bro. P. G. Thomas was chosen elder. At the same time Brethren P. F. Showalter and Jno. D. Garber were elected deacons. P. F. Showalter was chosen secretary and treasurer of the church and S. Marguerite Thomas correspondent.

In taking a retrospective view of the work in the Master's vineyard we can see, as in most movements, certain factors having an influence and shaping the work. One of these has been the untiring and persistent efforts of Sister Martha Hartman. It was due to her request, primarily, that the work was begun and she has from its inception given it material support, contributing to the expenses and assisting in the erection of the churchbuilding.

Many others from the congregations above named have contributed liberally and were instrumental to the progress made. What has been done by them has resulted in establishing the church here, and is much appreciated by us who are the direct beneficiaries of their liberality.

The privileges and benefits arising from what has been done place increased responsibilities upon the membership of the Harrisonburg church. This, realized as it ought to be, will prompt all to give the best in their lives to the Master's use and service, and finally as workers together with Him reap the reward of such service.

May the glory and praise be God's through Jesus Christ our Lord.



Oh, let us wake up to the possibilities! "To him that believeth." No limit put on faith. "Believe all things. Receive all things. Do all things." "-Greater works than these shall ye do," said Jesus. He meant what He said. Heaven's great supply house is thrown wide open to faith, and no man has a right to prescribe any limit to it.—Len G. Broughton.

THE CONFERENCE MISSIONARY COLLECTION

Have you thot about it? Or is it too early to think about it and get ready for it? Surely, it is not too early for those who wish to lay by each week as the Lord has prospered them, so that when the time comes there need be no gathering for the purpose.

Why not set apart a week of self-denial before the Sunday the collection is lifted for the Conference offering? Each congregation can select its own time, but the first week in May would be splendid.

Let the pastors and elders encourage the members to deny themselves of some thing for that week and give the proceeds into the Lord's work.

Results that will follow are these:

A deeper spiritual life in the congregations. It has been so long since members have really denied themselves for the Master's sake that there will follow a revival of grace in their hearts. It will greatly increase the receipts of the Board and thus enable them to push out instead of standing still.

Many may not appreciate the fact that the Board cannot go into debt in its work. It must have the funds before it can appropriate them. It is the church's part to make it possible to increase the work in the field.

Self-denial of some specific thing will work wonders. Why not try it and prove the Lord if He will not add greatly in blessing because this has been done?

PAUL'S MISSIONARY MANUAL

Romans 10: 13-15.

A. T. June

THE Bible is a missionary book from lid to lid. Jesus Christ was the greatest Missionary that ever lived. We are taught to follow in His footsteps. If we follow Jesus Christ as Christians, we will become missionaries. It is the duty of every Christian to be a missionary. If we fail to be missionaries, we fail in being true followers of the Lord. We dishonor Him. Paul caught the Spirit of Christ and went forth as a missionary. It will inspire you to study his three missionary journeys, each one reaching out a little farther. Here in the text—Paul's Missionary Manual—we have three things necessary to make a missionary church. Every church possesses them:

I. The Message.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?"

The Gospel is God's message. It must be heard before anyone can believe. The heathen must hear the good news of the death of Christ for them, individually. "Christ died for our sins." The heathen do not know this. If they did, they would accept it. That is why we are to send them the Gospel—give them the message that they may hear and believe.

This is the Gospel, declares Paul: "Christ died for our sins, according to the scriptures, and that he was buried, and that he rose again, the third day, according to the scriptures" (1 Cor. 15: 3, 4).

It is the power of God unto salvation. Brethren, we must send the heathen the Gospel—the good news—the glad tidings.

The message is, "God was in Christ, reconciling the world unto himself; and hath committed unto us, the word of reconciliation" (2 Cor. 5: 19). "Go ye,

therefore, and make disciples of all nations," said Jesus (Matt. 28: 19, R. V.). How dare we disobey this command? What answer will you give for not sending or going? How can we meet the heathen at the judgment throne of God? How can we explain to them why we did not send or take them the Gospel? How can we meet Jesus and how can we explain to Him why we did not obey when He so plainly bade us go? These are the questions which concern every honest Christian.

1. We cannot say the doors were shut. They were shut twenty-five years ago, but such is not the case today. In answer to prayer, God has swung wide the doors, and we of the twentieth century stand face to face with the greatest responsibility ever borne by man. The nations are challenging us to send them anything we have that is better than they possess. The best thing we have is the Gospel of Jesus Christ. We send shiploads of our guns, our explosives, our liquors, our bad habits, and then we send our Gospel at the cost of twenty cents a head. We sometimes hear of a man feeling like thirty cents, but just how he feels at twenty cents I do not know. Do you wonder that the churches in the homeland are spiritually dead? Some effort on our part to save the heathen might lead to the salvation of those of our own firesides. Several years ago a man who lived in Rochester, N. Y., had just arrived on the train from a journey. He was anxious to greet his wife and little ones. As he hurried along the street, he saw an excited group of men on the bank of the river. A boy was drowning. Throwing down his valise and pulling off his coat, he plunged in, and grasped the boy in his arms. He struggled with his burden to the shore and as he wiped the dripping face of the child: "O God, it is my own boy!" he exclaimed.

In thinking to save some boy he had rescued his own. The church that is concerned about the heathen is also concerned about their own, and is seeking to save men in foreign lands as well as at home.

2. We cannot plead ignorance, for we have missionary meetings, missionary papers, missionary books, missionary magazines, mission study classes, as well as returned missionaries to tell us about the great need of the foreign field. There has never been a time in the history of Christian missions when the church was in possession of so much missionary information as at the present time. Therefore we cannot say we did not know the conditions of those who sit in darkness. Every tick of the clock sounds the death knell of a heathen soul. Sixty die every minute and 3,600 every hour—86,400 every day.

3. We cannot say that it is vain to send the message—the Gospel—for last year the missionaries were blessed with more converts on the foreign field than we were in the homeland. Over 10,000 were won from heathenism. Does it pay? The result is the answer. It would pay if the church had rescued one soul out of heathen superstition. Every five dollars given to foreign missions wins a soul for the kingdom of God.

II. The Messenger.

"How shall they hear without a preacher?" We must send messengers—missionaries. We have the message, but we must have men and women to carry the message.

"God hath committed to us the word of reconciliation." In God's plan every disciple is a witness—a messenger—an ambassador. The message is God's part. At infinite cost He has prepared it for us and committed it to us. The messenger is our part.

Heathen nations are crying for messengers—men and women to come and teach them about the white man's God.

Mr. Wolf, a missionary from Foo Chow, tells us a sad story of a Chinaman who one day knocked at his study door.

He was asked what he wanted. In earnest tones he said: "I have come from such and such a place [naming it] and I want you to send some one to my village to teach us about Christ." The missionary was unable to grant his request. Again he entreated, but, sad as it may seem, he was sent away with "No" for an answer. After two weeks he came back with three other men and he renewed his petition. His earnestness and perseverance touched the heart of the missionary, and he discussed the matter with these friends, but they saw no way to grant their wish. At the end of three weeks the man came a third time with five others and begged for a Christian teacher. Once more he received the reply: "We cannot send you one, but we advise you to go home and pray together." The poor, disappointed man gave up in despair and three days later the tidings came that he had put an end to his life, because the missionary could not send him a teacher to guide them to Jesus Christ.

At whose door lieth the sin?

How shall they hear without a preacher—a messenger?

The following message was sent by a Chinaman to Bishop Cassel of West China: "Go and tell the missionary that he must send a messenger—a preacher—here to teach us the way of life; otherwise we shall make our cry against those who refused to come and teach us." These millions of unsaved souls we must confront at the bar of God. Said a heathen to a missionary: "How long have you known Christ? Did your father know Christ?" "Yes." "Did your grandfather know Christ?" "Yes." "Then why have you been so long in coming?"

Miss Morrill, a victim of the Boxers in China, tells us what made her a missionary. One day she tried to impress the mind of her Chinese pupil with the love of Jesus as Savior of the world. The Chinese lad looked up and said: "I wish some woman would go to China and tell my mother that; she will never know

it unless some woman goes." These words caused her to offer herself at once to the American Board of Foreign Missions.

The call comes for messengers. Will we help send them? There is great need of missionaries. We have at the present time nearly 18,000 in the field, but what are they among so many?

III. Money—the Means.

"How shall they preach except they be sent?" When we get the messengers they must be sent, and it takes money to send them. If we cannot go, we can send a substitute, or at least help send one.

How much shall I give this year to foreign missions?

1. If I refuse to give anything I practically cast a ballot in favor of the recall of every missionary on the field.

2. If I give less than heretofore I favor a reduction of the missionary forces.

3. If I give as formerly I favor holding the ground already won, but I oppose a forward movement. But remember, we are under marching orders; the command is, "Go!"

4. If I advance my offering beyond former years, then I favor an advance for Christ. What shall we say? "Is not the church of today doing a great work?" you ask. Yes, but nothing compared with what they should do. Last year the church universal gave between nineteen and twenty millions, maintaining about 18,000 missionaries, yet not one-third of the church membership is paying or even praying for the cause of missions.

Robert Speer says there are 12,000 churches in America who did not give one cent to missions last year. A postage stamp a week from every church member in the United States alone would yield twenty millions. If one-fourth of the Protestants of Europe and America gave one cent a day the result would be one hundred millions a year. In 1898 Mr. Speer estimated the property of Protestants in America to be worth twenty billions, and that one-fiftieth of what the

church was adding every year with what was already being given would be sufficient to speedily evangelize the world. Today one one-hundredth part of the annual income of the professed followers of Christ in Protestant lands would yield two hundred millions. The church has the means—the money to send preachers of the Gospel. It takes about 3,000 of us to send out and maintain one missionary. That surely is not the spirit of the New Testament.

The Moravians send out and support one missionary to every 58 church members. Figure that out for your own denomination and see how many representatives you should have in the foreign field. We must give to

1st. Save the world.

Nine hundred million souls are still groping in idolatry. At every breath we draw, four souls perish, never having heard of Jesus Christ. They are dying at the rate of 100,000 a day. Therefore we must give in order to save the world.

2d. We must give to save the church.

Her supreme mission is to save the world. All nations have opened their doors to her message. The church is complete in equipment, all she lacks is a spirit of willingness. The conflict between Christianity and world-wide heathenism is on. The destiny of the heathen millions depends upon the action of the church. Thus it behooves every Christian to do his utmost. In answer to the call of Jesus Christ there must be such a response in messengers and in money that the world will wonder, the church be glorified and purified and the Master's world-wide work be done.

Let me tell you how Americans spend their money today:

1. For liquors, \$1,243,000,000.
2. For tobacco, \$750,000,000.
3. For jewelry and plate, \$700,000,000.
4. For church work at home, \$250,000,000.
5. For confectionery, \$178,000,000.
6. For millinery, \$80,000,000.
7. For chewing gum, \$11,000,000.

8. For foreign missions, \$7,500,000.

3d. We must give to save ourselves.

We are saved to serve and to help save. In this day of need and this critical hour of the church, if we fail to help, some day we shall be missing. Indiffer-

ence to missions means the forfeiture of Christ's presence, and favor. There is a place with Him for all those who have stretched forth a hand to save.—*The Christian and Missionary Alliance*.

VOLUNTEER MISSION BAND OF FAIRFAX CHURCH

Anna E. Flohr

AT our fourth quarterly council of 1908 Eld. S. A. Sanger raised the question of organizing a Volunteer Mission Band. The question being favorable, Brethren B. F. Miller and Lewis B. Flohr were then appointed a committee to arrange a missionary program for the purpose of making a call for volunteers.

On New Year day, 1909, at 11 A. M., an excellent program was rendered. At the close of the program, while singing "Will You Be One," from Song Praises No. 38, fifteen brethren and sisters volunteered, thus expressing themselves ready and willing to carry out the *promise* which had been read at the opening of the program.

On Jan. 3, 1909, the band met to organize. At this meeting before the organization another call was made for volunteers and, while again singing "Will You Be One," nineteen others responded. Officers were then elected as follows: J. F. Wilcox, president; Ira B. Miller, vice-president; Anna E. Flohr, secretary and correspondent; D. H. Miller, treasurer. A committee was then appointed to draft a constitution. Jan. 17, 1909, the band again met and the following constitution was read and adopted:

Constitution.

**Volunteer Mission Band, Fairfax Church
of the Brethren.**

Article I. Name.

The name of this organization shall

be the Volunteer Mission Band of Fairfax Church of the Brethren.

Article II. Motto.

"Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." Luke 10: 2.

Article III. Purpose.

To carry out the promise.

Article IV. Promise.

1. I promise, for the enlarging and strengthening of the Lord's Kingdom,

2. To inform and educate myself along mission lines, and to help others to do the same.

3. To keep myself posted on the mission work and growth of the church.

4. To interest all others possible in the same.

5. To keep the Lord's work foremost when choosing a calling or location.

6. To do, at all times, and in all ways, all that is within my power to carry out the Lord's work and these promises.

Article V. Membership.

The membership of this organization shall consist of all members of the congregation who are willing to sign the promise.

Article VI. Officers.

1. The officers shall consist of president, vice-president, secretary, correspondent, and treasurer.

2. They shall be elected by ballot at the first regular monthly meeting in each

year, to serve for one year, or until their successors are elected and installed.

3. The president shall perform the duties generally devolving on such officer. He shall appoint an advisory committee, the membership of which need not be limited to the membership of the band, and such other committees and leaders as he may think necessary.

4. The vice-president shall perform the duties of president in the absence of that officer, or when called upon by that officer to do so.

5. The secretary-correspondent shall keep the minutes of all business meetings, and a record of all special programs; also receive in writing and turn over to the president any item of business intended for the meeting; approve orders drawn on the treasurer for the proper expenditures of the band; receive, count, and record all money received and then turn same over to treasurer; attend to all correspondence; and make an annual report of the work of the band to the first quarterly council of each year.

6. The treasurer shall have charge of, and be accountable for, all funds of the band, and shall disburse same on proper order of the secretary-correspondent.

Article VII. Meetings.

1. Regular meetings shall be held monthly.

2. Other meetings, for Bible study, or to render special programs, may be held as decided by a majority vote.

Article VIII. Funds.

The funds shall consist of,

1. A collection held at each regular monthly meeting, and such other collections as may be held.

2. Such other funds as may be donated to, or come into the possession of, the band for its use.

Article IX. Quorum.

A quorum for the transaction of business shall consist of not less than one-third of the total membership.

Article X. Amendment.

This constitution may be amended by the presentation, bearing the approval of a majority of the officers, of the proposed amendment to any regular monthly meeting for consideration. It shall then be presented to the next regular monthly meeting for further consideration and action, and if a majority of those present vote favorably to it, it shall be declared adopted.

Forty brethren and sisters, young, middle-aged and old, have volunteered and are entering into the work with renewed energy and zeal, realizing that the world is the field and that we are only a few of the so-much-needed reapers, but remembering our *motto*, and forgetting those things which are behind, we press forward endeavoring to carry the pure and unadulterated Gospel to those in darkness. Paul may plant, Apollos water, but *God must give the increase.*

Vienna, Virginia, Feb. 16, 1909.

THE POWER OF PRAYER.

"The power of prayer reaches across the sea and around the earth. We can contribute to the conversion of the heathen and the evangelisation of the world by our prayers. The prayers of believers in America have brought down the Spirit in India and China. Doubtless more men and more money are needed for foreign mission work, but the greatest need of foreign missions is prayer. It is a sad fact, that much money given to foreign mission work has been largely wasted. There has not been enough intelligent prayer back of the giving. There is mighty power in prayer."—Dr. R. A. Torrey.

WEEKLY PRAYER CYCLE

F. H. Crumpacker

Calls from the Word of God.—1 Tim.
2: 1; Philpp. 4: 6; John 16: 24.
Conditions of Prevailing Prayer.—1
John 3: 22; John 15: 7; Rom. 8: 26.
Assurance to Prayers.—Matt. 7: 7, 8;
Matt. 18: 19; Isa. 65: 24; 40: 31.

MONDAY.
1. For the General Mission Board.—
That their officers and members may be
guided by the Holy Spirit in procuring
funds, in securing, and placing and di-
recting the workers. That the PUBLI-

Prayers Be
Offered.
SUNDAY.

1. For the
Brotherhood. —
That preachers
everywhere may
be quickened by
the Holy Spirit
so that they may
preach the Word
with power.—
That church
members may be
built up and con-
verts may be brot
into the fold.—
That the spirit of
revival may
spread all over
the world.
2. For all the
young people's
movements in the
church. — That
they may be pray-
ing, giving, and
going to help
evangelize the
world.—That the
Mission Study
Classes in the
churches may be
increased in num-
ber and result in awakening a keener in-
terest in the mission of the church.
3. For all the Sunday schools, that the
officers and teachers may consider that
they have a divine message and that
there may be many brot into the church
as a result of their teaching the message.

INTERCESSORY PRAYER.
In the still church I knelt to pray
With hungry heart,
Trusting my Savior's gracious hand
Might food impart.
Then, tenderly, the living Lord
Refreshment brought,
Till my glad soul in gratitude
Of others thought.
For, in the dark without, I knew,
Were hearts like mine,
As full of longing for His face,
His food divine.
How shall I, glorious Lord, to them
Carry Thy feast?
Small seems my portion,—lo, I am
One of Thy least!
This answer then the Master spoke,
Calming my soul:
From out the altar fire He took
A burning coal.
Gently, He laid it on my lips
And said, I pour
Into thy life a passion new,
Unfelt before.
The gift of intercession take;
For others bend;
So, shall thy strength be multiplied
Men to befriend.
Now, to that starving multitude
Carry My bread;
Fear not, by prayer's transmuting power
All shall be fed!
—Eliza Strang Baird.

CATIONS o f
the Board and
church may uni-
fy the church
and arouse the
same to support
in a fuller meas-
ure the efforts
of the General
Board.
2. For the
district boards.
—That they
may more fully
enter the unoc-
cupied territory
and care for the
isolated mem-
bers, the or-
phans, the old
people's homes,
and the city
mission work—
including the
Chinese mis-
sions, the Jew-
ish missions,
the Italian mis-
sions and any
other work that
they are caring
for.

TUESDAY.

1. For India's government and the of-
ficials.
2. The orphanage at Bulsar and the
workers—Brother and Sister Emmert,
Brother and Sister Blough, Sister Mary
Quinter.
3. For Ankleshwer, the boys' school,

and the workers—Brother and Sister Stover.

4. For Vada, and workers—Brother and Sister Berkebile, and Sister Powell.

5. For Umalla, workers—Brother and Sister Lichty, Sister Miller and Brother and Sister Pittenger.

6. For Dahanu, workers—Brother and Sister Brubaker.

7. For Jhagadia, workers—Brother and Sister E. H. Eby.

8. For Jalalpor, workers—Brother and Sister I. S. Long.

9. For Vyara, workers—Brother and Sister Ross.

10. For Brother and Sister Adam Ebey and the new arrivals and Sister Miller.

11. For the native church and all the native workers.

WEDNESDAY.

1. For our schools and colleges—That their teachers may be led of God and that the young people of the schools may be directed to a life of service for the church.

2. That the Bible and mission study departments may be the means of preparing young men and women to give their lives to God and make them especially desirous to carry the Gospel to the ENTIRE WORLD.

THURSDAY.

1. For China.—That the revival wave may sweep over the entire empire.

2. For the government and the officials and rulers.

3. For our workers there—Sister Horning, Brother and Sister Hilton, Bro. and Sister Crumpacker. That they may be blessed with power to acquire the language, and tho they speak not may their lives be witnessing Christ. And

that they may be guided by the Spirit in finding the location for the Brethren mission in China. And that God will prepare the hearts of the people for the Gospel.—That the educational reforms may be continued, that the opium prohibition measures, and the agitation in the foot-binding vice may work to save the people from ruin.

FRIDAY.

1. For the Brethren work in Cuba, and the workers.

2. For the European church—Denmark, Sweden, Switzerland, and for all of the native church and the pastors and leaders.

3. For Asia Minor, with the perplexing questions that are before the church, that they may grow as unto God.

SATURDAY.

A day for confession and praise and prayers.

1. For victories over temptations.

2. For answers to prayers and other personal blessings.

3. For what God is doing daily in the church.

4. For the growth of spirituality in our individual lives.

5. Confession for sins of neglect—especially for not having regular daily prayers and Bible reading.

6. Confession for my coldness towards the activities of the church—such as church attendance, prayer meeting attendance, giving and going.

7. Pray that today the Lord may thrust forth laborers into His ripe harvest fields.

Personal thought.—Has my life enjoyed the blessings of God more this week than any before?

A GREEK woman employed in the American Hospital in Cesarea, Turkey, was stirred by a revival. She straightway asked leave to visit a woman whom she had injured and to whom she had not spoken for ten years. When she trudged through the snow three or four miles to ask her "enemy's" forgiveness, her relatives were sure she had gone daft. But the next day, when she came back to the hospital, she said, "We made peace, and the stone in my heart is gone."



CHINA'S PRESENT FAMINE

Geo. W. Hilton

TODAY I went with a missionary friend into the famine district. It was my first trip taken in real missionary work. Mr. Smith and myself, with a native Christian from the city, left here at nine-thirty Sunday morning for the famine district. Our destination was a small village about three miles from the city, with a population of perhaps two hundred people.

In this village is the humble home of a Christian. At his house Mr. Smith was to hold a service, and kindly asked me to accompany him. We made the trip on foot, and even before we left the city we saw the marks of the dreadful famine that is upon the land. Famine-stricken men and women were to be seen everywhere. As we left the city's gates and passed along the river bank, through the fields, we met many famine sufferers. As we entered the village a great mob of them came running towards us, and in a few moments we were the central figures in a crowd of forty or fifty men and boys, who followed us to the home of the Christian, where the service was to be held. He himself came down the street to meet us. After shaking hands with us after the Chinese style (which, by the way, is to shake your own hands) we were invited into his humble home. It was but a small courtyard, surrounded on all sides by Chinese houses in which a number of families lived. At the end of the court lived our friend, and we were soon drinking tea with him, while

forty pairs of eyes watched every move we made.

As I looked about the room I thought, surely there is no FAMINE here. There was a large bin made of straw matting, containing perhaps twenty bushels of rice. Another contained as much millet. Six or seven large stone jars contained about four bushels of beans or peas each. Then I remembered that I had been told that the year had been a very prosperous one, and that the harvest had been plentiful. Why speak of famine here?

But listen. Mr. Smith starts a Chinese hymn, one that has touched many a hard heart at home ("Yes, Jesus Loves Me"). In a moment you know what this famine is in the midst of plenty. Men and women here are starving for the Bread of Life. How they drank in those words ("YES, JESUS LOVES ME"), and it was made personal as this love was explained to them. It made their hearts beat faster, their faces took on a new expression, and after the first verse several caught the refrain and were trying to help with the chorus, "YES, JESUS LOVES ME," "FOR THE BIBLE TELLS ME SO." The native Christian who went with us then led in prayer, after which Mr. Smith spoke, followed by the native Christian and our friends in whose home we were. Then another old gentleman, who had come in unobserved, came forward and sang a hymn and explained it to them. At

one time there were sixty of these hungry souls listening, although the room was only about sixteen by twenty feet, with a kang in one corner on which sat a number of women and children. Almost one-half of the remaining space was taken up with the winter's supply of grain; yet for two hours or more this hungry crowd stood in this little place, listening eagerly while the Bread of Life was broken to them. After another song, and a prayer that God through the Holy Spirit would make His message understood, Mr. Smith gave out a number of tracts which were eagerly taken by all. Then, bidding them good-bye, and listening to their pressing invitations to come again, we went away. My heart was sorrowful at the sad condition of these famine sufferers. I determined anew to master this language that I might be able to bring relief to some of them.

You ask how extensive is this famine? Well, in the vicinity of this city there are over seven hundred of these villages, and but eight or ten have any work done in them. Workers are too scarce. In the districts that we expect to visit, as the probable location of the new mission, this same condition exists. The larger part of it has never had any work in it at all. Here are two large cities, four smaller ones, and hundreds of market towns and villages. Here thousands are starving for that alone which can give life eternal. ("And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ.")

And again Jesus says, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Listen to the words of the great missionary, Paul. Rom. 10: 14-15: "How then shall they call upon him in whom they have not believed? And HOW shall they hear without a preacher? And HOW shall they preach except they be sent?"

Brethren, during the great famine in India the church came to the front with

means to relieve the suffering. And again, during the flood and famine in China a few years ago, they again responded to the call of the needy. The physical needs of these people appealed to the best that was in us and the purse strings of the church were opened. These physical famines mean the loss of life NOW, but the great famine that I have told you about means the loss of life eternal, and the King's business requires haste. Will you not open your purses now to this greater need? Will you not send us more young men and women with iron in their blood to prepare to alleviate this famine condition?

Read the note on page 515 of the December VISITOR for confirmation of my statement. There we are told that three evangelists in western China sold over 1,300 Gospels and tracts in a short time, so eager are these people for the Bread of Life. Oh, if the church could see heathenism as we see it here, there would be a great cry, "OUT WITH THE LIFE-BOAT and save them today." I know there are those who will ask, "Why send more missionaries to China? Haven't we five there at present? What do they ask of the church anyway?" I answer, in the words of Andrew, Simon Peter's brother, at the feeding of the five thousand: "There is a lad here who hath five barley loaves and two fishes, BUT WHAT ARE THESE AMONG SO MANY?" I say again, what are five among so many? Tai Yuan Fu has a dozen or more workers, but they have their hands full in the city, and they have not reached ten out of seven hundred of these villages effectively, to say nothing of the thousands in the city yet unreached.

Brethren, as the loaves were multiplied to meet the need of their day, so must the workers here be multiplied, if China is to be taken for Christ. The same Macedonian call that the Apostle Paul heard we waft to you over the great Pacific. Come over and help us. If you can't come yourself, give of your abundance to send a substitute. What-

ever you do, pray for laborers to be sent forth. "Say not it is yet four months till the harvest. But lift up your eyes and look on the fields ALREADY ripe unto the harvest." The famine of workers is grievous. A million a month are dy-

ing without the Word of Life. They go to Christless graves, without hope and without God. Again I say, the King's business requires haste.

Tai Yuen Fu, Shansi, China.

SOME HISTORIC WOMEN OF CHINA

Emma Horning

WOMEN in the court of China have often held very conspicuous places. Ofttimes she has held the fate of the nation in her hands, but alas! how seldom she used it for the good of her people.

About eleven hundred years before Christ lived the Emperor Chan Hsin. He was extravagant, cruel and dissipated. His favorite concubine was as infamous as he, and urged him to all kinds of cruel tortures on condemned prisoners for her pleasure. He built a great and costly palace, known as the "Stag Tower," for her amusement. The following is an instance of her cruelty:

They noticed that, in crossing a stream the young men seemed to mind the cold more than the older ones. In an argument as to the cause she said the young ones had more marrow in their bones than the old ones had. He disputed her idea and to decide he ordered that a number of both young and old should be seized and their legs broken and examined.

On account of his cruelty and misrule a prince in another state raised an army and defeated the Emperor. He fled to the "Stag Tower," arrayed himself in his royal robes and set fire to the palace and burned to death. His favorite was seized and executed. The hatred of her memory is so great that she is referred to as the "She Wolf."

Emperor Yu was another depraved ruler who became so influenced by a famous beauty that he put away the Em-

press and disinherited his own son as heir-apparent in favor of her. Nature is said to have shown her disapproval by an eclipse of the sun Aug. 29, 775 B. C. By her numerous acts of folly she caused the downfall of the Emperor. She seldom manifested her pleasure at anything, so, to make a smile come to her face, he planned the following: The custom was that when the empire was in danger great fires were built on all the hills as signals. Then all swiftly came to his aid. The Emperor now caused all these beacons to be lighted. Then with all speed hastened the nobles and chiefs with their armies to the capital to find there was no danger. All their trouble was for the pleasure of the Emperor's proud favorite.

But some time after this the enemy did come, the beacons were lighted, but they would not come, fearing another false alarm. The Emperor was killed, the capital plundered and she was taken captive and soon after strangled herself.

About one hundred years after the time of Christ, when the Tartars were giving the Chinese a great deal of trouble, the Emperor sent a brave general against them to drive them back. During the campaign the mother and wife of the general both fell into the hands of the enemy, and when the two hostile armies were drawn up for battle the Tartars placed both of the women in full view of the armies and declared that unless the Chinese would surrender, they

would murder them before their eyes. The general was confronted with the trying ordeal of either being disloyal to the Emperor or of grossly violating the principle of filial piety. At the earnest request of his mother, he, after a severe mental struggle, decided to sacrifice her and his wife for the good of his country. The women were slaughtered immediately. The sight so infuriated the Chinese that they made a desperate onslaught and completely routed the enemy. The fact that he caused the death of his own mother so preyed upon the general's mind that he soon died of grief and remorse.

The late Empress Dowager was the most noted and powerful of any Chinese women. She rose from a slave girl to her noted position. By keeping child emperors on the throne most of the time she managed to keep the government in her own hands for half a century. The late Emperor was completely under her control. If he did not do what she thought was best for the government he was put in confinement and she took charge of all affairs. Before 1900, when the European nations were attempting to divide China up among themselves, the Chinese feared that their nation was near an end. The Emperor was easily influenced and was beginning to make some radical reforms. Seeing how the nation was drifting toward destruction and knowing how eager the foreigners were to possess their territory, she became desperate and turned anti-foreign. Her guards seized the Emperor and she made him sign his own sentence of retirement and assumed the regency herself. When the Boxers began their terrible work she did nothing to prevent them, feeling that the foreigners were their greatest enemies and the country ought to be rid of them. But when she saw that she had taken the wrong plan and that there was no way of getting rid of the dreaded foreigners she began to make the best of it, by preparing her people to cope with the Western nations. The last five years show that her efforts have not been in

vain and that the sleeping giant is just beginning to open his eyes, and that China will soon be able to take her place among the progressive nations of the world.

Tai Yuen Fu, Shansi, China.



THE MODERN PRAYER.

O Lord, I come to Thee in prayer once more;
But pardon that I do not kneel before
Thy gracious presence—for my knees are sore
With too much walking. In my chair instead
I'll sit at ease, and humbly bow my head.

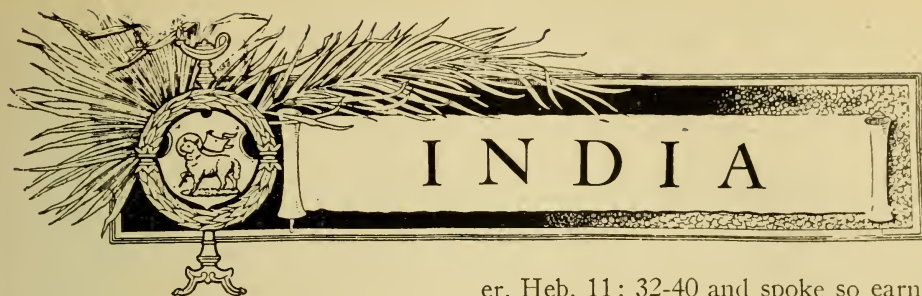
I've labored in Thy vineyard, Thou dost know
I've sold ten tickets to the minstrel show.
I've called on fifteen strangers in our town,
Their contributions to our church put down.
I've baked a pot of beans for Wednesday's tea,
An "Old Time Supper" it is going to be.
I've dressed three dolls for our annual fair,
And made a cake which we will raffle there.

Now, with Thy boundless wisdom so sublime,
Thou knowest that these duties all take time.
I have no time to fight my spirit's foes,
I have no time to mend my husband's clothes.
My children roam the streets from morn till night,
I have no time to teach them to do right,
But Thou, O Lord, considering my cares,
Will count them righteousness, and heed my prayers.

Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce all visitors to patronize
The men who in our program advertise,
Because I've chased those merchants till they hid
Whenever they saw me coming—yes, they did.

Increase the contributions to our fair,
And bless the people who assemble there.
Bless Thou the grab-bag and the gipsy tent,
The flower table and the cake that's sent.
May our whist club be to Thy service blest,
The dancing party gayer than the rest.
And when Thou hast bestowed these blessings—then
We pray that Thou wilt bless our souls.
Amen.

—San Francisco Star.



AN OPEN LETTER.

Anklesvar, India, Feb. 19, 1909.

Dear Bro. Royer:

Last evening was the love feast at Amletha. Bro. Lichtys were there, and perhaps some others of the missionaries, and there must have been a goodly number of the brethren and sisters who live there.

Day before yesterday a letter came asking all who could to come to the love feast. Of course we felt at once that we would be so glad to go.

Bro. Stover is several miles away from home, spending some time among the people in a village where several have lately been baptized. Several of the native brethren are with him there, so it leaves our number here rather small. In his absence, I cannot well leave home, so we talked it over together, and asked, can anyone go? All shared the same feeling that it would surely be good to be there; but there were hindrances, not the least one being the expense of the railway journey. Now the cost for going and coming is not more than a rupee, only about thirty-three cents. That does not seem so much, but to many it represents about one-tenth of a month's income for their whole family. And so no one went from here.

In the evening we had our usual mid-week prayer meeting. There were only nine of us present, besides several little children. Two or three others might have been there, but they busied themselves elsewhere.

The brother who led the meeting read to us after the opening hymns and pray-

er, Heb. 11: 32-40 and spoke so earnestly upon the subject of "Suffering for Christ." He is one who came to us in famine time and found food and a home.

As he spoke, I was carried away in thought to an evening about nine years ago in Bulsar.

We had met for worship in a temporary building which stood near to where the "Waterloo Building" now stands, and which was long ago removed, and the materials used in more permanent buildings. There were posts in the center, and the roof sloped at the sides almost to the ground.

The sermon had been preached and the invitation given for all to rise who wished to accept Christ as their Savior. A number rose, and waited while this boy rose slowly and held to one of these posts for support while he stood. After the meeting we said to each other, "How glad we are that he is coming now, for, poor boy, he is old enough to understand the message, and we fear he has not many days to live."

He received baptism with a number of others. This was truly the beginning of a new life, not the spiritual only, but the physical too. Day by day, we rejoiced to see him grow stronger, his form tall and manly, his face beaming with the joy he feels.

As my thoughts flew over these few years in much less time than it takes to tell it, and I realized that this is the same young man who rose to confess Christ that night, a rush of joyful feeling came over me, the kind one does not often have, and that does one good.

There were rough places in his way, but now as I hear his voice earnestly

telling us what Christ suffered for us, what the disciples in their turn endured, and urging us to be strong and ready, and not to think it strange if the time of trial come to us,—as I sit and listen to the message, my mind is not impressed with the roughness of the way over which we have come.

Have you ever climbed a steep mountain path, with loose stones on which you stumbled and slipped at almost every step? But when you came to an opening among the trees and saw a beautiful landscape spread out before you, you did not spoil the joy of the scene by remembering the toilsome way. Nor will I. God bless the young men and women in our India church who will be the preachers and teachers to teach those yet in darkness. Let us praise Him for what He has wrought, and expect great things in the future.

But my thoughts were called to the present by being asked to read James 1: 12. Other texts were given to others to read, all bearing on the subject, until ten or more had been read.

At the close, three were asked to lead in prayer in turn, then together we repeated the Lord's Prayer, sang a closing hymn and were dismissed.

You know one person who went away much strengthened and blessed, and I am glad to tell you there were others. How often we realize God's nearness in the little meeting, the heart-to-heart talk, the communion with Him alone! Discouraging and vexing problems face us, but at unexpected turnings in the way, He meets us with His comforting assurance, and troubles fly away even as clouds before the sun.

This morning when we met for the Scripture study, one of the sisters said, "I heard you had such a good meeting last night. I am sorry I was not there. When my husband came home and told me, I felt like Thomas must have felt that time he was absent from the meeting when the Lord came. I could have come, if I had just managed my work right." She may well regret having missed such a good time.

The thought had come to me to suggest omitting the prayer meeting since so many are away, but I was glad that we had not done that, but on the other hand had remembered and proved the promise, "Where two or three are gathered . . . there am I in the midst of them."

From

MARY STOVER.

FROM JHAGADIA, RAJPIPLA, INDIA

Emma Horner Eby

SPRINGTIME is fast approaching, and while the cool season is on it is the best time for the evangelistic missionary to work out in the district.

We find it best where the work is so new for some one to remain close home to care for the grain that has already begun to ripen, and this work naturally falls to the missionary's wife, so I shall tell you what is being done about home and Bro. Eby may find time later to tell you about the touring in which he has been engaged almost constantly since Christmas, getting home occasionally to give the work here a lift and lay in a

supply of food and clean clothing for another trip. These times are looked forward to with a great deal of pleasure by our two little boys and me, though we seldom know when to look for his home coming, there being no way of communication between here and the jungle. At such times it is understood that no news is good news and we are happy alone in the work of each day.

Since the new year began two young men of this place and a husband and wife of a village about two miles away have been baptized, and though they are facing persecution, and temptation every

day they are all fighting their battles faithfully and we are all praying that they may have victory in the Lord Jesus. One of these young brethren is soon to become the assistant master in the public schools of Jhagadia, the head master being a Brahman. Devalio, who was a Bhil boy, has risen to this position above his classmates, who are nearly all Brahmans, a circumstance quite unusual in this country. The other young brother is not so well educated, but his steady, loving disposition makes him very influential among his fellows. His mother has expressed her desire to become a Christian, but the father stands opposed at yet. Brethren, pray for these new converts that their daily walk may be such that many others may be led to Christ through their influence.

Recently we have introduced industrial

work in our little girls' school, and it is quite a delight to them to learn to sew, an industry that even their mothers do not know.

Our Sunday schools are doing nicely. The attendance is good and the interest greatly increasing. We could use a good many more Sunday-school picture cards to good advantage. Perhaps some one will find it convenient to send us some. They will be thankfully received.

Bro. and Sister Blough and also Bro. Lellu Jallem of Bulsar spent a couple of days with us recently. We enjoy these seasons of spiritual fellowship together and are now looking forward to our coming district meeting, when we hope all of us may meet together.

Brethren and sisters, we solicit your prayers in behalf of the work in India.

Yours in Jesus.

A HEATHEN'S TEN COMMANDMENTS

W. B. Stover

RUPA Bugwan has been in to see me again. I am interested in his ten commandments, and so, after pleasant conversation, I asked him to tell me again what they were, and be sure he was doing it right this time. He said:

"Thou shalt not drink liquor.

"Thou shalt not eat meat.

"Thou shalt not take any life.

"Thou shalt not spit into water.

"Thou shalt not get angry.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not lie.

"Thou shalt not covet.

"Thou shalt always obey the Guru."

When I asked him more particularly

about the last one, he said that the Guru was the Lord. But our Christians say that he is just telling me this because he knows it will please me, that he knows and they know and I know he is himself the guru referred to. I am strongly inclined to think so, even if he does say no. And I feel that his revision is the more likely to be his ten commandments in fact than what he told me a couple weeks ago. Anyhow, he is a most interesting character, and I am praying that in some way he may be brought into the True Light that shineth into the darkness, and lighteneth all the world that will accept the Light.

August 20, 1908.

VYARA NOTES

A. W. Ross

INDIA, the land of gods! In the city, in the jungle, no matter where we go we see them most plentifully. Some are of silver, some of gold, some of stone, some of wood, and still some more of clay. Some are the images of animals, some are to represent the lower natures of man, some are pictures of great men of ancient times. Even the silver rūpees which come from the bazaar have been worshiped. India religious, and yet so sinful!

The farmer must lie in the field day and night to watch his ripening grain. Just last evening a friend told me that even tho he watched his grain most carefully some of it disappeared to hands unknown. Many a man will carry out his religious rites to the minutest detail, and after he is done go and cheat his neighbor. But do we need to come to India to see such as that? Perhaps you can recall some whom a stranger, upon seeing them sing the great hymns of praise and their earnest exhortation, would think most ready for the great world beyond, but who would the very next day be working some unrighteous scheme for his own profit.

Now for some time we have turned our whole attention and energy on the common people of the villages, and we have every reason to be much encouraged. Because of stirred-up conditions in India at the time, the high caste people in town became much incensed and it seemed best to leave them alone for a while at least. In Christ's time the common people heard Him gladly, and so we find it today.

Several miles distant to the south, in the Dang forests, is a splendid place for a farming community. During famine time many people died, while some left the place; but now there is much talk about the place and the likelihood that before long there will be a prosperous

people there again. It is on the bank of a river and the soil is most excellent. The government has given us a large vacant house there which in time will be very useful to the work. Dec. 20 one of our workers, Nathabhai, moved to this place and has been doing well.

A few days ago I went to see them in their new work and to visit the villages beyond. At Kalibel we had a most splendid reception and a good meeting that night with the people. Before when I was there the Patel's son asked me for a teacher, but this time he was long and earnest in his requests and before going away begged for Nathabhai to come and teach him. His last words were that we should not forget to send him a teacher—a most splendid opportunity for the wide-awake Christian worker.

But it is far interior and conditions are hard. He must not only be willing to go into the jungle and live with a simple people, but he must be tactful, able to gain and win men. They are very religious and superstitious, and the teacher must tactfully lead them to the place where they will break with their gods, and turn to the one true God. Once he gains their full confidence, and he for filthy lucre's sake does not betray that trust; he will be able to lead them in the paths of righteousness.

We were in need of some grain for some needy people and thought we could surely get it from the Patel. Plenty of it, true, and there was no trouble about price, but he would not sell a bit of it. He said, "Come three or four days later and I will sell you some, but today cannot give you any lest the gods be angry with us." Why all this? It is simply a superstition that they have that none of their grain must be sold till all has been thrashed out at that place. Then they do puja,—worship,—by the help of the Brahmin who never fails to be on hand

at the proper time, give the latter his part, then pay off the laborers, those who have helped them thrash the grain, and what is left they carry to the house and store in large jars or bins made of bamboo mats.

With this Patel is a young man who is working for him for his food and clothes to the amount of RS. 1-8 per year, or in our figures it would amount to about seventy-five cents' worth of food per month, and clothes to the amount of fifty cents for the year, in all for the twelve months costing the Patel nine to twelve dollars. Pretty cheap labor you would think. Pretty hard way of getting on in this world I would think. Not many of us would want to try it for a very long time at that rate. But that is the way thousands of people in India get through this world.

From time to time we have it impressed upon us how very careful we must be in our daily life, lest we become a stumbling block to the very people whom we have come to help. The other day a number of people were assembled in front of the master's house and during their conversation he referred to the rings which one of the men was wearing above his elbow. Immediately he began to protest, saying that the sahib wears them on his arm and why could he not do the same? Last evening, when Nathabhai told me about it I could not help but take a little laugh over it, and at the same time could easily see how my coil-spring sleeve holders were taken by these poor ignorant people for jewelry, and of course a stumbling block to them. To be sure I shall not wear that kind any more. Only a sleeve holder, and yet a stumbling block! I wonder how about some of the gold watches, pins, and fancy articles that some of our people do insist on wearing? How can leaders approach their followers on the subject of wearing jewelry, costly array, etc., when they themselves are using the thing which becomes a stumbling block to the weaker? It is a question for us all to think about and ponder well.

I fear that much of the trouble in the church today with Madam Fashion is due to a large extent to those in the front in other matters setting the example for the younger and weaker to follow. A new cut of garment is adopted by some of the younger, and pretty soon we see the older ones adopting the same thing; then the younger feel that they would like to be different from the older, so adopt a still more objectionable cut, and so it goes. Oh, the power of an example! We need more of the spirit of a Paul, yes of the Christ.

Vyara, Surat, India, Jan. 29.



A MISSIONARY APPEAL.

Firm as yonder mount appearing
So stand we, the "Helping Hands."
Glorious news of Jesus bearing
To those in benighted lands.
Let us hasten
With God's help we'll loose their bands.

To the world we show our banner,
Is it not a glorious sight?
As the nations grope in darkness
May we lead them to the light.
Trusting in Him
We march forward to the fight.

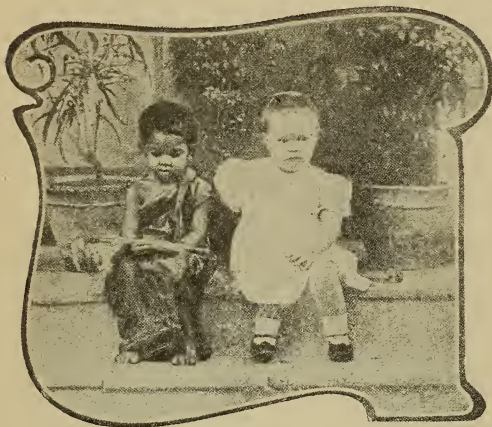
Yes, we will fling out our banner,
Float it o'er seas dark and wide.
Show our glory in His cross,
Our one hope—the Crucified.
Praying that all
May believe on Him who died.

Captive one, has the night been long?
Have we so unfaithful proved;
And in God's holy sight done wrong
As we heard thy sighs unmoved?
Oh, ye nations,
Thou art by our God beloved.

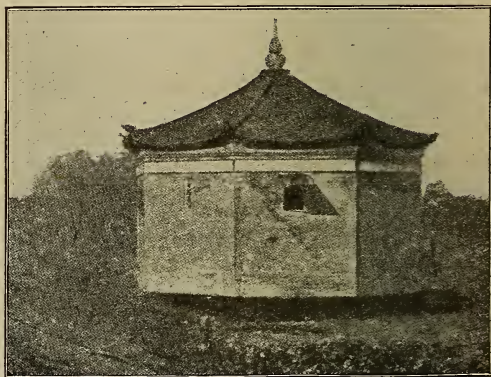
Christian friends, we now address you,
Speed, speed quickly on your way;
Hasten to the ones in darkness—
Tell them of Christ's love today.
They are waiting;
Wilt thou go without delay?

Let us pray and give and labor,
The Gospel send to every land,
Till all people of every nation
On Heaven's side shall safely stand.
All united
In praise to God and to the Lamb.
—Ida M. Blume.

LITTLE MISSIONARY



"But he has only one mouthful of breath left," said the old woman; "the cart will soon pass and we shall have to keep it in the house all night. There is no help for it; the gods are angry with you."



The Tower Has Done Service for Hundreds of Years.

The Difference

PART I.

A black-eyed baby lay moaning its young life away on the brick bed of a dreary mud house in Peking, China.

The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child. She longed to press it to her aching heart, but she fears that the infant may be a demon in human form, and not until the child has weathered the perils of infancy does she dare give it the wealth of her maternal affection. If the child yields to some illness, she says, "My suspicions are correct; I see it is a demon." Thus as the little one's life is ebbing away the mother is afraid of her own infant.

"It is almost time," said the mother-in-law, glancing at the slanting sunbeam that had stolen into the dismal room thru a hole in the paper window, and she snatched up the helpless baby with a determined air. The mother shrieked, "My baby is not dead! My baby is not dead yet!"

The mother dared not resist and the baby was carried from her sight. She never saw it again.

Shall the infant be buried? Does any one go over to the coffin shop to buy a little casket for the infant? No, there are few infant coffins in the shops of Peking, and in the myriad cemeteries of China few graves for infants can be found. They take a bit of matting and a piece of cord, wrap and tie the body up and put it out of the gateway. An old black cart drawn by a black cow is heard rumbling down the street and as it passes by picks up these bundles. Then the carter drives thru the city gate to an old tower which has stood and done service for hundreds of years with the same square hole in the side thru which these little bundles are thrown. A few armfuls of wood and a fire underneath consumes the little bodies.

No stone will mark the spot of the

loved one; no flower will ever blossom on that grave.

The desolate woman wails, "My baby is lost; I can never find it again."

That black-eyed baby's mother is a heathen.

PART II.

A blue-eyed baby lay moaning on the downy pillow of its dainty crib, and it was whispered softly thru the mission, "Baby is dying."

With sorrowing hearts we gathered in the stricken home, but the Comforter had come before us.

"Our baby is going home," said the mother, and though her voice trembled, she smiled bravely and sweetly on the little sufferer.

"We gave her to the Lord when she came to us. He has but come for His own," said the father reverently, and he threw his arms lovingly around his wife.

As we watched thru our tears the little life slipping away, some one began to sing softly,



"Jesus, lover of my soul,
Let me to thy bosom fly."

The blue eyes opened for the last time, and with one long gaze into the loving faces above, closed again and with a sweet sigh the dear little one passed thru the gate into the heavenly fold.

"Let us pray," said a low voice. We knelt together and heaven came so near we could see the white robed ones and hear their songs of welcome."

Baby coffins are rare in Peking, so a box was made; we lined it with soft, white silk from a Chinese store. We dressed the baby in her snowy robes, and laid her lovingly in her last resting-place. We decked the room with flowers, and strewed them over the little one.

The next day we followed the coffin to the cemetery.

With a song of hope, and words of cheer and trust, and a prayer of faith, we comforted the sorrowing hearts.

Now a white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited often and tended with loving care.

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord," says the baby's father; while the baby's mother answers, "Our baby is safe; we shall find her and have her again some glad day."

The blue-eyed baby's mother is a Christian.

PART III.

How can the difference be made greater! Who wants it as great as it is? Yet millions of China's little ones thus pass into the great beyond. The Chinese baby girl has a poor show for life. Here



is a group of girls thrown away by their parents in infancy, and rescued and cared for by missionaries.

Grown people even in their misery can more or less do for themselves. What hopelessness, however, is read on their faces even when they live to old age. Would it be a happy thot to you if your grandfather or grandmother was leaning on the staff to steady the step just prior to the grave and had had no opportunity of hearing of the "One mighty to save"? The Macedonïan cry comes from the coarse throat of the grown-ups all over the land and should spur every nerve in Christendom to greatest possible action.

But listen closer! Hear you the faint cry of the babies,—babies a week old, a month old, or a few months old, suffering on cold floors, in dark rooms, with all the odds against them, struggling for life? The child cry of innocent suffering and misery, the wail of darlings whose mother fears to press her child to her bosom,—oh, where is there appeal so



So Old and Yet Never Heard of the One Mighty to Save.



The Children Are Waiting for the Gospel.

touching, so strong? Where in all the world are the words, "Suffer the little children to come unto me and forbid them not" more needed than in heathen lands? Of all those who are waiting for the missionaries, the appeal of the children is the strongest.

In far away northern China are now missionaries of the Brethren church working hard to take up the evangelization of China's millions.

Reader, what have you done, or are you doing for them?

You can earnestly pray for them.

You can contribute to the mission in China.

Editorial Comment

¶ “And all that believed had all things common; and sold their possessions and goods, and parted them to all as every man had need . . . Then Peter said, Silver and gold have I none.” Acts 2: 44, 45; 3: 6.

¶ Here is a glimpse of Peter's character perhaps noticed by few. Tho the first and immediate influence of the Spirit upon the hearts of the early church was to sell their goods and place the proceeds into a common treasury, the move did not in any way enrich the apostles. Penniless Peter went to the temple the day he saw the lame man waiting alms.

¶ But this is the important lesson of this scripture. Every student of the Word catches a glimpse of the kind of man to whom God is willing to entrust power. Peter was not without his faults and weaknesses; but in the long list that might be counted up against him he was never guilty of using his holy calling in any way for self-advantage. Tho he was the leader of the apostles, he was penniless. Tho the church had a common treasury and Peter was the leader of the church, he took not to himself one privilege, one benefit, that was not accorded to every other member.

¶ Paul was a like character. No one who is at all familiar with his life work will say that he lived in luxury and ease. Buffetings, shipwrecks, hunger, false brethren, stonings, whippings, and the like were his experience. And when the cause would be injured by “living by the gospel” he did not have a handsome income to fall back upon, but returned to his trade for a time to make a living.

¶ Into such men as these the Spirit of the Lord can come with might and power. God can trust them for He knows they will not prove to be a Simon Magus, but rather a Peter who could say, “Thy money perish with thee.”

¶ In this connection it should be stated that God is not slow to bestow power upon His children even today. He is anxious to give them the fullness of the Spirit. But where, oh, where, can He find the men who themselves can truthfully say, “‘Silver and gold have I none,’ tho I have had abundant chances of securing it”?

¶ On the contrary, there are instances where the holy calling of the Lord has been used for commercial gain. Every minister and missionary is tempted at this point. For the world, seeing the advantage, seeks to secure his influence “thru a special rate” in order to gain prestige with the flock. This is bad enough—so un-Peter like. But when ministers go further and deliberately advertise and use their positions to advance their own personal interests or increase their own financial gains, in ways growing more common every day, then are they making the high calling of the sacred desk a hissing and a byword in the world. They may have the semblance of power. It cannot be real or lasting, for God is not in such work.

¶ The missionary on the field as well as the minister in the homeland can well afford to guard his conduct carefully along this line of living; for in one act or move a whole life of usefulness may be thwarted.

¶ Which? "In the name of Jesus Christ, rise up and walk" and be penniless? or impotent, fruitless, with "silver and gold" and ease and independence? It is not needful to pray for power to raise the dead in trespasses and sins; simply take such a position to things earthly that God can trust one with power, and it will come. It must; for He has promised it.

¶ Perhaps you have no right to believe in missions; for he who believes in missions believes in the Christ that founded them; and it must follow that those who do not believe in missions do not believe in Jesus Christ to the extent of a saving faith.

¶ No stronger endorsement of the worth of the series of articles on heathen religions written by Bro. Morris and published from time to time in the VISITOR can be made than to have the one on Taoism published in *China's Millions*, a monthly, fresh, bright and crisp in the interest of China by the China Inland Mission. The society is authority on every mission subject in China, and the VISITOR is gratified to have this endorsement of Bro. Morris' articles.

¶ Missionary life has its lonely hours and with them some moments of heart-ache. One of the missionaries in India writes and says: "Sister — and baby are at home doing the best they can. The nearest Europeans are over twenty-five miles distant. I have been from home so much, yet my wife does not complain even tho she does feel my absence keenly. I tell you when I get to thinking of the conditions surrounding her and of her faithfulness I just praise God with my eyes full of tears."

¶ D. J. Lichty and wife sailed from Bombay on March 15 and are due to arrive in New York on April 15. The six weeks before Annual Meeting will be spent in the East, and after Conference they will come West to visit Elder John Arnold of Linter, Sister Lichty's father, and then go to Waterloo, Iowa, to visit

Bro. Lichty's people. Their closing weeks have been busy ones in labor at the several stations, holding meetings and visiting and winning souls to Christ. It is a joy, too, to know that a number have made the good confession.

¶ Thru Sister Eliza Miller we learn that on March 7 the new church at Bulsar was dedicated. While the work has of necessity been slow it is a joy to know the house is completed and that the Bulsar congregation have a good place in which to worship.

¶ Bro. W. B. Stover has prepared a church manual for use among the churches in India. It is patterned after one prepared by Eld. H. B. Brumbaugh, but giving the book more of a missionary setting. It will be published in both the Gujarati and Marathi languages.

¶ Sister Himmelsbaugh went to India as a missionary nurse. She of course does not have the language yet, but she is getting some characteristic experience as an introduction to her services in India. In January Sisters Quinter and Himmelsbaugh went to visit Ahwa, in part because Bro. Pittenger's little child was sick. This station is sixty miles from the railroad. The journey to Bilimora by train was without unusual incident. From there they proceeded in a native wagon in appearance somewhat like a milk wagon in America, only having two wheels. The horse was balky and so the first half day they covered but six miles of the journey. They changed and took a team, poor and needing much "persuasion, with rod and tongue." At Bonsda they rested comfortably the first night and were ready early for a start the next morning, but the team came late and proved to be oxen when they did arrive. Before they started one unruly ox had to be unhitched and a substitute put in place. This did not better matters, for this team in the second attempt ran away, upset the garry and in the mixup Sister Himmelsbaugh was pinned fast. Outside of small bruises no injury was sustained by the party, but one of the oxen

had taken to the jungle. Nothing was to be done but gather up the scattered load and pile it up under a tree and wait till a new team was brought. Behind another team of bullocks they pressed steadily on in the journey and at the end of the third day reached Ahwa, the home of the Pittengers. The child was better. While there Bro. Pittenger had an attack of fever and Sister Himmelsbaugh had a chance to use her training to good advantage. In speaking of the Dangs people Sister Ida says: "My heart burns for this sinful land. Such life! It is barely an existence; these cool mornings the natives shiver so from the cold that it makes one feel as tho he should divide his clothing with them. If our people could see this sinful country I believe they would be ashamed of their excuses for not belonging to the band of believers in Christ Jesus."

¶ Bro. Grant Mahan reports splendid progress on their meetinghouse at Omaja, Cuba. He is quite busy, for he is building a home for himself at the same time. The outlook is hopeful. They have a good working body of members, even if the number is small, and a Sunday school that is interesting and well attended.

¶ After a visit to the Dangs with Sister Hummelsbaugh, Sister Mary Quinter thus writes: "Bro. Pittengers are doing a good work in their country, but there is so much needed and there are so many, many people they cannot reach. The Christian people at home are apparently unconcerned for the many, many who live out of their reach—indeed do they do all they can for those who are in their reach? The people who make and sell liquor do not forget these people, and the iniquitous business of selling rum flourishes finely in the jungles as well as everywhere else—that is, if we may measure its success by dollars. In the jungles of this country, in every village of any size, and in some that are not so large, we find a Parsee family living. They have left their people and

their country and gone out into these jungle villages, and among a people with whom they can have no fellowship and association, for what? Not to spread their religion. No; for no other people can ever become Parsees, however much they may desire it; no, not for any good, but only to make and sell "daru," the native name for rum. They give these poor people the stuff that only makes them more miserable than they already are, only to take the pice which they so much need for food,—for this they come and endure jungle life. When will the church show as much zeal to save their souls as these Parsees show in their nefarious business? Oh, how it makes one's heart ache to see and to know that in the blessed home land there are so many who do not care."

¶ The next regular meeting of the General Mission Board will be held in Elgin, Illinois, on April 14 and 15. It would be very convenient if all business intended for this meeting be in the secretary's office not later than April 5 so that it may be properly prepared for the members of the Board. All important business is reduced to writing and each member given a copy for his own use. This is an important session, inasmuch as a review of the past year's work is taken and the report for publication is passed upon.

¶ Bro. Pellet writes from Oyannax, France, saying that their Christmas exercises were a splendid success. Some eighteen young men and women, many of whom were raised in the Catholic church, took an active part in the program. The place of meeting was small for the crowd, but "there was room for Jesus, who did not forget to answer the invitation to meet" with the earnest assembly. The members said they had not witnessed so large a gathering in worship since Protestantism had come to the village, thirty years before. The regular school attendance now numbers thirty. A call from Nimes, in southern France, the "old spot of the Huguenots," must

for this time go unheeded because of the work at Oyannax.

¶ The auditors appointed by General Conference to go over the accounts of the General Mission Board and the Brethren Publishing House are L. R. Peifer, R. R. 2, Springfield, Ohio, R. E. Burger, Allerton, Illinois, and A. L. Clair, Willard, Wisconsin. Some time soon after April 15 they will meet in Elgin, Illinois, and go over the business for the fiscal year ending March 31, 1909.

¶ One of our beloved missionaries on the field whose name rarely appears in print has this to say in a private letter: "I wish I could tell you how some of the echoes from the home land sound to us and how it makes us feel to hear them. Some things that seem to take up so much time and attention there seem so small to us here. Must there be persecution and trouble to scatter the church as in the early days in order that she may in the regions beyond preach the Word? May there come a revival that shall begin in the church, and whose fire, burning out the dross of self-seeking and careless ease, shall brighten the gold of our faith and love and zeal and send us out to carry our blessed evangel to the dark places."

¶ Last year the District Meeting of India decided to observe a self-denial week, and at Bulsar this was the first week in February. The boys and girls cheerfully gave up one meal a day for a week; and instead of eating at the time of the denial meal, they had some good spiritual meetings. The results are not alone the rupees which are turned into the district treasury, but more earnest work and better living.

¶ The brethren in that large field of the Lone Star State are doing their very best to evangelize the territory. With less than three hundred members all told in Texas the Board during the last six months had three evangelists, giving all the time possible. A. A. Sutter devoted

26 days, preached 26 times, visited 22 homes and baptized 12. A. J. Wine devoted 107 days, visited 114 homes, preached 39 sermons and baptized 1. N. F. Brubaker spent 45 days, preached 36 sermons and visited 15 homes. The three traveled over 4,600 miles at an expense of \$107.65. The collections amounted to \$14.60. Many tracts and *Gospel Messengers* were distributed in addition to the above.

¶ The above report has many encouraging features connected with it. Why would it not be a good plan for every State district to publish quarterly or semi-annually the effort of the workers? It certainly would be inspiration to the members who read.

¶ The *Sunday School Times* is authority for the following very interesting statement relative to the greater power of missions: "Foreign missions ought to have an ever-lessening task to perform; and the announced facts of progress seem to show that this desirable condition is on its way. The increase of native converts in foreign fields last year was 164,674, or over 450 a day. It took about one hundred years previous to 1896 to win the first million converts. The second million were added in twelve years, by 1908. They are now being added at the rate of a million in six years. The increase in church membership in the United States last year was one and one-half per cent; in the membership of American missions abroad it was twelve per cent. An average of two members for each ordained minister was added in the United States; the average was forty-one members for each ordained American missionary abroad."

¶ The above facts should be encouraging to every one whose heart is especially set on foreign missionary work. It has been a well-known fact these many years that tho the foreign field received only about one-twentieth of the funds, her increase of membership was far more rapid than the home base. Praise the Lord for success on the foreign field,

but what is wrong with the home churches?

Occasionally a letter of similar import to the following comes to the mission rooms:

"If you have any blank forms of deeds or wills used in deeding or willing property to the Brethren church please send me one of each. If you have not, please give me instructions about deeding or willing property to the church where the property is to be sold after death and the proceeds to go for missionary work."

The Board is glad that members are interested in making the mission work of the church a beneficiary in dividing up their estate. It shows a consecration to the Master's kingdom very commendable.

To the questions above the Board must answer as follows:

It has no printed forms for deeds or wills, as suggested in the request. Just preceding the financial report in the back part of this issue is the correct form of bequest which should be made the part of a will when a member wishes to convey property to the General Mission Board for missionary purposes. The reason a form of will is not given entire is that different States have different laws to be complied with and any one willing property should consult some person informed in his State about the drawing up of the will.

Concerning the making of wills Parsons, late professor of law in Harvard University, than whom there is none other more able to speak, has this to say:

"Few persons are aware how very difficult it is to make an unobjectionable will. There is nothing one can do in reference to which it is more certain that he needs legal advice, and that of a trustworthy kind."

If the counsel of so eminent an authority as the above is worth anything, then seek some trusty attorney in your community and have him prepare your will. The form referred to above, and

which appears on page 142 of this issue, is to enable him to get the correct wording of the Board.

But if wills are so unsatisfactory is there not a surer way? Yes, there is a still better way in many instances. In the case of property, let the owner deed it by full warranty deed to the General Mission Board, reserving the right to occupy the premises, pay all taxes and assessments against it and receive all incomes during the lifetime of the donor. Let this deed go upon record and the matter is settled. The member can live undisturbed on the property until death. After death, the conditions of the deed having been complied with, the Board takes possession without any process of law. It will then proceed to sell the property and use the proceeds as directed by the donor.

Should there be any reader of these lines that would like further information on this or similar points do not hesitate to write this office.

In his address at the Indian Social Conference, held at Madras, as gleaned thru an exchange, Mr. Justice Sankaram Nair laid his finger on the sore spot of Indian life. Caste, and all that it involves, is a greater hindrance to the national ideal than any other obstacle. What can be more true than these words? "So long as we are not prepared," he says, "to put our ideals into action by abolishing early marriages, by permitting widow marriage, by imparting education to females with the same ardor as to males, by discarding caste and substituting class divisions based on personal fitness, by reuniting the so-called racial, but really territorial, communities of India—the self-reliant nationalization of which we now hear so much can only be a mischievous dream."



"Old Deacon Horner,
He sat in the corner,
As the contribution box passed by;
Sweetly content
He dropped in a cent
And said, 'What a good churchman am I!'"

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR FEBRUARY.

	Feb. 1908	Feb. 1909	Apr.-Feb. 1908	Apr.-Feb. 1909	Dec.	Inc.
World Wide,	\$ 587 94	\$ 774 88	\$16,203 22	\$9,984 16	\$6,219 06	
India,	390 53	216 01	3,689 19	3,153 49	535 70	
Brooklyn,	87 81	2 37	1,986 41	275 17	1,711 24	
Miscellaneous, ...	8 70	16 50	403 62	545 53		\$ 141 91
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	
Bicentennial,	\$1,074 98	\$1,009 76	\$22,282 44	\$13,958 35	\$8,324 09	\$26,533 23
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	
	\$1,860 25	\$1,009 76	\$26,929 44	\$45,138 58		\$18,209 14

During the month of February the Brethren's General Mission Board sent out 86,994 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for February, 1909:

WORLD-WIDE MISSION.

Indiana—\$149.89.

Northern District, Individuals.

David Whitmer, \$10; Mr. and Mrs. F. D. F. Sheneman, \$2; G. L. Rummel, \$1, \$ 13 00

Middle District, Congregations.

North Manchester, \$44.50; Flora, \$18.20; Mexico, \$14.60, 77 30

Individuals.
"A Brother," \$6.15; Frank Fisher, \$1.50; T. J. Downey, \$1, 8 65

Southern District, Congregations.

Middle Fork, \$22.69; Pyrmont, \$11.25, 33 94

Individuals.

Austin Himes, \$12; J. W. Hoffert, \$5, 17 00

Pennsylvania—\$115.00.

Eastern District, Individuals.

"A Brother," \$100; Sam'l H. Hertzler, \$5, 105 00

Southern District, Individuals.

M. O. Myers, \$7.50; S. K. Jacobs (Marriage Notice), 50 cents, 8 00

Middle District, Individual.

Ruth Stayer, 1 00

Western District, Individual.

Wm. N. Bond, 1 00

North Dakota—\$110.50.

Individuals.

"A Brother and Sister," \$100; Henry Kile, \$5; Eliz. Kile, \$3; D. F. Landis, \$1.50; Jos. D. Reish, \$1, 110 50

Virginia—\$94.80.

First District, Congregation.

Botetourt, 76 05

Individuals.

G. A. Moomaw, \$6; John W. Layman, \$4, \$ 10 00

Second District, Individuals.

Mr. and Mrs. Frank Stultz, \$3; Leota V. Stultz, \$2.25; L. D. Caldwell, \$1; J. L. Zimmerman, \$1; Sister Hartman, \$1; Mary Smith, 50 cents, 8 75

Kansas—\$74.82.

Northeastern District, Congregation.

Ramona, 25 00

Sunday Schools.

Meriden, \$15.62; McLouth Sunday School and Birthday Box, \$16, 31 62

Individuals.

J. F. and Debtre Hantz, \$5; J. I. Smith, \$1; Mrs. A. R. Enos, 50 cents, 6 50

Southeastern District, Individual.

Julia A. Frame, 1 20

Southwestern District, Individuals.

"A Brother," \$10; G. W. Weddle (Marriage Notice), 50 cents, 10 50

Iowa—\$70.56.

Northern District, Congregation.

Ivester, 15 00

Individuals.

David and Sarah Brallier, \$10; Daniel A. Miller, \$8; N. W. Miller, \$6; John Rudy, \$5; S. Hershey, \$3.36; W. A. Blough, \$3, 35 36

Middle District, Individuals.

Mary E. Loudenslager, \$7; W. E. West, \$5; Louisa Lawrence, \$1; A. M. Stine (Marriage Notice), 50 cents, .. 13 50

Southern District, Congregation.

Udell, 4 00

Individuals.

W. G. Caskey, \$1.20; "M. K. S.," \$1; Stanley C. Wenger (Marriage Notice), 50 cents, 2 70

Ohio—\$55.07.

Northeastern District, Congregation.

Chippewa, 4 97

Individuals.	
M. W. Printz, \$10; Wm. Horner, \$6; Birdella P. Thompson, \$4; Minerva Printz, \$4; Margarette Lefever, \$3.50; S. M. Friend (Marriage Notice), 50 cents; Edward Shepher (Marriage Notice), 50 cents,	28 50
Northwestern District, Individuals.	
Jos. and Nancy Kaylor, \$10; "A Brother," \$5,	15 00
Southern District, Congregation.	
Salem,	4 90
Individuals.	
J. A. Miller, \$1.20; Jesse Stutzman (Marriage Notice), 50 cents,	1 70
Oregon—\$27.50.	
Individuals.	
J. F. McCracken, \$25.50; Bro. and Sister John Barnhart, \$2,	27 50
Illinois—\$25.44.	
Northern District, Congregation.	
Polo,	5 14
Individuals.	
A. L. Moats, \$1.20; Mr. and Mrs. Jos. Arnold, \$1.10,	2 30
Southern District, Individuals.	
Jesse C. Stoner, \$12.50; "A Giver," \$5; Preston Arnold, 50 cents,	18 00
Washington—\$15.40.	
Individuals.	
D. B. Eby, \$12.40; A. L. and Bertha Garrison, \$2; Mrs. Lanson Clanin, \$1, California—\$8.50.	15 40
Southern District, Individuals.	
Edmund Forney, \$3; Elizabeth Forney, \$3; Walter and Selma Stephens, \$1; Levi Minnich (Marriage Notices), \$1; Geo. F. Chamberlen (Marriage Notice), 50 cents,	8 50
Tennessee—\$10.00.	
Individual.	
Effie E. Miller,	10 00
North Carolina—\$6.00.	
Individual.	
I. W. Bowman,	6 00
Maryland—\$3.75.	
Eastern District, Individuals.	
J. M. Frigel, \$1.66; Laura E. Garner, \$1; Mary A. Royer, \$1; John S. Bowls, 9 cents,	3 75
Idaho—\$2.50.	
Individuals.	
John H. Wolfe, \$1; O. A. Swab, \$1; David Betts (Marriage Notice), 50 cents,	2 50
Missouri—\$2.00.	
Northern District, Individuals.	
Luther Rhodes, \$1; Mrs. W. M. Eckard, \$1,	2 00
Alabama—\$1.20.	
Individual.	
W. B. Woodard,	1 20
Nebraska—\$1.00.	
Individuals.	
L. D. Bosserman (Marriage Notice), 50 cents; L. L. Meck (Marriage Notice), 50 cents,	1 00
Wisconsin—\$0.50.	
Individual.	
F. A. Myers (Marriage Notice), ...	50
Canada—\$0.45.	
Individuals.	
Louisa Shaw, 35 cents; John Bare, 10 cents,	45
Total for the month,	\$ 774 88
Previously reported,	9,209 28
Total for year so far,	\$9,984 16

INDIA ORPHANAGE.

Virginia—\$37.25.	
First District, Sunday Schools.	
Antloch, \$5.25; Troutville Primary and Juvenile Classes, \$16,	21 25
Second District, Sunday School.	
Fairfax,	16 00
Kansas—\$33.72.	
Northeastern District, Congregation.	
Navarre,	6 00
Southeastern District, Individual.	
C. T. Ellsaesser,	1 00
Northwestern Dist., Sunday School.	
Mae Blickenstaff's Sunday-school	

Class,	\$ 20 00
Southwestern District, Sunday School.	
Slate Creek,	6 72
Pennsylvania—\$32.00.	
Eastern District, Individual.	
Sarah M. Nyce,	5 00
Southern District, Sunday Schools.	
Huntsdale, \$6; "Class in the Corner," \$9,	15 00
Middle District, Individual.	
"C. X.,	8 00
Western District, Individuals.	
W. H. Blough and wife,	4 00
Iowa—\$32.00.	
Northern District, Individual.	
Mary S. Newsom,	16 00
Middle District, Individuals.	
Oscar Diehl and wife,	16 00
Ohio—\$20.00.	
Northwestern District, Individuals.	
S. A. Kintner and wife,	20 00
North Dakota—\$16.00.	
Primary Classes of White Rock Sunday School,	16 00
Indiana—\$14.50.	
Middle District Aid Society.	
North Manchester (West church), Sunday School,	9 50
J. L. Cunningham's Sunday-school Class,	5 00
Nebraska—\$12.96.	
Sunday School.	
Beatrice,	12 96

Total for the month,	\$ 198 43
Previously reported,	1,414 02

Total for year so far,	\$1,612 45
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INDIA MISSION.

Indiana—\$7.00.	
Southern District, Congregation.	
White,	7 00
California—\$5.58.	
Northern District, Congregation.	
Fruitdale,	5 58
Illinois—\$3.00.	
Northern District, Individual.	
Ada Harnish,	3 00
Canada—\$2.00.	
Individual.	
Mrs. Janette Swingle,	2 00

Total for the month,	\$ 17 58
Previously reported,	724 91

Total for year so far,	\$ 742 49
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CHINA MISSION.

Virginia—\$4.50.	
First District, Congregation.	
Botetourt,	4 50
California—\$1.00.	
Southern District, Individuals.	
Walter and Selma Stephens,	1 00
Michigan—\$1.00.	
Individual.	
Martha Bratt,	1 00

Total for the month,	\$ 6 50
Previously reported,	343 57

Total for the year so far	\$ 350 07
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BROOKLYN CHURCHHOUSE.

Virginia—\$1.00.	
Second District, Individual.	
M. J. Cline,	1 00
Oregon—\$1.00.	
Individual.	
Mrs. John J. Lewis,	1 00
Iowa—\$0.37.	
Northern District, Individual.	
Barbara Sonaf Frank,	37

Total for the month,	\$ 2 37
Previously reported,	272 82

Total for year,	\$ 275 19
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COLORED MISSION.

North Dakota—\$10.00.	
Congregation.	

Cando,	\$ 10 00
Total for the month,	\$ 10 00
Previously reported,	8 00
Total for the year,	\$ 18 00

DENVER MEETINGHOUSE FUND.

Denver, Colo., Feb. 8, 1909.

Amount of money received by the Church of the Brethren toward the building of a churchhouse in Denver, Colo., from Jan. 1, 1909, to Feb. 1, 1909:

Patience K. Berger, Sterling, Ill., \$5. A. H. Stauffer, Polo, Ill., \$3. R. C. Bryant, Benson, Ill., \$10. John Rohrer, Polo, Ill., \$2. J. D. Lahman, Franklin Grove, Ill., \$70. Sonnie F. Shelly, Shellytown, Pa., \$1. Emma Dierdorff, Colorado Springs, Colo., \$5. Ezra Burn, Hampton, Iowa, \$2. C. E. Kimmel, Sheldon, Iowa, \$2. Kate Kennedy, Steamboat Rock, Iowa, \$25. M. R. Pyle, Hampton, Iowa, \$5. Christ Yordy, Roanoke, Ill., \$5. Amos Yordy, Roanoke, Ill., \$5. Barbara Gish, Roanoke, Ill., \$50. Wm. Domer, Baltic, Ohio, \$5.12. Belle Whitmer, Lanark, Ill., \$10. Mrs. Elenora Kerns, Leaf River, Ill., \$5. G. H. Preussler, Hancock, Minn., \$2. Ella Wiler, \$1. Chas. Hauger, Sterling, Ill., \$2. Henry McClure, Parkersburg, Ill., \$1. Collected by I. Cripe: Marion Miller, 50 cents; Andrew Foutz, \$1; Eli Foutz, \$1. Geo. A. Heagley, Frederick, S. Dak., \$10. Collected by H. E. Beard: Albert Englar, \$1; Walter Englar, 50 cents; Miss Margaret Englar, \$2.50; Mrs. Mattie Englar, \$1; Wm. Hesson, \$1; Ed. Lescalleet, \$1; Jacob Stoner, 50 cents; Scott Garner, 25 cents; Mrs. Jacob Stoner, \$1; James Roop, \$1; Mrs. C. J. Hull, \$1; Harry Hull, \$1; Walter Snader, \$1; Keener Bankert, \$1; Saml. Bare, 50 cents; H. E. Beard, \$2; D. M. Young, \$1; D. J. Roop, \$1; Mrs. Irene Bare, \$1; Minnie Dickensheets, \$1; Mrs. D. M. Young, \$1; J. E. Senseney, \$1; Miss Rachel Pfoutz, 50 cents; Harry Keefer, 50 cents. D. S. Mussleman, Cedarville, Cal., \$1. Mrs. G. E. Whisler, Sterling, Ill., \$5. J. J. Arnly, Beatrice, Nebr., \$3. Mary Sherfy, Mt. Ada, Kans., \$1. Ella Martin, Larned, Kans., \$10. Franklin Johnson, Kirkpatrick, Ind., \$1; Mrs. J. H. Hollinger, Washington, D. C., \$1. J. H. Hauger, Sterling, Ill., \$10. Mrs. Clara Hines, Russell, Kans., \$5. Frank Myers, Lanark, Ill., \$5. J. M. and Martha Heckman, Rocky Ford, Colo., \$5. D. Burger, Prowers, Colo., \$5. Mrs. Wm. Mohler, Walton, Kans., \$1. M. S. Buckman, Conway, Kans., \$2. Mary Obrecht, Harlan, Iowa, \$5. Wm. R. Thomas, Mt. Morris, Ill., \$5. Otto Watson, Mt. Carroll, Ill., \$10. South Waterloo congregation, Waterloo, Iowa, \$34.90.

Total, \$361.77.

H. F. Caylor, Secretary-Treasurer Building and Finance Committee.
165 S. Clarkson Street, Denver, Colo.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The Extension acknowledges the following contributions to this work during February:

Ohio.—Jesse Noffsinger, Dayton, \$1; Mrs. J. W. Harnish, Defiance, \$12.75; Nina E. Byerle, Lima, \$8; H. E. Kilmer, Spencer, \$5.85; Ernest E. Frick, Kent, \$1.80; Levi Rinehart, Eaton, \$7; David Longanecker, Laura, \$4.62. Total, \$41.02.

Indiana.—J. A. Miller, Gaston, \$4; Ama Huffman, Mt. Zion, \$2; Blanche Yaney, Decatur, \$9.85; Chas. Heaston, Huntington, \$3.25; T. D. Butterbaugh, Silver Lake, \$4.65. Total, \$23.75.

Pennsylvania.—Luella Penrod, Ligonier, \$4.13; D. D. Horner, Jones Mills, \$10; Ephraim Speicher, Somerset, \$1; M. E. Sollenberger, Waynesboro, \$5. Total, \$20.13.

Iowa.—Ethel E. Crouse, Dallas Center, \$10; Bertha M. Wise, Dallas Center, 50 cents; H. W. Coder, South English, \$4.34; Marie L. Jasper, Ankeny, \$3.45. Total, \$18.29.

Kansas.—D. H. Heckman, Quinter, \$16.47; F. A. Vaniman, McPherson, \$1.50; Mrs. S. J. Kestner, Argentine, \$1.75; W. C. Winder, Waldo, \$4.50. Total, \$24.22.

Illinois.—R. C. Stambaugh, Astoria, \$1.20;

R. C. Bryant, Benson, \$4.16; J. J. Schogum, Fairfield, \$3.25. Total, \$8.61.

North Dakota.—Netta Joseph, Denbigh, \$8; H. H. Wray, Flaxton, \$11; Manerva Lambert, Surrey, \$6.63. Total, \$25.63.

Missouri.—W. B. Maxwell, Montserrat, \$2.15; Sarah Fike, White Church, \$3.55. Total, \$5.70.

Wisconsin.—Mollie C. Wine, Stanley, \$5.05.

Minnesota.—C. E. Delp, Hancock, 10 cents;

Mark, Laudig, Ingalls (State not known), \$1.

Ogden Sunday School, collections, \$5.97.

Interest, \$44.

Rent from student, \$6.

Total amount received, \$229.47.

The following names of children and other individuals are reported:

INDIANA.

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Chas. W. Eisenbise, Treasurer.
860 South Clifton Park Avenue.

THUS SPEAKETH CHRIST, OUR LORD.

Ye call me MASTER, and obey me not;
Ye call me LIGHT, and see me not;
Ye call me WAY, and walk not;
Ye call me LIFE, and desire me not;
Ye call me WISE, and follow me not;
Ye call me FAIR, and love me not;
Ye call me RICH, and ask me not;
Ye call me ETERNAL, and seek me not;
Ye call me GRACIOUS, and trust me not;
Ye call me NOBLE, and serve me not;
Ye call me MIGHTY, and honor me not;
Ye call me JUST, and fear me not—
If I condemn you, blame me not.—Ex.

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody fought a valiant fight;
Somebody lived to shield the right—
Was that somebody you?

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THE MISSIONARY VISITOR



THE FIELD IS THE WORLD

GO YE

I AM A WORKER

MISS. VIS. 1909

Vol. XI

MAY, 1909

No.

OUR PENTECOSTAL OFFERING—WHAT SHALL IT BE?

IMMEDIATELY following the outpouring of the Spirit and one of the direct manifestations of His infilling was that "all that believed . . . had all things common; and they sold their possessions and goods and parted them to all, according as any man had need." The rich sold out, among them one Joseph, and laid their money at the Apostles' feet. It was a day of rejoicing; for the poor were fed, the lame healed, and thousands in a day were added to the church.

The first indication of the waning of the Spirit's power is in Ananias and Sapphira. Sad event!

Offerings unto the Lord have always been a measure of the Spirit's power in the hearts of individuals. God measures, not by what we give, but by what we have left after we have given, and what use we are making of it.

Dost thou want the offering in thine hand the expression of thy love to God, the token of fullness (emptiness) of the Spirit's power in thy life? Answer to thy God as thou givest.

The offering at Des Moines last year was \$23,594.76. What shall it be this year?

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD.
ELGIN, ILLINOIS.

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Brethren's General Mission Board, Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XI

May, 1909

Number 5

WE MUST EDUCATE

By the Editor

WHEN Jesus Christ comes to the soul of any individual a new era of life is at once entered upon. New ideals spring up, new aspirations stir the breast, new possibilities arise before him. This is true not only in civilized America, but uncivilized heathen lands.

Preaching the Gospel and converting a man is but the beginning of the work of God among men. Following it is the development of mind and heart along such prenatal tendencies as will best use both for the greatest welfare of mankind. If our children in America who are Christians are better fitted for the work of the church thru education, so will be the children of the brown, yellow or black of the earth when they receive Christ. It is a short-sighted policy on the part of any mission board to confine itself on foreign fields simply to preaching the Gospel, when in its capacity it represents all the functions of the church at home. For that same church at home maintains schools, and seeks to give every member thru well prepared preachers and teachers a full and rounded out development.

That educational work is effectual may be seen in the results. China is eager for schools in which to train her young. And the mission school is the one supreme opportunity of the church to impart Christ into China. In fact, so keen is the desire for education that it is almost useless to try to take the message any other way.

What is true of China may be likewise

said of India. Let the words of representative men speak for India in the following manner:

Sir James Bourdillon, of Mysore, one of India's great statesmen, sends these words for publication in the foreign field:

"I have seen a good deal of missionary work for over thirty years in the north of India, and for something less than two years in the south of the peninsula, and I have no reason whatever to doubt the value and efficiency of the work. In the letters published in the *Times*, the question of education by missionary societies has been discussed, and I confess that I am entirely on the side of those who place a high value upon it. It is not pretended that all, or even a large proportion, of those who read in mission schools openly embrace Christianity; but it is undoubtedly true that in an immense number of cases the influences of the Christian school remain potent through life. I have repeatedly met natives of India who have stated to me that tho they themselves are not professing Christians, yet they still read and revere the Bible, and that they have never forgotten the teaching of the school, and the high standard of morality, truth, and purity which they there learned to admire. And again, whether the missionary is successful or not—as some men count success, by telling over the number of his converts—yet his life and conversation are always there to bear testimony to the truth of the religion which he professes. In hundreds of dark

places in India the Christian missionary proves that the life is the light: in times of prosperity he is, perhaps, not needed overmuch by the people among whom he dwells, but in times of trouble and distress, when plague, earthquake, famine, flood or epidemic disease scourges the land, it is he to whom the villagers turn for help, comfort, and advice: man's calamity is his opportunity, and his conduct and bearing in trouble and sorrow are often more eloquent evangelists than the words of himself and his pastors, be they never so earnest. I believe that Christian missions are making remarkable progress all over India, and one proof of this progress may be found in the bitterness with which they have been attacked of late years by hostile parties pressing for this or that form of Hindu revival or anti-Christian activity."

Sir Andrew Fraser, Lieutenant-Governor of Bengal, who has spent thirty-seven years in service for his government in India, thus spoke in London on a missionary occasion:

"I have served in two provinces, and I have known as many missionaries as possible in both. I have gone, as a member of government commissions, over the whole of India, and visited every province and many native states, and in every place I have become acquainted with the missionaries. As a layman who has had exceptional opportunities I throw myself with all my weight into the class of witnesses who come to speak with thankfulness to God for what missionaries have done."

So far solicitations for funds by the General Board have been for the simple purpose of supporting the workers who are preaching the Gospel. The time has come when either another board with educational purposes works side by side with the present General Mission Board, or else the purposes of the General Board shall have the larger interpretation which will permit it to build educational institutions and employ consecrated teachers who will give to Christianity on the foreign field just what Christianity at home insists upon having,—a sound, sensible and complete Christian education.

In an indirect way this has been done in India under the *nom de plume* of orphanage work. A better and more effectual way is to directly provide ways and means so that every young member so disposed may prepare himself to teach, with not only consecrated heart but well trained head, the great message of salvation.

It may appear early to speak of China when the workers themselves do not have a working command of the language; yet no one who is in any measure acquainted with the conditions there but knows that schools, medical and literary, will be among the first and most effectual agencies for the proclamation of the Gospel in the Sunrise Kingdom.

Let us begin providing today for these onward steps and not wait until, being pressed upon us, we are taken unawares and are not ready.

DISTRICT MEETING IN INDIA

Mrs. Effie V. Long

OUR district meeting of 1909 is in the past and all agree that it was one of the best if not the best one we have ever had in India. May the results be far-reaching for the good of the India church.

Our district meeting time is looked forward to throughout the whole year, for it is then that our missionaries with few exceptions meet together and enjoy fellowship and association with each other and spiritual communion with their

God. And then, too, the brethren and sisters of India also meet to study the Word and give encouragement to each other. All seem happy and it is generally a time of rejoicing. There are many other meetings that are grouped along at this time and each day is made full indeed with Gujarati and English services.

On Friday, March 5, the brethren and sisters from all the different congregations began pouring in and it was not long till Bulsar had a greater hum than usual about the premises.

Saturday, March 6, the field committee met and the day was spent in discussing matters of importance to the India church. By Saturday night all had arrived. There were only two of our own number absent—Sisters Nora Berkebile and Sadie Miller—and we were all sorry they could not be with us.

Sunday was a big day. At 8:30 the bell rang for Sunday school and I suppose the attendance was the largest of the year. An hour later a bell pealed forth from another direction and all looked toward the new church just ready to be dedicated to the Lord. From the old room in the orphanage building the Sunday school filed out in a long procession to the church, a stone's throw away. And as they marched slowly and solemnly those in the rear began singing "Come quickly, Lord Jesus, into my temple," and then, "Victory to Jesus." It was a time of rejoicing and yet there were tears shed. There was a mingling of joy and sadness,—a feeling one cannot explain but all have experienced. When all were seated the main body of the church was crowded and the wing half full.

The church is a nice building, none too large. It does credit to Bro. Emmert's planning and building. The native brethren are pleased much to have a church all "our own" and they think it gives permanency to the work in India.

The congregation was a study. The greater part was composed of boys and

girls whom you, the church at home, have raised and supported, and they were cleanly-dressed and bright-looking and happy. On the outer edge of the audience and gazing in at almost every window were native people who know not our God. Beside our boys sat the little fellows with matted, long hair and dirty clothing, and some, indeed, devoid of clothing except a four-inch-wide strip. At the entrance stood women and girls with brass rings from their ankles to their knees and with their skirts tucked about their hips. What a contrast! And why all this difference? Christianity has done it.

It was appropriate that Bro. Stover should preach the dedicatory sermon, since he began the work at Bulsar some fourteen years ago and has lived and labored there the greater part of his time in India. He chose for his text, Psalms 126: 3, a very good one for the occasion. Beginning with some history of the establishing of the mission at Bulsar, he went on and among many other good things said, emphasized what the church stands for: 1, Brotherhood. 2, Peace, 3, Temperance. 4, Forgiveness of sins. 5, Separation from the world, and 6, Glory of God. It was a good meeting, and at the close a special collection of over Rs. 200 was lifted.

Sunday afternoon a good missionary meeting with talks by the native brethren was very helpful. At six o'clock we listened to a sermon in English. The text was Job 37: 21, and Bro. Berkebile, in his usual, helpful way, gave encouragement to all the missionaries by showing how we ought to rejoice in sorrow and see victory through seeming defeat, for "the sun does shine behind the clouds."

A consecration meeting followed conducted by Bro. E. H. Eby. When it was burned into their hearts that "he that loseth his life in this world shall keep it unto life eternal," there were seven who rose and signified their willingness to die unto self and live wholly unto God.

Monday was a busy day. Several

hours were spent in hearing the reports of the yearly work of the teachers, catechists, etc. The afternoon was spent in a good Sunday-school meeting. Bro. Lambert, who is visiting India in the interests of the Mennonite mission, gave us a good sermon at six from the text, 1 John 3: 20. He has traveled extensively, is a man of thought and experience and his sermon was just what missionaries need. He also preached for us on Saturday night.

Bro. Lellu Jalem followed this with a sermon to the Gujarati congregation. It was so earnest and so good for all of our native brethren and sisters and especially helpful to those who may not be as well grounded as they ought to be. After showing why and in what way other religions are not true it was shown that Christianity is the true religion, for

1. It supplies the deepest need of man.
2. Is a universal religion.
3. Has resisted all opposition of atheists, etc., in all ages.
4. Is a supernatural religion (not understood by natural man).
5. Harmonious in all its parts, *i. e.*, all books of the Bible agree.
6. It is a revelation worthy of God. Surely such a sermon will live in the hearts of the hearers.

The district meeting convened on Tuesday. Bro. Lichty was chosen moderator and Bro. Ross English secretary and Bro. Lellu Jalem, Gujarati secretary. The morning session was taken up with reports, etc. A Home Mission Board of five members was elected. The self-denial collection amounted to

Rs. 395. This was delivered to the Home Mission Board for mission work.

There were two papers brought before the meeting. One, asking that the use of tobacco be put away from among us, was discussed first. It was gratifying to see how our native brethren took a stand against the use of tobacco. The second query was in regard to the wearing of ornaments, urging that we live according to the ruling of the church on that. On the whole it was a good meeting, and the spirit of brotherhood was prevalent.

An excellent meeting of testimony and prayer in the vernacular ended a busy day.

The Bible term began on Wednesday and those who were not to attend began to scatter out to the different stations. The number attending the classes is larger than last year.

* At night Bro. Lichty gave his final address to the missionaries. And it was just the thing that was helpful, "casting all your care upon him for he careth for you." He said the Christian ought not to have anxiety and worry over things, many of which do not come to pass. No, the Christian ought to trust the Lord, ought to cast his burdens upon Him as He has bidden, and to be cheerful and happy, this is the Christian's duty.

So ended our meeting of 1909. It was a pleasant season and we believe the benefits will be lasting.

Jalalpor, India, March 12, 1909.

THE SAME OLD STORY

W. B. Stover

ONCE upon a time very many years ago there came into a village a teacher of religion, whom the people heard and wondered at, but did not appreciate at all. He minded his own business and taught those who came to him, and all who came were deeply impressed

with his teaching. One day a young man of the village, a farmer's son, took sick, and after a few days it was apparent to all that he was near death's door. Then came the religious teacher to the door of the farmer's house, and said he had a remedy for the dying boy.

All were eager to learn it, for the son was the eldest son, and a much loved member of the family.

What the teacher of religion said was this: "Here is a pill. Take it. You take it, not the sick man, but one of you who are not sick must take it. Then he will get well, but the one who takes it will die. The pill is that kind of a pill." But no one wanted to take the pill. And the teacher said that in that event the young man would doubtless have to die. The mother was asked to take it, as she was loud in her moanings and crying at the thought of death entering their house. But the mother said that she did not want to die. They asked the father to take it, but the father said he was anxious indeed for his son to get well, but he did not want to die himself. And they asked the old grandmother to take the pill, that peculiar pill which would kill the one who took it but secure the life of the sick one in the house, and the grandmother felt that she was old and was not of much service to anyone any more in the world, truly, but she still held life dear, and hesitated about taking the pill,—in fact, she refused to take it. The pill lay untouched, and the young man lay dying.

Then the teacher of religion said to them all: "The young man ought to live. Shall I take the pill that he may live and not die?" And the father said yes, the mother said yes, the whole family said yes. Everybody was glad, then, and they spoke loudly the praises of the young religious teacher who would supply the remedy, not only, but who would take the pill himself. He said he was without many friends and had not any worldly goods to make him hesitate, so he would not fear to take the thing. His thought first and foremost was that the young man might live and not die. And so he took the pill.

They watched him. They watched their own son. As the son got better the teacher of religion got worse. It was talked about everywhere among the villagers. The news spread from town

to town. People sat up nights talking to each other and telling a story, this story, that was different from anything anyone had ever heard. One morning, not many days after, the teacher lay dead. And the young farmer was well. Then the village people made a great lamentation over him, for he was after all the best friend they ever had. No one had ever done like this before. In the midst of the weeping there came up an old man. He looked serious and careworn. He asked what was the matter, and why there was so much weeping. He asked who was dead. They brought him to look at the face of the dead man, and lo, it was his own son. He looked on in silence and wept. They told the story over again; how the son of the farmer had been saved by the death of the young man; voluntary, purely voluntary it was; and how they all felt it so wonderful. But he was dead now. Presently the old man called to his son in a loud voice to be alive again, to come, and they would go away from this village. The son breathed, sat up, and the two went off together.

The farmer's son called to them to wait a little, as he would go with them. The father said NO, the mother said NO, and the grandmother said NO. The whole village said NO. But the young farmer said that there was only one who loved him well enough to give his own life to save him when he was dying, and that was the young teacher, so he preferred to cast his lot with him from this day forth. The father begged and the mother begged and the grandmother begged. The whole town begged of him not to desert his home, not to leave the village where he was born, but to remain with them, and be their stay and comfort in the years to come. But his only reply was that he had found a friend who was dearer to him than was father or mother or any of the rest of them, and it would be his life-purpose henceforth to go with this teacher, and as far as possible, be like him.

This, friends, is the story of God's love for you, the story of Jesus.

WILT THOU GO?

Wilt thou go? and, leaving all,
Follow at the Savior's call;
Rise above these fleeting joys—
Earthly fame and worldly toys—
Counting loss all things below—
Wilt thou go?

Wilt thou go with Him who died,
Jesus Christ the crucified?
He will guide thee by His grace
Till at length thou see His face,
Saved from death and endless woe—
Wilt thou go?

Wilt thou go?—but not to gain
Rest from sorrow, toil and pain;
No reward is promised here,
But to those who persevere;
Joys immortal they shall know—
Wilt thou go?

Wilt thou go?—the Spirit pleads:
He who knows thy deepest needs
Draws thee near with cords of love;
All His power thou shalt prove,
He will conquer every foe—
Wilt thou go?

Wilt thou go?—take up the cross—
Heavenly gain means earthly loss—
Follow Christ, thy risen Lord,
Trusting in His gracious Word;
Peace and pardon He'll bestow—
Wilt thou go?

I will go, my soul replies,
Lord on Thee my hope relies;
Thou hast made my heart rejoice,
Gladly I'll obey Thy voice—
Follow Thee while here below,
I will go.

I will go with Thee, my Guide,
Ever keeping near Thy side;
Thou wilt lead me safely on
Till my earthly course is done.
Thus, with Thee, through joy or woe—
I will go.

—G. M. Phipps, in London Christian.



ELEPHANTA CAVE, BOMBAY

S. N. McCann

ONE morning, while in Bombay, a party hired a boat for a day's excursion to Elephanta caves. It was our privilege to join the party and visit the little island of Elephanta, just five miles east of Bombay. The island is named from a huge stone elephant that used to be on its south side, near the shore. The statue is now broken in pieces and has been removed to the Victoria Gardens, Bombay, where it can be seen soon after entering the gardens.

About halfway up one of the hills on the island is a cave temple. Its age is unknown and also its builders.

Front View of Elephanta Cave.

After a steep climb of about one hundred yards we come to the main entrance, sixty feet wide and eighteen feet high, supported by two massive columns, one of which is broken away, and two heavy pilasters. The interior is studded with massive columns and the sides are

full of compartments, all cut from the solid stone. The main cave is about 120 feet wide by 130 feet long. The compartments on all sides are filled with immense statues representing the gods of India.

The Trimurti, or Hindu Trinity, Brahma, Vishnu and Siva.

This immense idol stands opposite the main entrance. The heads are six feet long and nicely carved. "Brahma the first of the three great Hindu gods, is called the creator." He is generally represented as a god with five heads. At one time he was much worshiped, but at this time Brahma is little worshiped in India. Brahma, while regarded as the creator, is not the great god but only a manifestation of the divine essence.

Vishnu is the second person of the Hindu triad. He is also only a manifestation of the divine essence, in no way inferior to Brahma. His special work



The "Trimurti" (Brahma, Vishnu and Siva).

is the preservation of all creation. The powers of the whole triad are often ascribed to Vishnu. Some of the sacred books make Brahma greatest of the trimurti; some make Vishnu greatest and some make Siva greatest, but they are each regarded as but imitations of the divine essence.

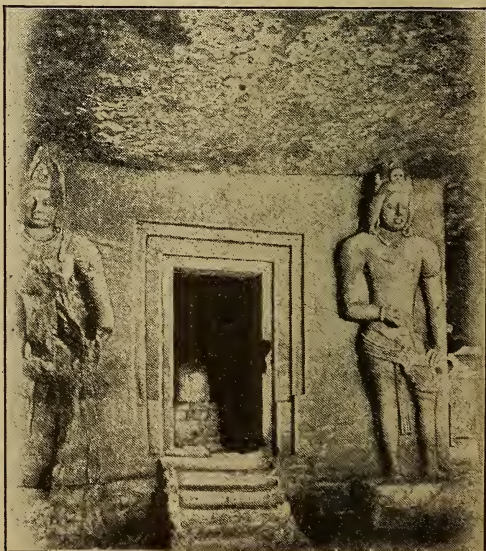
Siva, the third in the Hindu triad, is called the destroyer. In Hinduism, death is not death in the sense of passing into nonexistence, but simply transmigration or a change into a new form of existence.

Siva, the Destroyer.

The stone image is a fair representation of the god Siva. Many images of this god are found in the cave. Siva is generally known by the name of



Siva, the Destroyer.



Linga Shrine.

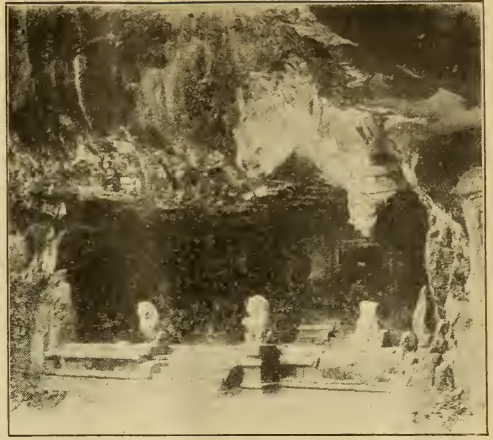
"Mahadeva, the great god." Temples dedicated to Mahadeva are scattered all over India.

The Linga Shrine.

This shrine is just another form of the Mahadeva, or great god, Siva. The little block of stone seen in the door is the image representing Siva, which is more worshiped than any other image in India. There are more temples with this image than any other. I think there are more temples with this image than all others put together. We find small temples and large temples, and mere shrines where people worship this representation of their Mahadeva.

Lion Cave, Elephanta.

The image of lions represents in all probability the worship of some aboriginal tribe or tribes. Some of the hill tribes yet worship the tiger or lion family. The poor people of India are to be pitied in their ignorance and idolatry.



Lion Cave.

They need the light of the Gospel to help them to the true God. They are often terribly in earnest in their worship and do not readily change to a new religion. The missionary must patiently labor and wait results. There is no place where one must so surely lean on God for help as in the mission field.

NEESIMA--A SKETCH

I. S. Long

THE subject of this sketch was born in Tokyo in 1843. He came from the middle class, *i. e.*, he was of warrior parentage.

In Neesima's early youth Japan's condition was unenviable; the laws were harsh and repressive: government officers were suspicious and narrow-minded; licentiousness was almost universally prevalent; assassination and bloodshed were daily occurrences; the Japanese were exclusive, all foreigners being reckoned barbarians; on the whole, the situation was gloomy, and *few* there were who dared hope for a better future for the country. Happily, in 1853 the American fleet, under the command of Commodore Perry, appeared on the scene, and the future of Japan was guaranteed.

In those days every child in Japan was placed by his parents under the protection of some god. Accordingly, when Neesima was five years old, he was taken to the temple of his guardian deity to offer thanks for his preserving care. At this time, too, he was given two small swords to wear, after the manner of his rank. In his home were numerous gods, before which in the morning tea and rice were offered and in the evening candles were lighted, accompanied with prostrations and prayers for the family. Neesima also as a child strictly observed ancestral worship, and went to the graveyard to worship their spirits. And such was his devotion that often he would rise early and go to the temple, three and one-half miles distant, before breakfast. Happily at the age of fifteen, seeing the

idols did not partake of the offered food, he gave up their worship.

Neesima's education, save for self-effort, was irregular and scanty. He was taught drawing and ceremonial politeness, at both of which he succeeded well. Later he managed to get a fair knowledge of arithmetic, algebra, geometry, etc. His play as well as his study was occasionally interrupted by sickness, for he was not strong in body. By chance he came to make a short voyage in a small coast steamer. As a result of this voyage his restless spirit was emboldened to visit foreign lands; for he compared the Japanese to "birds shut up in a cage or rats in a bag." At that time, however, it was death for a Japanese to leave his country without permission of the government.

How young Neesima made one friend after another; how a translation of Robinson Crusoe, a historical geography of the United States, and a Bible history in Chinese fell into his hands; how these books shaped his future; and how by various devices he finally escaped to America we dare not, for lack of space, tell here; but in it all one fancies he sees the finger of God, for "There is a Divinity that shapes our ends, rough hew them how we will."

The ship in which Neesima arrived belonged to Hon. Alpheus Hardy, a wealthy gentleman, who was greatly interested in missions. On hearing from the ship captain the story of Neesima he kindly undertook to provide for his education, in the hope that he might later return and be a blessing to his country. Neesima was placed in Phillips Academy at Andover, where he made commendable progress. During this time he boarded with a good Christian family in the neighborhood. In a short time he had won the affection of all, for he was of a lovable disposition and keenly appreciative. After spending two years at the academy he was admitted to Amherst College, where with the class of 1870 he graduated, taking the degree of bachelor of science.

After spending one year in the academy he took Jesus for his Savior. This was the culmination of a hope long indulged, for while yet in his own country, through the reading of the Bible history he was led to believe in the truth of the Christian Scriptures. And now that he had learned the secret of America's greatness, and above all the secret of a true Christian's joy and peace, he was filled with unutterable longing to be useful to his own countrymen. To this end he determined to go back to his native land a missionary of the cross. Hence the next year found him in the theological seminary at Andover, and in the fullness of time he was graduated and ordained and sent to *his own* as a preacher of righteousness.

While yet in college Neesima had pondered deeply on his country's needs. He knew their newborn thirst for knowledge. He foresaw the advance of education, and wished it to be leavened with Christianity. Hence he early conceived the idea of a Christian university for his people. He might have gone home and become an honored government servant, or in other ways have become a leader of his people, winning esteem from all quarters, for he was not only learned, but having traveled extensively in both America and Europe had seen much; but like one of apostolic faith he counted "all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Likewise in after years when opposed in his college work in Japan he frankly told the authorities that "it is impossible to check Christianity, because it is a *living principle*. If crushed in one city it will surely burst forth in another. The best way is to leave it alone, else Japan will lose her best patriots."

Before his departure for Japan Neesima was allowed to present his plans for a Christian institution in his own country. While speaking before the Missionary Society he was moved with intense feeling on behalf of his countrymen and shed tears. Being carried away by his

feelings he refused to resume his seat till his appeal was answered. As a result about \$5,000 was subscribed at once to commence a Christian college in Japan.

On his arrival in his own country he went straightway to see his aged parents. He told of all his experiences and the kind treatment received while in America, and best of all of the Savior he had learned to adore. He told his father that if he felt grateful for all that his son had received of kindness while away he should worship the one true God, the God of his American friends. From that moment his father discontinued the worship of the gods and his ancestors; and with the father's consent Neesima took down all the household gods and destroyed them. Within several years Neesima wrote: "My aged parents now worship God instead of idols, and my invalid sister, who grasps spiritual truth faster than these aged ones, takes part in the prayer meetings for women held at my house. My wife attends the Bible exercises in the school. We are perfectly happy together, and I am trying to make my home like the Christian home I found in America."

Neesima was located at Kioto. After much prayer and thought, and not a few interviews with government authorities, a school was founded under the name of "Doshisha," meaning, One Purpose or One Endeavor Company. The first term began with twelve, and later forty students registered in the school. This success of course aroused opposition from the Buddhist priests. Nevertheless, the school continued and the next year thirty boys who had belonged to a school taught by Captain James, an ex-officer in the American Army, joined the Doshisha. This move meant to the boys who came persecution and estrangement from friends, but their coming gave a new tone to the institution, for their influence was felt in molding the Doshisha morally, and in shaping its course of study from that time. Of this thirty some became eminent Christians. Thereafter

many anxious parents sent their boys to be taught in the "new way."

As time passed the Doshisha gained in prestige and Neesima made many friends. By degrees men were found to sympathize with his proposal to found a Christian university. In Neesima's public appeal to his countrymen for support he made the following statement: "All Oriental states are almost wholly destitute of liberty and Christian morality, and cannot, therefore, advance rapidly in civilization. It is the spirit of liberty, the development of science, the Christian morality, which has given birth to European civilization. Trace the effect to the cause and you will find science resting upon the foundation of Christianity. We cannot therefore believe that Japan can secure *that* civilization until education rests upon the same basis."

As a result of Neesima's incessant activity his health gave way, and he was requested to take a furlough. During his furlough he traveled through Europe and America, seeking along with health information of every kind. His health somewhat improved in America and he was cheered to learn that \$50,000 was granted to meet the special requests from the Japan Mission. He was given a splendid reception on his arrival home. Shortly afterwards he laid the foundation of two new school buildings. The school grew rapidly in numbers and in influence, so that two years later at a public meeting assembled to discuss the propriety of endowment, about \$30,000 was collected. The next year, 1889, Mr. Harris, of New London, U. S. A., who had previously given \$15,000 for the erection of a building for the scientific department of the Doshisha, increased his gift to \$100,000. From that day the Doshisha University has been a growing factor in the material and spiritual development of modern Japan.

Neesima, always inclined to be weakly of body, was now wasting away. Everything was done for his recovery, but to no avail. Before his departure for the better world he indicated to his friends

his wishes for the school and the work of Christ in Japan. Concerning the school he wrote: "The object of the Doshisha is the advancement of Christianity, literature and science, and the furtherance of all education . . .

The object of the education given by the Doshisha is not theology, literature or science in themselves; but that, thru these, men of great and living power may be trained up for the service of true freedom and their country."

Among his last words to his wife were these: "Do not erect a monument after my death. It is sufficient to have a wooden post stating on it 'The grave of Joseph Neesima.'" Kanamori, afterwards pastor of College church, said to him, "Teacher, please go in peace. We will do our best to carry on your work." In great pain Mr. Neesima raised his left hand with a smile, saying, "Sufficient, sufficient." Shortly afterwards with the words, "Peace, joy, heaven," on his lips he entered into rest.

His body was taken to Kioto for burial. The train arrived at midnight, and although the night was stormy and the roads deep with mud and half-melted snow, still the train that bore his body was met by six hundred students of the Doshisha who, by relays, carried the body three miles to his house. Several days later 4,000 people assembled to witness the burial. His successor, Mr. Kozaki, spoke briefly from the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

Thus passed away one of Japan's first and most noted Christians. His love for and interest in his countrymen and his Lord were alike unbounded. Truly he was a Christian patriot. Are there any homes in our Brotherhood which are interesting themselves in the education and spiritual development of children of foreign birth? The subject of this sketch is a sample of what a boy may become when reared and educated in a truly Christian home.

JALALPOR, SURAT, INDIA

Kathryn Ziegler

A LITTLE more than a week ago we felt that we wanted a change from the daily study of Gujerati. So as the usual custom is in this country we took our beds and went to Bulsar to attend the dedication of our first church in India and at the same time to attend the district meeting, and what glorious meetings we had! It was such a blessing to meet with so many of our brethren and sisters, and especially so to meet nearly all the missionaries. We were glad to meet our native Christians too, but our conversation with them is soon to an end; how we long for the time when we can converse with them without difficulty.

The few days spent at Bulsar were indeed full of many blessings, even though a few of us could understand very little

of what was said; but to see the interest that our native Christians take in the work was an inspiration, and as a little of what was said was interpreted to us, how we wished we could understand more of it, and we prayed that God would bless every good word that was spoken.

Our native preacher, Lellu Jalem, preached an excellent sermon, comparing the heathen religions with the Christian religion, if only more heathens would have been there to hear it.

To show you the zeal of some of our native Christians we will tell you of four young men who walked about seventy-five miles to attend the district meeting. When some one spoke to them about it they said: "Why shouldn't we walk this distance to meet with God's children,

when we used to walk farther to worship idols?" God bless their zeal and desire to attend these meetings, to receive strength and encouragement in their Christian life.

Those few soul-inspiring days passed by all too soon. We almost felt like saying, "Let us build tabernacles and stay"; and yet how true that separations make meetings more joyful; a season of sunshine makes the rain more welcome, and *vice versa*.

We returned home to study the language with renewed zeal. It seems difficult, and we think we ought to go faster, but we know by patience and perseverance we will get it. A person is quite fortunate anyway in coming to India with an abundance of patience; it's one of the virtues very necessary; the

people of India do not believe in rushing anything. We watched some carpenters repairing a building and they sat down to it whenever they could; the women were close by to hand them the things that were needed. In America such carpenters would soon be in the background, but for some of our Americans it might do real well.

Everything is so different from what we are accustomed to. The people surely live a simple life; in this we might profit by following their example to some extent and then we would have more to give for the spreading of the Gospel.

Brethren and sisters, pray for us that we may live the simple life, that our lives may shine for Jesus, that many of India's millions may be brought to the gospel light through our influence, and God shall have the praise.

THE SUNDAY SCHOOLS IN INDIA IN 1908

J. B. Emmert

OUR Sunday schools continue to do good work. Three new schools were opened during the year. The entire number was thirty-eight. Of this number twenty-eight were conducted primarily for heathen children. These special schools had an average attendance of 739. In some of them the same pupils were met week after week and taught regularly the international lessons. In two schools the pupils were prepared for the Sunday-school examination and thirty-eight out of fifty passed. In one school all passed who entered. This is not new for Christians, but is worthy of special note when done by boys of the non-Christian community.

It is also worthy of mention that these special schools are usually carried on by but one man and his wife. They live in a village alone, surrounded by heathen, most of whom oppose them in their work

at every opportunity. Yet they gather children together Sunday after Sunday. Sometimes when prejudice hinders the children's coming on Sunday they are gathered together on Saturday and taught. Sometimes there may be fifty present, sometimes a hundred, and again only five or ten, but the teacher teaches on. Many times he may be seen going about from house to house, calling the children together. And this is done by Indian Christians who have known of the Gospel but a few years. Who would begrudge the help he may have given to enable such to learn of the Christ? Who could foretell the result if all Christians were to work as diligently to lead their neighbors to the Lord?

Nine schools were represented in the examination. From these schools 334 entered and 278 passed. The examination is a great stimulant to greater effort

on the part of both pupil and teacher. At the time this report is written the schools are busy in their preparation for the coming examination in July.

The contributions of the year fell short of what they were last year. At first this was deplored, but later it was found that over and above the \$161.50 contributed by the Sunday schools, the Christian community had contributed \$130 by a special effort through self-denial for home mission work. Our regret was turned into joy.

The number of baptisms is not as large as we should like to be able to report, but this, too, can be explained. Almost all of the children in the older schools have been baptized, and the newer schools among the heathen have not yet had time to do their work. But the signs are good and it is the hope of your missionaries that the present year may see an increase in the church from among the pupils of these special schools for the heathen.

Bulsar, India, March 12, 1909.

OPIUM REFUGE WORK IN SHAN-SI

Geo. W. Hilton

PERHAPS the greatest hindrance to mission work in Shan-Si in past years has been that of opium smoking. It has ever been a problem as to how to reach those men and women that are slaves to this habit. (For women as well as men are opium smokers.) The first refuge work in the province was started by Pastor Hsi, a native evangelist of the China Inland Mission. This was followed by David Hill and Mr. Turner, who started refuges in 1878. Then the governor of Shan-Si started seven refuges in the year 1880. But these proved a failure, not having behind them men of character. But on the other hand they were run by unscrupulous men, who saw in this work an opportunity of fleeing these poor fellows who came to them for aid.

Several methods were tried at first. Pastor Hsi's method was to gather these men into his own home, where they could be kept from the temptations of their old surroundings while taking treatment. He at first used foreign drugs, but his work soon grew to such proportions that his little stock of medicine became exhausted. He took the matter to the Lord, and while fasting and praying he claims to have had the formula of an opium remedy revealed to him. Men may be

skeptical, but medical men here on the field assure us that the remedy made by the pastor from this formula was a perfect success, and believe that it came to him through divine guidance. Some medical missionaries analyzed the pastor's medicine and found that all three varieties contained a little opium. Therefore they resorted to other methods, thinking that it was best to break off the habit all at once. This method proved to be a failure, as patients often died on their hands when entirely deprived of their opium. This caused many blackmail cases, as friends would refuse to remove the dead bodies. So the pastor's method of a gradual breaking away was finally adopted by most of these workers.

The pastor gave his medicines in pill form, two of them at the refuge and the third was taken at home after leaving the refuge. Sometimes this third pill was continued for months. This had its advantages, as the patient must often return to the refuge for more medicine, thus bringing him again in touch with the gospel teaching, which is the most prominent part of refuge work. The patients are taught that the medicine alone will not cure, but that they must trust God fully for their healing. There are three different stages of opium smoking.

First, those that smoke the drug with tobacco; second, those that use the opium alone; and third, those that take the ashes left from smoking and mix them with water and drink them.

Some of the things necessary for successful refuge work are, first, large, well-lighted, cheerful quarters; a large compound, where patients can get plenty of exercise. Occupation of some kind must be provided to keep their minds off their own wretchedness, for the opium smoker is a miserable man, a moral, physical wreck with no will of his own, who, when the craving for the drug comes, will try to bribe the attendants to have them get it for him. Some of them anticipate the craving, and on entering the refuge bring the drug with them, thus making it necessary at times to search them, but they will sometimes get it anyway, and then the work must be done again. Sometimes they even hide the opium pills in their queues.

Another essential thing is plenty of nourishing food, properly cooked. Then comes the question of native help. These helpers ought by all means to be Christians, for they must at times refuse bribes that are great temptations to them. These helpers can be best obtained through a central training school for native helpers and evangelists. Another great essential on the part of all concerned is a surplus stock of patience. The fact that there are counterfeit imitations of opium remedies, put out by the Chinese for the purpose of gain, makes the work harder, as the use of these so-called cures causes the natives to lose confidence in all other opium remedies.

The question is asked, what have been the results of opium refuge work? A lady missionary in the south of this province told me today that almost without exception all their converts came to them through their opium refuges. Over thirty thousand men and women have passed through the refuges in the prov-

ince. All of these had Christian teaching while there. Perhaps two-thirds of them have again taken up the old habit, but they persist in coming again and again until cured. I am told that some of the best workers in the Chinese church were once opium smokers. Over one thousand natives who are in the church today are the direct result of this line of work. Out of ten soldiers who took treatment in Tai-Yuen-Fu several years ago three are Christians. Then we must take into consideration the benefit derived from getting an insight into Chinese character. It also creates sympathy for the suffering. It develops the tact and patience of the worker. The actual cost of curing a patient of this habit is from one and a half to two dollars each.

Does China need the Gospel? Ought we to try to reach the class of people who are "down and out," as the saying is? Remember that our Savior "came to seek and save that which was lost." Do you believe the part of our Savior's commission to the twelve, "Freely ye have received, freely give"? Shall we break down the wall of prejudice by opening up refuge work for opium smokers? Does China need help? During the entire reign of Queen Victoria, opium was exported from India at the rate of half a ton an hour, every hour of the day and night, almost all of which found its way to China. Half a ton of opium is about thirteen thousand ounces, sufficient to poison outright thirty thousand people. There is a current saying among the people, that ten out of every nine in Shan-Si smoke opium. Perhaps two-thirds of the people use it in some form. We need a doctor for this work. Let us all pray earnestly that one may be forthcoming. The officials themselves are taking a stand against opium. Will you reinforce their efforts by your prayers, by your means, and if the Lord directs, by your service?

Tai-Yuen-Fu, Shan-Si, China.

TRAINING MISSIONARIES

M. M. Eshelman

FOR several years some of the members in Los Angeles, Cal., saw the great need of trained missionaries. There are now about 360,000 people living in this city. Here are people from many parts of the earth. Nearly every language is spoken here, and religions are legion. Divinations, necromancies, and all kinds of elements of the lower regions, earth elements badly mixed with intelligence, are abundant and their adherents are numerous. The need of knowing how to meet and bring about heavenly conditions, if possible, is apparent. To do this requires not only knowledge but consecration of the courageous kind.

To know is to go where the condition exists. Once known, the next step is to learn *how* to meet it successfully. To do this requires gospel training. One must not only *know* what first things to say, but *when* to say the first things. One must know when to give milk and when to give meat. One must know *how* Jesus dug thru the layers of thick humanisms in the Samaritan woman and how he struck at the class in which Nicodemus trained. He must know how Jesus cut out the degrees of favoritism in the minds of James and John as well as how to put truth in winning form. A skilled doctor would not amputate a finger with a broadaxe, but he might cut splints to set a broken limb with a rude instrument. So a man ought not to break off the thorns of disbelief when he

can use the knife of the Spirit and leave a smooth surface.

Last October 5 some who so long felt that trained workers ought to be forthcoming in this city, got together, prayed the Father, asked for teachers and money, and He sent them freely and without impoverishment; and then the work began. The pupils came; and now the second term is on in all ardor preparing workers for God's use, and He blesses continually. These pupils go out each week, find the needs and report to the mission class. Then the teacher gives instruction to meet the difficulties and out they go again. Thus they get the actual training by coming in contact with the needs of the disbelievers and the poor who have the need of help in clothing and food. These trips enlist the gracious sympathies of the members. These young members gain courage in God's work in this way. It is not only a means to reach the unsaved but it gives the workers such experience that they only can get by actual contact. Christ saw this, therefore made a number of journeys with His disciples over Judæa and Galilee before sending them two by two.

Bible schools in large cities are a necessity. They are where the most needs are. They are where they can reach the people at the least expense and where they see the actual low conditions. God bless all godly efforts to alleviate the sufferings of people and to bring salvation to the unsaved.

Los Angeles, Cal.

A SUGGESTIVE LETTER

Franklin, W. Va., Jan. 29, 1909.
To the Cooks Creek and Bridgewater
Churches, Greeting.

Dear Brethren and Sisters:

Your humble servant, and servant of

our Lord, wishes to submit the following report of the work done in the third quarter of the year. The number of sermons preached during this quarter was thirty-seven, and we also held one council

meeting. Met fifteen times in song service, made forty-nine house-to-house visits and baptized two. In this work I traveled 638 miles. Of the appointments we made we failed only on three, that owing to the inclemency of the weather. There should have been more house-to-house visiting, but the work at the house and on the premises made it very impracticable. Only those in close touch with this work can realize what is to be done, and how much personal supervision it requires to get the work accomplished. The well is now completed, with seemingly an abundance of water.

Winter hinders the attendance at service, and we do not aim to have night services at all, except a service in song once per month. Two sermons each Sunday is our rule, except at one meeting place, and there we have song on Saturday night. The work seems encouraging on the whole—tho some things are here to hinder, as in all work.

In the past nine months, since in the mission field, there have been many problems to solve and among the many things that arise, here are a few of the most difficult ones: First, What can be done to save the most souls for the kingdom of God in the shortest possible time? For many are hastening to the unknown world unprepared.

Second, Who shall do this work, covering a territory eighteen by twenty miles with nine preaching places, and calls for more that must go unheeded?

Third, How shall one man do more than preach from two to four sermons over Sunday—sometimes drive forty

miles from Saturday noon till Monday noon, visit two or three homes and hold services as above named?

Fourth, What results can one expect from such scattered efforts—nine places per month—when sin is rife in all its forms?

Fifth, How can men, set apart to the ministry, sit by at ease by threes and fours, and let men right by our doors perish for lack of the Bread of Life?

Sixth, What answer will we, as a church, make at that great day, when the sheaves are gathered with so few in the garner of the kingdom?

We feel the need of more time for study. Indeed, we thought we should have much time for study this winter, but no,—work, work, work. There is too much work for one man to do. These who have professed need careful nursing, and training as well, to raise them to higher standards of Christian living, and we long to see the Spirit poured out overwhelmingly upon the workers, compelling them to action that more reapers may be in the harvest field. May we all pray most earnestly to the Lord of the Sabbath for the success of the work here, that this neglected field need not continue to suffer for lack of workers—those willing to go—and for churches glad to send! Let them be sent by threes and fours, that the field may be worked effectively.

Brethren, pray for us in our isolation and arduous labors of love. Much love we send to the beloved in the Lord in the valley.

Yours, happy in His service,

S. D. ZIGLER.

THE KILLING OF CASTE

ALL distinctions among Europeans are in the ultimate social ones, and are subject to change. They bear the stamp of the temporal, not the eternal, world. Very little acquaintance with life will provide anyone with abundant illustration of this fact. Every day children are

born into one circle of life, who will in the course of years pass into another which is regarded as a higher one, and before their life is ended will have gone higher still, and as Peers of the Realm be second in dignity only to the Crown. There is nothing like this possible where

Hindu caste rules live. Caste is a rigid system of rules by which society is divided into *unalterably different grades*. In whatsoever caste a man is born, he and his descendants must remain or become outcast.

In *The East and the West* for October there is a striking quotation which bears upon this aspect of the question before us, and enforces what has been already said. The writer is a high caste Brahman and an official of the Travancore State Government, a State in which Hinduism is established and protected by every device known to statesmen, lawyers, and priests; and the statement is part of an official report dealing with the division of the people into castes, races, and languages. What is his judgment *in re* caste as he knows it?

"Sir Monier Williams observed, 'as a social institution caste exists in all countries.' In England caste in this sense exercises no slight authority. But with us caste is a religious institution, not a social one. A Brahman is born, not made so; so is a Sudra. And so are all those belonging to other castes. A Brahman, by neglecting to perform his religious ceremonies and caste observances, may become an 'outcaste,' but no member of a lower caste can rise to a higher one, as the Hindu religion does not allow converts from one form to another of its own faith, much less from other faiths. The barriers of caste are insuperable."

The words are explicit and decisive. In the face of such a statement it is manifest that there is nothing in Hindu caste that is akin to the purely social distinctions which arise in Christian countries.

Ceremony takes the place of morality, and therefore the moral sense becomes enfeebled and perverted. The energies of the race are frittered away on trifles, and urgent necessities are either not seen or are beyond their power to deal with. Consequently the necessitous Hindus have to be ministered to by the foreigners: the caste system bars out those who could help from the service which is

needed by their fellows. The most needy *cannot* help themselves, and those who could do so much are restrained by fear of penalties or an unsympathetic temper.

And the report from which we have already quoted is interesting at this point. After speaking of the miserable condition of outcaste peoples, and the effect of Christianity in raising them, the writer goes on to say:

"This action of the missionaries was *not* a mere improvement upon ancient history, but an entirely original idea, carried out oftentimes in the teeth of opposition and persecution . . . The heroism of raising the low from the slough of degradation and debasement was an element of civilization unknown to ancient India. The Brahman community of southern India are not doing what the casteless Britisher is doing. I do not mean that our cultured Brahmans, like the late Sir Madava Row, or the living Sir T. Mutuswamy Iyer, or the Honorable Seshiah Sastre are a whit less sympathetic to them than the most kind-hearted Englishman of today. But what I do mean is that our organization, as the chief caste of the Hindu community, does not provide help or means of relief for them. We have regular institutions all over India for doing charity to Brahmans, but none either inculcated in book or practiced by our ancestors to the *chandalars* (*i. e.*, outcastes). The credit of going to the houses of the low, the distressed, and the dirty, and putting the shoulder to the wheel of depraved humanity, belongs to the Englishman."

This is a striking testimony, and while creditable to the frankness of the Brahman who gave it, indicates something of the bondage in which the spirit of caste has enslaved the spirit of the Hindu people. If only the barrier of caste were broken down, how much would be possible to the Indian community itself, and how much more we could do for them where now we are restricted in our action.—*Indian Methodist Times*.



One of the "Heavenly Places in Christ Jesus"—Mineral Creek Church, Mo.,
D. L. Mohler, Elder.

TRUE GIVING

Ida M. Helm

IF all the members of the Church of the Brethren would take a day and unitedly meditate on the great, the wonderful, magnificent work of evangelizing the world for Christ, then lift their hearts and voices with one accord to the loving All Father, asking that He be with His children and bless them abundantly with the gift of the Holy Spirit, and that He send out many laborers into His harvest; then if each one would bring out all his cash and valuable securities and give as the Lord has prospered him, give as Jesus gave to us, give till we feel the giving, of our substance, our time, our talents—yes, give *ourselves* for the Master's service, what a wonderful awakening there would be, what a mighty shaking and coming together of dry bones, and what a marvelous manifestation of the power of God! Unconverted men and women would be pricked in their hearts, and, as on the day of Pentecost, they would say, "Men and brethren, what shall we do?"

In the great world-field a tremendous work has been accomplished for the Master, and there is yet an incalculable work

to be done. See the millions in China, Africa, Thibet, and in all heathen lands, and the unconverted in our own dear land calling to us for help from the chains with which sin has bound them. The Lord of the harvest needs you and me. Excuses will not avail us if we fail to do the work unto which He has appointed us. Do not say, "There is nothing I can do." William Carey, the first missionary to India from England (1793), expressed the true meaning of a Christian life. He said: "My business is to save souls. I cobble shoes to pay expenses."

The religion of the Gospel of Christ is a missionary religion. Oh, that each one of us might be filled to overflowing with the Spirit that filled the hearts of men like Henry M. Stanley. When he appealed for missionaries to be sent to Uganda, he said: "My heart burns for the deliverance of Africa." Or like Mellville B. Cox, who was an invalid, and had retired from the pastorate before he went to Africa.

"Without strength to preach at home

his heart yearned for the privilege of at least laying his body in foreign soil that his grave might be one sermon of the deathless passion of the Christ. . . . However unsuitable physically, he was eminently 'fit' in willingness and zeal. 'If I die in Africa you must come and write my epitaph,' he said to a friend before going, 'I will,' was the answer, 'but what shall I write?' 'Write,' flashed back the prophetic response, 'Let a thousand fall before Africa be given up'!" Cox arrived in Liberia March 8, 1833, and died July 21 of the same year.

Was his life wasted? No. Before Cox went to Africa the Methodist church had been looking for seven years for a suitable person who was willing to go to Africa and Cox was appointed as a forlorn hope. After his heroic example there was no longer a dearth of volunteers.

Adolphus C. Good consecrated his "splendid physique to Africa. At the root of his plans was faith in the natives as well as in the Gospel which was to save him. Of his savage parish he said 'Out of these rough, unlovely blacks might be wrought beautiful images of Christ. They are material out of which saints may be made.'" Bishop Mackenzie said, "If I had a thousand lives to live, Africa should have them all."

How thankful we are for our own beloved brethren and sisters, who, filled with the Spirit, have so willingly offered ALL for Christ and are today giving their lives that the Gospel of Christ may be preached to every creature in all the world.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving was o'er."

Ashland, Ohio.

MEETING OF THE GENERAL MISSION BOARD, APRIL 14, 15

At 7:15 A. M. the meeting was called and Bro. J. J. Yoder led in the opening prayer. All the members, namely, D. L. Miller, president, H. C. Early, vice-president, L. W. Teeter, Chas. D. Bonsack and J. J. Yoder, were present.

The secretary reported progress on revision of tracts. Some new ones of very good merit have been submitted and it is hoped that other writers will take interest in preparing some good evangelistic as well as doctrinal tracts.

The placing of the right kind of books in the catalog of the publishing house is an important work, and this has been assigned to L. A. Plate, J. H. B. Williams and Blanche Lentz.

The need of a fund for educating worthy young people, whose hearts are set on doing mission work for the church

and who are unable to produce the means to prepare themselves, has confronted the Board for a number of years. In conformity with the privilege of taking direct to Standing Committee and Annual Meeting any requests that will forward its work the Board is sending this year this petition:

"The General Mission Board petition Annual Meeting thru Standing Committee to provide a fund to be used to assist in special cases of worthy young people without means in their preparation for the mission work of the church, the Conference to say how the fund shall be cared for and who shall pass upon the applications for assistance."

For India work the following measures were passed: The support of the orphans has been increased from \$16 to

\$20 per year for board, shelter, clothing and education. In this transition to higher expense the support of the orphans fell behind and the deficit Rupees 788 was met from the surplus of the General Mission fund in India. To more equally bear the burden of support of the missionary family the support of the workers has been made so that a grown person receives \$250 per year and a child \$50 per year until six years old, and this amount is then increased to \$100 per year until eighteen, when the child is expected to be self-supporting. Two offers to give some hundreds of dollars to start Christian villages in India for the benefit of the members of the church were gladly accepted. The workers in India are instructed to formulate plans for this phase of mission and church work and report to next meeting of the Board, when the plan will be published and donations invited.

At the suggestion of Elder Daniel Lays, chairman of the Tract Examining Committee, there will be a union meeting of the General Mission Board and the Tract Examining Committee some time during the Conference at Harrisonburg, Sweden.—Bro. Peterson, a minister living near Stockholm, made a strong plea to open a mission in Finland. The secretary is to gather further information concerning the outlook and report to next meeting. On the matter of support for the ensuing year the Board granted Kroners 5,000. This is a reduction over preceding year and is made with the hope the membership there will throw more effort into the work themselves.

Denmark.—The request from Denmark that a tract examining committee in Denmark should pass on tracts was not granted, and they were instructed that tracts would have to be translated and passed upon by the Tract Examining Committee appointed by Annual Meeting. The support for the work granted for the year is Kroners 1,800, of which \$1,200 is for special work in Thy.

A petition from a member of a congregation in a State district somewhat isolated, to be taken under the care of the General Board, was not granted. It is to be regretted that some District Boards are not more active, more interested in the work over which they have been appointed. Nevertheless, in the very constitution of things, it is not wise for the General Board to take up such points. The General Board is still further from these points and cannot give these places direct personal supervision and there is more hope of a District Board being able to do such work intelligently than the General Board on this account. If the District Board is negligent, the member or congregation can appeal to the elders of the district. If they will not heed the petition he or it can be heard by the Standing Committee. And members are urged to conform to this line of procedure to meet their needs. Annual Meeting made a wise provision when it said that District Boards were to look after the work comprised in their territory and the General Board is to direct the work outside of organized territory.

No business from China coming before the Board no action was taken at this meeting. The missionaries are making splendid progress in the mastery of the language and when this is completed more nearly there will be more to say and do.

The business manager and editors of the several papers came before the Board and made reports on their part of the publishing interests. It was decided to get out this coming fall a doctrinal number of the *Messenger*. The Sunday-school editor and secretary are appointed to provide second-year teacher-training course for Sunday-school teachers. Bro. Trout reported progress on the special graded Sunday-school lessons.

Eld. I. J. Rosenberger has prepared two manuscripts and the same were considered by the Board. The one called "Bible Readings" is referred to the Gish Publishing Committee, and the other on

Spiritualism to the Tract Examining Committee.

Bro. Grant Mahan, being absent from the States and his time expiring on the Gish Publishing Committee, J. H. B. Williams of Elgin, Illinois, was appointed in his place.

It was decided to have two speakers at the missionary meeting at Annual Meeting, each to occupy twenty to twenty-five minutes.

Elder S. N. McCann feels that while work among the churches in many ways is pleasant, he should settle down to some church work at some particular place. He is given this privilege and released from obligation to the Board at such time as he thinks best. The Board greatly appreciates his untiring and earnest efforts among the churches.

It has come under the notice of the Board that there were members who would be glad to give sums of \$100 or more to mission work on the annuity plan, the amount after their death to be used for missions instead of endowment. The Board instructed the treasurer to provide bonds to meet this need. Under this provision an individual can execute his will while living and retain the income during life. At death the amount will not be kept as endowment, but placed in the mission fund and used as rapidly as the needs of the Board demand.

Adrian Pellet's report on the work in France was read and passed on for printing in the Annual Report.

The secretary was directed to secure a missionary worker for Cuba if possible in time for Annual Meeting approval.

A petition to support a work among the colored people in Denver, Colo., already begun in such a self-sacrificing and noble spirit, was listened to with favor and the District Board of Northwestern Kansas and Colorado are asked to report further on this work.

A strong plea from the District Board of Arkansas that such weak districts as theirs could have more direct and con-

tinued support from the General Board than the latter has been able to give heretofore, was carefully considered. While there was no plan presented that would relieve the situation, it is hoped that one will be submitted by some member of the Board before long.

Since the church and parsonage in Brooklyn, N. Y., is completed the Board requests a complete financial statement of the entire fund from the building committee.

Our publishing interests are an important factor of our church life many are not acquainted with it as they should be. Hence the Board has asked the Committee of Arrangements to provide each year a period when some one representing the Publishing House may address the Conference on our publishing interests.

The Board greatly feels the need of suitable men to work among the churches, developing missionary sentiment, and soliciting money for its various funds. Appointments were made and acceptance is taken under advisement to be announced later.

The following districts were helped their work:

Southern Indiana,	\$500
Southern California,	400
Northwestern Ohio,	200
Oregon, Washington and Idaho, ..	500
Northwestern Kansas and Colorado, ..	500
Northern Iowa and South Dakota, ..	650
Oklahoma,	200
Northern Indiana,	100
Arkansas,	500
North Carolina,	300
Middle Iowa,	250
Northern Missouri,	500

Total,\$4,600
Mt. Garfield congregation in Colorado was granted a church loan of \$1,500 to be paid back in five annual installments without interest.

Two petitions to canvass the Brotherhood to complete their meetings were declined for the following reasons.

So many persons want this privilege until the churches are becoming discouraged in giving and the calls are without nothing.

(Continued on Page 172.)

LITTLE MISSIONARY

MISSIONARY FRUIT.

(For Six Little Girls.)

This is a funny fruit, you see.
It did not grow on any tree,
But it has seeds which rattle round;
Just hear the merry, cheery sound!

(All rattle mite boxes.)

We cannot eat the seeds, you know,
And in our gardens they'll not grow;
But yet, they'll grow in other lands
When planted by our faithful hands.

Now, shall I tell this riddle queer?
Pennies and dimes are found in here.
These are the seeds we try to sow,
And wondrous things from them will grow.

Sometimes a school in China starts
From what we sow with willing hearts.
Sometimes a baby's life we save,
And then how glad we are we gave!

Then, out in India—you should see
The little girls as small as we
Are shut within zenana walls,
Where scarce a ray of sunlight falls.

But even there these seeds will grow.
The flowers and fruit are sure, if slow.
God cares for that—He sees the need,
We only have to sow the seed.

To soil so hard, so dry, so cold,
But we will gain a hundredfold,
If this good seed we scatter wide
That it may fall on every side.

(In concert.)

Then help us fill these boxes small;
Pennies we're sure to get from all.
—The Mission Dayspring.



FIVE LITTLE LOAVES:

At if the little Jewish lad,
That summer day had failed to go
On to the lake, because he had
So small a store of loaves to show?

"The press is great," he might have said.
For food the thronging people call:
They have five loaves of bread,
And what are they among them all?"

"Back the mother's word might come,
Or coaxing hand upon his hair,
Not go; for they may comfort some
Among the hungry children there."

So to the lake-side forth he went,
Bearing the scant supply he had;
And Jesus, with an eye intent,
Through all the crowds, beheld the lad.

And saw the loaves and blessed them. Then
Beneath His hand the marvel grew;
He brake and blessed and brake again;
The loaves were neither small nor few!

For, as you know, it came to pass
That hungry thousands there were fed,
While sitting on the fresh, green grass,
From that one basketful of bread.

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can you say,
That miracle beside the lake?

—Exchange.



THE MISSIONARIES' PLEA.

Will you not pray for us? Each day we
need
Your prayers, for oft the way is rough
and long,
And our lips falter and forget their song,
As we proclaim the Word men will not
heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

Pray, pray for us! We are but vessels
frail;

The world's appalling need would crush
us down

Save that in vision we behold the crown
Upon His brow who shall at length pre-
vail!

Not yet the crowning! Fields must first
be won,

Lives freely yielded, martyr blood be
spilt,

Love cast out fear, redemption blot out
guilt,

Ere we behold the Kingdom of God's Son.

We shall behold it! Lo, His Word stands
sure,

Our King shall triumph in a world set
free.

With joy His chosen ones His reign shall
see!

Pray for us, brother, that we may endure!
—The Baptist Missionary Herald of En-
gland.

HOW DORA KILLED THE BAND.

What Dora Said.

NO, I won't be president, or secretary, or anything else. I'm not going to the band any more. Why? Well, Ida Pettibone, I should think you could see for yourself. I'm too old. I've got my dresses 'way down to the top of my boots, and mama says I'm tall enough to be a young lady. I shall be fifteen my next birthday; and do you think I want to stay in a society with little kids seven or eight years old? Just because I can cut out patchwork and make fancy things and help when there's an entertainment, Miss Forrest thinks I ought to work always, I suppose; but I think I've done my part. Some of the high school girls saw me in the street with the children after the last meeting, and they wanted to know if I went to a baby school. Just think of it! Do you suppose I'd go after that? It doesn't need to make any difference with the rest of you; perhaps you don't care what people say; but I do. I know I'm too old for that band; so it's settled, and I shan't go any more."

What Ida Said.

"I've just been to see Dora, mama, and she isn't going to the band any more. She says she's too old. Gray hair? Why, no! Now you're making fun. But she's got her dresses to the top of her boots, and she'll be fifteen next winter. I'm past fourteen; and if she's too old, I am. And so are Maud Lake and Lou Whittlesy. They're every bit as old as Dora is. I just know they won't go near the meeting if she doesn't. Oh, isn't she mean? We've had such good times in our society. Oh, dear! I can't help crying; and I know Miss Forrest will feel awfully; and Dora is certainly to blame for all the trouble."

What Miss Forrest Said.

"Yes, Dora went first; and then my three best girls followed. The twelve-year-olds went next; and one by one the little girls got discouraged and left.

Dora went because she thought she was too old to be in a mission band. I told her we would call it something else; but she said it would be just the same. I'm afraid she never really felt that she was working for Jesus. I talked with her about those poor little wives and widows in India, who never can have a free, happy girlhood, and begged her to be a girl as long as she could; but she was so absorbed in some new clothes she is having made that she had no mind for anything else. I never thought one of my girls would be a clothes worshiper. I have given time and strength to them believing that if they became interested in working for others while they were young they would be unselfish, helpful women by and by. They seemed so interested in our little girl in India! Now I must write that we cannot support her any longer."

What the Missionary Said.

"Little Munni's school days are ended for the present, I fear; for the secretary writes me that the band which has supported her is dead. I don't suppose the girls themselves are all dead but they must have a very good reason for giving up such work as this. Poor little Munni! She is doing so well she can't bear to send her back to her wretched home. But the secretary writes that their receipts have fallen off this year and they dare not promise to make up any lack in special work. Some other bands and auxiliaries are dead, I suppose; so the money hasn't come in. Alas, me, the people at home count their dollars, and we count precious souls! I wish they could feel the weight of the work for one day as we do. I wish those bright, happy girls in America could know what it means when they see a society die. If they could only see little Munni's pleading eyes! Well, things now are, I must send her back to her poor mother."—*L. A. S., in Twelve Around the World Stories. Sel. by Anna Lesh.*



Editorial Comment

¶ Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15: 58.

¶ A superficial view of the experiences of life, measured with this scripture, would lead one to conclude that the apostle did not know what he was talking about, or that he directly contradicted the efforts of many. Have we not labored for laborers, have we not striven, and has it not all appeared to be in vain? How often one might say of his efforts, surely the Master puts no value upon them, for with all our striving, we are hindered and accomplish comparatively nothing. What does it mean?

¶ Well, look at the text again. Is it possible that we have been laying stress upon "always abounding in the work," when the real stress of the text rests in the work of the Lord"? Perhaps the most done by us has been OUR work and not the Lord's work. And surely we all know that even if the Lord prizes our lives most highly our works of little worth either to God or man—is but skimming the merest surface of human needs and God's purposes.

¶ This point is beautifully illustrated when Paul wanted to send a true worker to the Philippian church. He was in Rome. He cast about in that membership and found but a single person to whom he could trust the charge. "I hope," writes he to the Philippians, "in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For there is none that have no man likeminded, who will care

truly (or genuinely, R. V. margin) for your state. For they all seek their own, not the things of Jesus Christ. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel." Philpp. 2: 19-22. The apostle recognized the impossibility of caring for the interests of the church—abounding in the work of the Lord and at the same time seek our own.

¶ Because of this conflict a loving Father sends such things into our lives as break up and bring to naught the hard and earnest labor of many who believe they are working for Him. Perhaps the most difficult lesson of life to learn is that our own efforts as such, our own purposes, our own ideals, are of little or no service to God, and that we must cast them all aside and be as nothing in His hands if we are to succeed for Him.

¶ The teaching of the vine and the branches urges this same truth when it declares that there must be absolute abiding in order to bear fruit. This absolute abiding will always cause us to "abound in the work of the Lord." There is no uncertainty here. "He that abideth in me, and I in him, the same beareth much fruit." Furthermore, all our chastening and thwarting of plans is but God's pruning in order that we bear fruit, "more fruit."

¶ Here then is daylight on what often seems dark. God's pruning knife, which so often seems to make havoc of our labors, is intended to draw us closer to Him, the Vine, with the assurance that thereby we shall bear "more fruit," "much fruit." Yea, verily, the fruit in-

creases unto the end. For again it is written: "The righteous shall flourish like a palm tree . . . they shall bring forth fruit in old age; they shall be full of sap and green; to show that the Lord is upright."

¶ Is it then too much to conclude that we are often tempted to substitute labor for prayer, or labor first, and if we have time to pray afterwards? Or is it not a fact that WE plan, propose and map out and then ask God to bless, when the divine order is that we pray much and then do the work which God has planned for us rather than what we ourselves might choose? Work should be the outcome of prayer.

¶ This is of value to every Christian, whether a missionary on the field, or a laborer in the home church. Often one becomes over-abounding in the work of the church—overloaded is another way of putting it—when prayer would quiet his mind and body and help him to see that his labors are greatly lessened and simplified and are not more than he should normally do. Or perchance his zeal for success is more that the church may credit him with success than that it is for the glory of God, and again the Lord withholds the blessing and seeks to teach the better way.

¶ F. H. Crumpacker writes that if the young people of any live church at home really knew one-half of the entire blankness of these lives many of them would leave the old family tree and come to the rescue. He refers to the Chinamen, about them and there can be no doubt but a great door and effectual has been opened to them. Is the adversary found to be, not opposition on the field but indifference at home?

¶ The Chicago Christian Workers' Society sent Bro. Geo. W. Hilton \$11.71 to use as he thinks best for the kingdom in China. Bro. Hilton has decided it shall be the beginning of a fund for buying and distributing tracts and Gospels. Rarely is a scripture given to the Chinese.

Instead they sell them, the price received being about seven cash or one third of a cent in gold, for a single Gospel.

¶ This is a day of much tract distribution. Political parties know its value and push it to the limit. Merchants know its value and do likewise. And if the children of the light were as enthusiastic about the kingdom as the children of the world were after theirs, tracts would be going far and wide everywhere by every one. The following is a list of missionary leaflets sent out for the double purpose of a message to the reader and a forerunner to the MISSIONARY VISITOR. We wish that some one in every congregation would make liberal use of these leaflets. They are for free distribution and may be had in any quantity. Order by number.

No. Wanted

.....	1001	The Key.
.....	1002	Won't Hold Water.
.....	1003	The Problem.
.....	1004	Can Do.
.....	1005	Back to Stones.
.....	1006	Helps to Intercession.
.....	1007	The Difference.
.....	1008	Who Gives the Gold.
.....	1009	When the Deacon Talked Church.
.....	1010	Apostle Paul as Example of Missionary Collector.
.....	1011	Uncle Jerry's Conversion.
.....	1012	Six Bible Facts Concerning Heathen. A Bible Reading.
.....	1013	Does the Tenth Belong to Lord?
.....	1014	Choked Channels in the Prairies Life.
.....	1015	Chapters of Pure Gold.
.....	1016	Open Doors.
.....	1017	And It Grew.
.....	1018	The Sin of Covetousness. Bible Reading.
.....	1019	Does God Call Me?

Address

THE MISSIONARY VISITOR Elgin, Illinois

¶ The Rev. J. Calvert, missionary to the Fiji Islands, gives no uncertain sound on the value of missionary work, and every member had had his experience. Every one would be as self-sacrificing. He writes: "When I arrived in the Fiji Islands my first duty was to bury the remains of eighty victims whose bodies had been roasted and eaten in a cannibal feast. I lived to see some of those who had taken part in that human feast gathered about the Lord's table, and members of the church." Wonderful! Yet the

among the "greater works" which the church today is permitted to do for the Master. In 1835 not a Christian in Fiji; today over 50,000 or the islands more Christian in population than the United States.

Eld. S. N. McCann has been doing some very effectual work for missions on his trip among the churches. Many of the members have responded liberally to his solicitations for funds for the various departments. He is authorized to make contracts for endowment to be paid at or before death, to accept money on an annuity plan, or direct mission donations. He is aware that members do not always realize the opportunity offered them and afterwards must write to the office and ask to have our solicitor come and find out for they are ready now to donate. We cannot always send the solicitor, but if you are thinking of giving any money along these lines, just write the office so that you are thinking of doing and it will be glad to send proposed contracts for your inspection without delay.

One district mission board writes and says that in its efforts to secure missionary preachers for the district work, nearly all the applicants are rejected because they use tobacco. What news!!! Think of a minister of the Gospel preaching the good news of salvation, and so make up in moral make-up that he patronizes the most effectual introduction to the use of liquor! Think of one claiming to preach the Gospel and as steward of God's bounty, waste some portion of his blessings in such a way! Think of a preacher wanting to go to the frontier in a district mission field, to proclaim against sin and all uncleanness and himself be stained with that which makes him unclean! Brethren, it may be a prudent course to permit you in the ministry who use tobacco to live out your days in the midst of a strong body of members where your example is largely overshadowed by the clean part of the congregation, but it will never do to have you take up the post on the frontier anywhere. Per-

haps, too, this may be the reason why your services are not greatly needed at home. Have not the few remaining tobacco users in the ministry of the Brethren church moral courage enough and command of their appetites sufficiently that they will throw off this yoke of bondage and be free servants of the Lord? Do it for Christ's sake.

¶ If any one is in doubt about the good results of spreading the Gospel thru colonization just let him study the table of the growth of the church by congregations as given in the following list of frontier States and State districts:

	1889	1899	1909
Washington,	None	5	13
Oregon,	6	6	9
Idaho,	None	4	9
Northern California,	None	None	8
Southern California,	2	8	13
North Dakota,	?	11	23
Total,	8	34	75

Some pessimist may say that this has been done to the detriment of the older churches. There may be instances, too, where this is true, but in such places the fault rested with the congregation and not the colonists. Had the former shown proper courage and determination emigrations would be a blessing to those behind in bringing out latent talent and putting it to work. The blessing to the colonists cannot be measured.

¶ A sister sends in \$100 for endowment on the annuity plan and makes these remarks: "I am happy at having found such a good place where my money may be working for the Lord right along. The one-tenth of my income I give to the Lord and the rest I use to help my aged father and myself. I am a nurse; so the more work I have the more I can give to God and the happier I am."

¶ A brother wants to know what is required to join the "Tenth Band." All that is required is that a member promise himself and his God that from henceforth he will set apart at least one-tenth of his income and distribute it for Christian purposes; that he will look upon this tenth as "holy" and use it only for the

promotion of the Master's kingdom. The band requires no enrollment save the consecration enrollment in heaven. The Board believes, however, that as the band grows the income for general missions will greatly increase.

¶ Here is a list of questions published first in the *Canadian Churchman*, which the VISITOR would very much like each reader to answer honestly in the light of eternity:

1. Does my life please God?
2. Is there anyone I can forgive?
3. Am I studying my Bible daily?
4. Am I enjoying my Christian life?
5. Have I ever won a soul to Christ?
6. How much time do I spend in prayer?
7. Am I trying to bring my friends to Christ?
8. Have I ever had a direct answer to prayer?
9. Is there anything I cannot give up for Christ?
10. Just where am I making my greatest mistake?
11. Am I doing anything I would condemn in others?
12. How does my life look to those who are not Christians?
13. Is the world being made better or worse by my living in it?
14. Have I ever tried giving one-tenth of my income to the Lord?

¶ "We appreciate the MISSIONARY VISITOR very much and am so glad for the opportunity given to send it to others on the one dollar plan. I am sure if the VISITOR is carefully and prayerfully read it will bring consecrated men and women into the great mission work; and besides, it will open the purse strings as they have never been opened. The first piece in the last number is more

than worth the price of the paper. Surely, when we have read of 'How the Enemies' Walls Are Falling,' and in a slight degree realize what opportunities are opening before us, we should be driven to our knees to ask God to help us to do our very best in embracing these opportunities.

"Much more I should like to say about the VISITOR, but time will not permit. This much, I feel it is growing better and better, and I pray that it may continue to do so, and if the editor with the readers needs more buffetings and sore trials to make them more Christlike Lord, send them. Whether by water or by fire, no matter how, if only sin die out in me."—*Extract from letter of Mrs. S. B. Miller, Cedar Rapids, Iowa, March 19, 1909.*



MEETING OF THE GENERAL MISSION BOARD, APRIL 14, 15.

(Continued from Page 166.)

Some of the soliciting has been done in a very expensive manner.

The building fund is ready to loan these churches without interest on easy annual return payments.

It is more blessed for the congregation in most instances at least to bring the fruitage of their labors forth in a place of worship. It is an incentive of continuous labor for the Master and begets enthusiasm in the work for Him.

Hence the Board wishes it known that the calls sent broadcast over the Brotherhood, save the few in the past, give authority thru the *Messenger*, are without its sanction, and the churches do not comply with Annual Meeting decisions in this particular when they take up collections for such calls.

The meeting continued till Thursday noon. Bro. L. W. Teeter went home

Thursday morning on account of his wife's ill health. The spirit of the meeting thruout was splendid, and the disposition to reach out and do more aggressive work was more manifest than for some time past. The next regular meet-

ing of the Board will be in August, tho a called meeting will be held at Harrisonburg to consider urgent matters that will come up by that time.

GALEN B. ROYER,
Secretary and Treasurer.

ILLINOIS AS AN OBJECT LESSON IN TEMPERANCE FOR DOUBTERS

In Illinois there are fifty counties in which, prior to the local option elections of last year, the number of saloons per 100,000 population did not exceed 100. This includes the six counties having no saloons. There are thirty counties in which the saloons, per 100,000 population, ranged from 100 to 200. There are twenty-two counties in which the saloons per 100,000 population were 200 or more.

The following table classifies these

counties and gives a birdseye view of how saloons populate the jails, penitentiaries, insane asylums and almshouses and decrease the attendance of the public schools.

At the bottom a comparison is made between the six dry counties and the six wettest counties in the State, these twelve counties being also included in the main table:

—The Illinois Issue.

CLASSES OF COUNTIES (Saloons per 100,000)	Population	Average Number of Saloons per 100,000	Admitted to Jail per 100,000	Inmates of Penitentiary per 100,000	Inmates of Reform and St. Charles Schools per 100,000	Inmates of Insane Asylums and Almshouses per 100,000	Percentage of Children in School
Class 1 0-100 Saloons per 100,000 (50 Counties)	1,106,370	46	206	33	20	203	78
Class 2 100-200 Saloons per 100,000 (30 Counties)	947,890	143	347	47	27	218	72
Class 3 200 or more Saloons per 100,000 (22 Counties)	2,771,921	392	435	60	28	250	66
Six Dry Counties	90,496	0	192	31	13	189	82
Six Wettest Counties	2,117,933	428	447	64	29	255	56

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR MARCH, 1909.

	March 1908	March 1909	Apr.-March 1908	Apr.-March 1909	Dec.	Inc.
World Wide,	\$ 951 39	\$1,177 82	\$17,154 61	\$11,161 98	\$5,992 63	
India,	498 03	576 99	4,187 22	3,730 48	456 74	
Brooklyn M. H., ..	24 25	12 00	2,010 66	287 17	1,723 49	
Miscellaneous, ...	10 25	113 11	413 87	658 64		\$ 244 77
	\$1,483 92	\$1,879 92	\$23,766 36	\$15,838 27	\$7,928 09	
Bicentennial,	2,016 78		6,663 78	31,180 23		\$24,516 45
	\$3,500 70	\$1,879 92	\$30,430 14	\$47,018 50		\$16,588 36

During the month of March the General Mission Board sent out 95,809 pages of tracts.

CORRECTIONS.

The \$25 donation credited in the February Visitor in World-Wide donations to J. T. Workman should have been credited to the Danville Congregation.

The \$15 credited in the March Visitor, under World-Wide receipts, to Ivester Congregation, Iowa, should have been credited to Grundy County Congregation.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of March, 1909:

WORLD-WIDE MISSION.

Iowa—\$643.95.

Northern District, Congregations.	
Waterloo, \$35; Grundy County, \$32.16,	\$ 67 16
Individual.	
S. Beeghley,	10 00
Middle District, Congregation.	
Garrison,	29 00
Individuals.	
Isabel Ann Sanders, \$500; Joseph Newcomer, \$7.29; G. B. Replogle, \$2.50; Mrs. S. B. Stonerook, \$1; I. W. Brubaker (Marriage Notice), 50 cents, Southern District, Congregation.	511 29
English River,	16 50
Individual.	
Elizabeth Gable,	10 00

Pennsylvania—\$316.08.

Eastern District, Congregations.	
Spring Creek, \$44.05; Coventry, \$36.67; Chickies, \$28.27; West Green Tree, \$28.00; Ridgely, \$20.41; Little Swatara, \$15; Conestoga, \$13; Mountville, \$11.95; West Conestoga, \$11.25; Springville, \$10.62; Peach Blossom, \$4.87; Spring Grove, \$3.95,	228 04
Sunday Schools.	
Ridgely, \$11.16; Coventry, \$10,	21 16
Individuals.	

"A Sister in the Master's Vineyard," \$5; S. S. Lint, \$3; Ella G. Famous, \$2; Henry R. Gibbel, \$1.20, \$	11 20
Southern District, Individuals.	
Mr. and Mrs. H. J. Shallenberger, \$5; "A Sister," \$2,	7 00
Middle District, Congregations.	
Lewistown, \$7.65; Spring Run, \$3.88, Individuals.	11 53
Anna H. Sell, \$2; Washington Strauser, \$1,	3 00
Western District, Individuals.	
Dillon M. Stouffer, \$10.65; J. W. Spicher, \$10; D. L. Miller, \$6; S. L. Fyock and wife, \$5; Ira Bechtel, \$1; Mrs. Ellen Long, \$1; "A Sister," 50 cents	34 15
Indiana—\$68.45.	
Northern District, Congregations.	
Springfield, \$14; Yellow Creek, \$9.85, Individuals.	23 85
Thomas Cripe, \$5; R. Trimmer, \$2; John Huntington, \$1; Peter Troup, \$1; M. Clyde Horst (Marriage Notice), 50 cents,	9 50
Middle District, Congregation.	
North Manchester	24 39
Sunday School.	
Burnetts Creek,	6 21
Individuals.	
Lottie Hummel, \$1; J. G. Stinebaugh (Marriage Notice), 50 cents, ..	1 50
Southern District, Individuals.	
Mrs. Ollie L. Cross, \$2; Sarah Kinder, \$1,	3 00
Ohio—\$50.00.	
Southern District, Congregation.	
Wolf Creek,	36 30
Individuals.	
"A Brother," \$9.60; Lucinda Stauffer, \$2.40; S. B. Christian, \$1.20; D. P. Sollenberger (Marriage Notice), 50 cents,	13 70
Kansas—\$33.50.	
Northeastern District, Individuals.	

J. T. Kinzie and wife, \$5; T. A. Eisenbise (Marriage Notices), \$1.50, \$	6 50
Southeastern District, Individual.	
E. E. Joyce (Marriage Notice), ...	50
Southwestern District, Individuals.	
Eliza Flack, \$25; Tena Glathart, \$1; E. Frantz (Marriage Notice), 50 cents,	26 50
Virginia—\$20.97.	
First District, Individuals.	
Fannie D. Kennett, \$1; Willie F. Vest, \$1,	2 00
Second District, Individuals.	
"A Brother and Sister," \$12.30; Susan J. Ritchie, \$5; Ollie May Good, \$1.17; J. H. Rolston, 50 cents,	18 97
Illinois—\$10.72.	
Northern District, Congregation.	
Pine Creek,	9 00
Individuals.	
"A Sister," \$1; J. F. Butterbaugh, 47 cents; Clement J. Sell, 25 cents, ..	1 72
North Dakota—\$10.50.	
Individuals.	
Maurice Snowberger, \$9; Bertha Allan (Marriage Notices), \$1; Luther Shatto (Marriage Notice), 50 cents	10 50
West Virginia—\$8.00.	
First District, Individual.	
Catherine Harper,	8 00
Missouri—\$5.00.	
Northern District, Individuals.	
Mrs. E. Reddick, \$3; L. and A. J. Rhodes, \$2,	5 00
Florida—\$3.50.	
Individual.	
Mrs. W. L. Keefer,	3 50
Tennessee—\$3.15.	
Congregation.	
Pleasant Hill,	2 15
Individual.	
L. C. Klepper,	1 00
Minnesota—\$1.50.	
Individuals.	
Mrs. Susie Hahn, \$1; J. F. Souders (Marriage Notice), 50 cents,	1 50
Maryland—\$1.50.	
Eastern District, Individual.	
W. H. Swan,	1 50
Colorado—\$0.50.	
Individual.	
C. A. Shank (Marriage Notice), ..	50
Washington—\$0.50.	
Individual.	
S. H. Miller (Marriage Notice), ..	50
Total for the month,	\$1,177 82
Previously received,	9,984 16
Total for the year,	\$11,161 98
INDIA ORPHANAGE.	
Pennsylvania—\$147.63.	
Eastern District, Sunday School.	
Lancaster City,	\$16 00
Lancaster Missionary and Benevolent Society,	16 00
Southern District, Individual.	
Miss Bessie Rohrer,	16 00
Middle District.	
Altoona Aid Society,	16 00
Alice E. Long's Sunday-school class, ..	16 00
New Enterprise Missionary and Temperance Association,	3 13
Individuals.	
Miss Mabel E. Dooley, \$20; David Koonas, \$20; Four Sisters, \$20; "C. X." \$4,	64 00
Western District, Individual.	
"A Sister,"	50
Illinois—\$66.50.	
Northern District.	
Sterling Christian Workers,	16 50
Yellow Creek Infant Class,	10 00
Individual.	
"A Sister,"	40 00
Ohio—\$64.00.	
Northeastern District, Aid Societies.	
Canton Sisters, \$40; Maple Grove, \$16,	56 00
Northwestern District, Individuals.	
Walnut Grove Sunday-school Children, \$5; Mrs. Hattie Bame, \$2; E. M. Rittenhouse, \$1,	8 00
Virginia—\$50.35.	

First District.	
Daleville Home Department,\$	16 00
Primary and Juvenile Classes,	
Troutville Sunday School,	4 00
Topeco Infant Class,	2 35
Second District, Aid Societies.	
Pleasant Valley Sisters, \$20; Timberville Sisters, \$8,	28 00
Kansas—\$36.00.	
Northeastern District.	
Morrill Christian Workers,	16 00
Southwestern District, Individuals.	
J. D. Yoder and wife,	20 00
Maryland—\$36.00.	
Eastern District.	
Hagerstown Y. P. Missionary Society,	20 00
Individual.	
Mrs. Annie Schindle,	16 00
District of Columbia—\$20.00.	
Individual.	
Annie M. Shirey,	20 00
North Dakota—\$20.00.	
Congregation.	
Williston,	20 00
New Mexico—\$20.00.	
Individuals.	
"A Brother and Sister,"	20 00
Idaho—\$13.00.	
Sunday School.	
Boise Valley,	8 00
Individual.	
D. Harry Pressel,	10 00
Michigan—\$16.00.	
Primary Class, Woodland,	16 00
Indiana—\$16.00.	
Southern District, Christian Workers.	
Middle Fork,	16 00
California—\$10.00.	
Santa Ana Y. P. Mission Band, ...	10 00
Iowa—\$5.00.	
Southern District, Individual.	
Elizabeth Gable,	5 00
Missouri—\$5.00.	
Northern District, Individual.	
Mrs. Jennie K. Phillips,	5 00
Nebraska—\$5.00.	
Bethel Sunday School,	5 00
Total for the month,	\$ 535 48
Previously received,	1,612 45
Total for the year,	\$2,147 93

INDIA MISSION.

Iowa—\$15.00.	
Middle District, Individual.	
"A Brother,"	10 00
Southern District, Individual.	
Elizabeth Gable,	5 00
Virginia—\$14.26.	
First District, Sunday School.	
Oak Grove,	14 26
Indiana—\$10.00.	
Middle District, Individuals.	
John and Catharine Utley, \$5; Ida L. Sink, \$5,	10 00
Maryland—\$1.25.	
Eastern District, Individual.	
W. H. Swan,	1 25
North Carolina—\$1.00.	
A. B. Coker,	1 00
Total for the month,	\$ 41 51
Previously received,	742 49
Total for the year,	\$ 784 00

CHINA MISSION.

California—\$16.61.	
Southern District, Congregation.	
Inglewood,	\$ 16 61
Iowa—\$15.00.	
Middle District, Individual.	
"A Brother,"	10 00
Southern District, Individual.	
Elizabeth Gable,	5 00
Oklahoma—\$10.00.	
Individual.	
C. C. Clark,	\$ 10 00
Pennsylvania—\$10.00.	
Eastern District, Sunday School.	
Coventry,	10 00
Total for the month,	\$ 51 61

Previously received,	\$ 350 07
Total for the year,	\$ 401 68

BROOKLYN MEETINGHOUSE.

Iowa—\$5.00.	
Southern District, Individual.	
Elizabeth Gable,	\$ 5 00
North Dakota—\$5.00.	
Individual.	
Barbara Brown,	5 00
Virginia—\$2.00.	
Second District, Individual.	
I. N. Zigler,	2 00
Total for the month,	\$ 12 00
Previously received,	275 19
Total for the year,	\$ 287 19

CUBA CHURCHHOUSE.

Iowa—\$17.00.	
Northern District, Individuals.	
"Two Sisters,"	\$ 12 00
Southern District.	
Elizabeth Gable,	5 00
West Virginia—\$1.50.	
First District, Individual.	
Nan A. Breakiron,	1 50
Pennsylvania—\$1.00.	
Western District, Individual.	
"A Sister,"	1 00
Total for the month,	\$ 19 50
Previously received,	21 75
Total for the year,	\$ 41 25

CUBA MISSION.

Iowa—\$5.00.	
Individual.	
Elizabeth Gable,	\$ 5 00
Pennsylvania—\$1.00.	
Middle District, Individual.	
G. W. Kephart,	1 00
Total for the month,	\$ 6 00
Previously received,	97 13
Total for the year,	\$ 103 13

COLORED MISSION.

North Dakota—\$25.00.	
Individual.	
A. B. Puterbaugh,	\$ 25 00
Illinois—\$1.00.	
Northern District, Individual.	
"A Sister,"	1 00
Total for the month,	\$ 26 00
Previously received,	18 00
Total for the year,	\$ 44 00

AFRICA MISSION.

Pennsylvania—\$10.00.	
Middle District.	
Clover Creek Missionary Society, \$	10 00
Total for the month,	\$ 10 00
Previously received,	2 00
Total for the year,	\$ 12 00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

There have been received at the office of the treasurer the following contributions during the month of March:

Indiana. —A. W. Eikenberry, Flora, \$1.65; John Defries, Milford, \$1; Harvey Kreider, South Whitley, \$2.50; Emery Miller, Huntington, \$1; William Weaver, Plymouth, \$5. Total, \$11.15.
Pennsylvania. —D. R. Berkey, Marion Center, \$2.50; Zella C. Book, Blain, \$2.88; A. E. Beck, Loganton, \$7; Bertha Steinberger, Maitland, \$2.65. Total, \$15.03.
Kansas. —B. S. Katherman, Lawrence, \$1; Frank Hoover, Sabetha, \$5; Josephine Eisenbise, Quinter, 80 cents. Total, \$6.80.
North Dakota. —Eli A. Stauffer, York, \$3; H. C. McCann, Sylvester, \$4.25. Total, \$7.25.
Ohio. —Frank Swander, Latty, \$2.50.
Illinois. —J. Price Heckman, Polo, \$6.10.
Iowa. —A. L. Sears, Garden Grove, \$15.00.
West Virginia. —J. W. Williamson, Hedgeville, \$1.

Minnesota.—Mrs. Meda L. Fowler, Worthington, 10 cents.

California.—Roy Lehman, Los Angeles, \$2.50.

Addresses not given, Hattie Shellenberger, \$2.25; Mary E. Wolf, \$2.35. Total, \$4.60. Ogden Mission Sunday-School Collections, \$5.37.

Total amount received in March, \$77.40.

Chas. W. Eisenbise, Treasurer.

860 South Clifton Park Avenue.

DENVER MEETINGHOUSE FUND.

Denver, Colo., April.

Amount of money received by the Church of the Brethren toward the building of a churchhouse in Denver, Colo., from Feb. 1, 1909, to April 1, 1909.

J. O. Studebaker, \$2; J. E. Hutsell, \$10; Lick Creek Aid Society, Bryan, Ohio, \$3; Eld. Wm. H. Pyle and Wife, \$5; D. B. Martin, by I. Martin, \$10; Joseph Amick, \$5; E. P. Tros-tle, \$3; David Blickenstaff, \$10; Flora Gish, \$1; Ethel Gish, \$1; Clayton Gish, \$1; L. A. Whitaker, \$2; Mrs. Jacob M. Ritter, 5 cents; Mr. and Mrs. S. D. Royer, \$5; Mrs. D. W. Stoner, \$2; S. F. and E. E. Flory, \$5; Con. Whisler, \$5; Mrs. Ellen Finkenbinder, \$5; Mrs. Geo. Shank, \$1; Brother and Sister, \$5; Russell Showalter, \$5; J. H. and Maude Shaffer, \$2; I. B. Trout, \$2; Mrs. Julia Clay, \$5; W. H. Miller, \$3; J. F. Eikenberry, \$5; Phebe Berry, \$2; A. Brother, \$2; Mrs. C. H. Spanogle, \$5; David Fulty, \$5; C. Landwer, \$5; J. W. Fishburn and wife, \$5; S. Bock and wife, \$5; Sisters' Aid Society, Rocky Ford, Colo., \$5; Mrs. Wesley Hosselroth, 16 cents; M. C. Cyigan, \$5; Austin Himes, \$5. Collected by S. A. Honberger: I. H. Miller, \$2; Roy Logsdon, 50 cents; W. J. Gilbert, 50 cents; H. R. Hipes, \$1; J. S. Monroe, \$1; Elitha Day, \$1; J. D. Miller, \$1; Lizzie Pierce, \$1; J. R. Cupp, \$5; J. B. Williams, \$2; Young People's Meeting, \$3.25; Wm. Cupp, 50 cents; W. H. Hartman, \$2; Lola Ayres, 7 years old, 1 cent; Mabel Ayres, 5 years old, 1 cent; J. G. Foltz, \$1; C. T. Ayres, \$2; T. T. Williams, \$2; J. W. Hawkins, \$10; J. C. Blanton, \$1.50; W. J. Moyers, 25 cents; Ernest Shenefelt, 25 cents; J. L. Root, \$2; Joseph Glick, \$1; A. L. Morgan, \$1; Jonathan Morgan, 7 years old, 7 cents; Theron Morgan, 9 years old, 10 cents. Mrs. Clara T. Brandt, \$1.50; Mr. and Mrs. S. D. Baker, \$1; G. W. Crissman, by A. C. Root, \$5; Wm. Kirkendall, \$1; Mrs. Wm. Kirkendall, \$1; Master Kirkendall, 25 cents; Mrs. E. J. Bosserman, \$10; Morrill C. W. of N. E. Kansas, \$6.60; Cando Sunday School, North Dakota, \$8.63; Mrs. Mary H. Hoerner, \$1; Frank Hoover and wife, \$5; Luther Meyers, \$5. Collected by S. A. Honberger: Sarah J. Huston, \$1; Ada McAvoy, \$1; Viola M. Wheeler, 25 cents; C. R. Dodd, \$1; L. M. Dodd, \$2.50; Christian Workers, Thomas, Okla., \$2.88; Mary Watlenbarger, \$1; J. J. Dobbins, \$10; Lydia Showalter, \$3; L. D. Goodman, \$2.50; I. L. Herren, \$10.50; J. F. Neher, 50 cents; D. L. Brubaker, \$2.50; J. R. Pitzer, \$1; Cyrus Martin, \$5; W. F. Lowber, \$2; W. D. Romine, \$5; A. L. Boyd, \$1; Hiram Wiltfong, \$1; H. Gernet, \$5; Emma Horn, \$1; I. S. Markey, \$3; Caroline Mornhold, \$1; John Mornhold, \$1; Sunday School, Washita, Okla., \$3.25; D. L. Firestone, \$1; E. J. Smith, \$2; B. L. Dawson, \$1; L. A. Vaniman, \$5; Harry Hertzler, \$5; J. S. Mornhold, \$5; W. L. Hamet, \$1. Sisters Aid Society, Middle River Congregation, Va. \$5; Mrs. Elva Felker, \$1; C. F. Eller, \$5; J. S. Rodeffer, \$5; R. Kinney, \$5; Sallie Hatfield, \$5. Collected by S. A. Honberger: T. C. Pobst, \$2; F. E. Marchand, \$3; Issabella Foster, \$1; George Marchand, \$25; S. F. Snodgrass, \$2; H. C. Murphy, \$5; Abram Grabill, \$2; Wm. H. and Edna Cooper, \$8; M. M. Ennis and wife, \$2; Cement Sunday School, Cement, Okla. \$2.31. F. W. Lammendee and wife, \$1; Pyrmont Sunday School, Delphi, Ind., \$3; D. and P. Ridgley, \$1; Amanda McLothline, \$1; Mrs. L. Shankster, \$1; Frank Ray, \$10. Total, \$415.32.

H. F. Caylor,

Secretary and Treasurer, Building and Fund Committee.

165 S. Clarkson St., Denver, Colo.

Satan and the Saint

or

The Present Darkness and the Coming Light

By Dr. James M. Gray

Dean of the Moody Bible Institute of
Chicago.

A series of popular Bible Studies
as delivered to Bible classes number-
ing several thousand members, in
Chicago, and Grand Rapids, Mich.

These are the Chapters of the Book:

The Trial of Job; or, Is Satan a Person?
The Evil of Christian Science; or, Satan
as an Angel of Light.
The Power Behind the Medium; or, The
Secret of the Occult.
Old Foes in New Forms; or, The
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THE MISSIONARY VISITOR

THE FIELD IS THE WORLD

I AM
A WORKER

GO YE

Vol. XI

JUNE, 1909

No. 6



Church and Congregation at Vuli, India.



Thomas, Ida R
December 1909

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD,
ELGIN, ILLINOIS.

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The third Wednesday in April, August
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Address all communications to the
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BOARD,**
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Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.



Photo by]

[W. R. Miller.

MISSIONARIES AND MISSIONARIES' RELATIVES AT DES MOINES, IOWA.

Naming from left to right in each row. Front row: Geo. W. Hilton, Mrs. Geo. W. Hilton, Mrs. Frank Crumpacker, Frank Crumpacker, missionaries for China. Eliza B. Miller, returning, and Kathryn Ziegler, appointed to India. Middle row: Dr. O. H. Yerman, Kansas City, several years in India; A. J. Nickey, daughter Barbara, Mrs. A. J. Nickey, Kearney, Nebr., parents and sister to Flora Nickey Ross of Vyara, India; A. M. Horner, Mrs. A. M. Horner, son Wilbert, Davenport, Nebr., parents and brother to Mrs. E. H. Eby, Jhagadia, India. Back Row: J. R. Miller, Nappanee, Indiana, father of Mrs. Ella Miller Brubaker of Dahanu, India; David Berkebile and Mrs. David Berkebile, Delta, Ohio, parents of S. P. Berkebile, Vada, India; Sister Miller, Waterloo, Iowa, aunt of Eliza and Sadie Miller, Bulsar and Umalla, India; John Flory, Delta, Ohio, father of Norrie Flory Berkebile of Vada, India; Mrs. Wm. H. Long, Wm. H. Long, Port Republic, Va., parents of Isaac Long, Jalalpor, India; S. N. McCann and Mrs. S. N. McCann, missionaries returning to India.

CHRISTIAN STEWARDSHIP

GEO. W. HILTON

This appeal coming from our brother just ready to sail for China, should carry with it unusual interest to every reader

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough

to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 8-11.

Are you robbing God, my brother, my sister? or are you giving Him the tithes and offerings due Him? A great many of the calamities in Israel's history were due to the fact that they robbed God. Perhaps this is the rea-

certain trader took ashore three or four men who had the measles and placed them at different stations on the island, solely for the purpose of spreading the disease. The result was that scores of natives took the disease and died from it, and the blame was placed upon the missionaries. Thus their lives were in constant danger and time and again open attacks were made against them. Mr. Paton believed in using every lawful effort to defend themselves, but he says: "It would be easier for me at any time to die than to kill one of them." Sometimes he was attacked when he was entirely helpless and there was nothing left for him to do but pray to God. And marvelous indeed were his deliverances. Sometimes the club was raised to strike the blow, or the arrow was pointed at him, and at one time a butcher knife was held within but a few inches of his heart ready to strike the fatal blow, when by an unseen Power they were arrested and the brave missionary went forth unharmed. Such occasions were followed by seasons of the sweetest experiences of his life, for realizing that there was but a step between him and death, he was brought low at the feet of his Master who spoke peace to his soul. Finally he was stripped of everything and had to flee from the island to save his life. Say you his suffering, his self-sacrifice and his untiring efforts were all in vain? Perhaps to human sight and wisdom, but to the all-seeing eye of God not so. The seed had been sown, and others since have gone in and reaped a bountiful harvest of souls for the Master. Tanna, during

the last half-century has been Christianized, and the black man is rejoicing in the love of that God who is no respecter of persons.

This is but half the story of this faithful missionary. For a number of years after leaving Tanna, he labored on the adjoining island of Anina, where his labors were greatly blessed from the first. "The story of his labors here," says Arthur T. Pierson, "we have no hesitation in pronouncing the most fascinating narrative of missionary adventure and heroism and success that we have ever met."

During his travels in behalf of the missions, God greatly blessed the story of his labors and sufferings, to greater missionary zeal and effort on the part of multitudes of Christians. Having made his mission churches self-supporting and feeling fully satisfied that the work would continue to be carried forward by native Christians, he started on a trip around the world, visiting Australia, Europe, America, etc. This trip was for a double purpose, both missionary and philanthropic. Besides his missionary efforts, he especially sought to use his influence to prevent the sale of intoxicants, opium, firearms and ammunition, by the traders, amongst the New Hebrideans. And in these efforts he met with pleasing results.

On the 28th of January, 1906, "the frail and weary body in which the eager spirit had tabernacled for eighty-three long years, was at rest and John G. Paton had joined the dearly-loved wife, and many of his loved converts in the Homeland of the soul, to go no more out forever."



The Missionary Visitor

Volume XI

June, 1909

Number 6

OUR CHURCH SCHOOLS AND MISSIONS

By the Editor

SINCE Conference has appointed a commission to stimulate and direct the energies of our church schools, our educational interests are entering upon another epoch of their existence. It might be named the epoch of *recognition*, in distinction to the past, which as fittingly can be called the period of *opposition*.

The latter period has covered a little more than a quarter of a century. It has been one of experiment, discouragement, struggle, loss, change of administration and what not, all of which was not healthy but could not be avoided.

Would it be any wonder that under such circumstances there should not have been some mistakes made, some methods set to work, which have not proven what had been hoped for them, some principles set in operation which have borne unexpected and undesirable results?

These mistakes, it may be justly said, have been too prominently held in the minds of some good-meaning people and the real qualities of merit have been overlooked. This, too, has been detrimental to the schools, and has curtailed the sympathy and support which they should have had. In spite of all this, they are not without much good fruit. Note some of it.

Simultaneous with the awakening of educational activities is the birth of mis-

sionary endeavor. In some ways they are twin sisters; in others our educational institutions have made possible the missions of the church. For example: Had there not been a Mt. Morris College with a missionary sentiment far more far-reaching than its management at the time ever dreamed of, there is no likelihood of there being a "Stover the missionary" and a Church of the Brethren in India, with a membership of a thousand or more. This but illustrates what may be said of the entire force on all fields. For it should always be remembered that to our schools has the Brotherhood gone for ALL of her missionaries. She has done this for two reasons: First, the schools rapidly developed the possibilities of these young people and made it possible to know who was suitable to go; second, they led them to say to the church and her Lord, "Here am I; send me." The force of this statement is revealed in this issue of the VISITOR in the history of missions in the several schools represented.

But our schools have not stopped with the foreign field. Their influence on the home base—the church—has been most commendable. Directly they have raised the standard of the ministry to a remarkably high point. Twenty-five years ago there were plenty of churches who did not want those "college-bred fellows" to talk in their pulpits. That time has gone. It has been discovered that these

same consecrated, educated men have power with the Lord and their services are greatly demanded everywhere. In the State districts in which the schools are located the officers of the district meeting and other district conventions are usually if not all school men. And, behold you, even among the officers of our Annual Conferences, there is a surprising recognition. Take for example the last ten years, 1899 to 1908. Of thirty-four offices filled by election of Standing Committee, sixteen have been occupied by school men. (By school men is meant brethren who have spent a year or more in one of our church schools or have identified themselves in conducting the institution.) If the duplicates in service are dropped out, then these thirty-four offices have been occupied by twenty-two different persons, ten of whom are school men and six of these graduates. It then appears that about half of the leadership of the church today are men who have had more or less training in our schools. The next ten years, when the younger men at the head of our schools have a little larger experience, the proportion of school men in our forces which lead will still be larger.

This bearing upon our ministry is further emphasized in the report on the alumni of Bridgewater College, made January, 1909, which happens to be in hand and may be taken as a suggestive guide for all our educational institutions. The table is taken from *College Life*, the special organ of the college. This table includes all the men who have graduated and such of the women graduates as are actively engaged in missionary work:

Graduates Now in the Ministry.

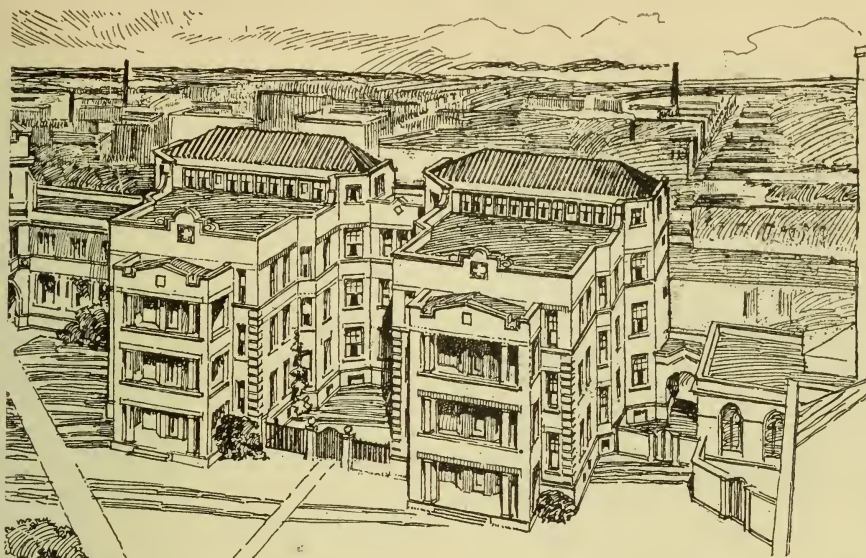
From all courses,	17%
Bible course,	100%
College course,	50%
Preparatory course,	32%

These figures speak louder than words the important bearing the schools are having upon our ministry.

But the influence of the schools does not stop with our missionaries and leaders. All of our successful evangelists and a goodly portion of the ministers who have not been permitted to enjoy a few terms of schooling, have seen the advantage and have so applied themselves in self-training thru the Gish Publishing Fund and other avenues that it has made a marked effect upon them. The standard has been raised by our schools and many have risen heroically and successfully with it. This indirect influence on the church and missions cannot be estimated. For these same practical men in most cases have specialized in missions and joined the school forces in an onward march in world evangelization.

What may we hope for the epoch of recognition now upon us? Much in every way. If here and there may appear a spirit of disloyalty to the real Christ, it serves for the most part as a danger signal to the body. A few may be stranded in the shallow waters of worldliness, but the bulk with eye clear and true on the Star of their guiding will grow firmer in their faith as they sail forward towards the end. Some may be dashed to pieces on the alluring rocks of materialistic and agnostical uncertainties, but the most of them will safely glide by these dangers and be a strong leading for the Brotherhood. Yea, verily, the Rock Christ Jesus will ever be the foundation on which our institutions will build. The body from whom our schools expect support will stand for nothing else, and to be a church school means to stand for the things for which the church herself maintains.

Thus rooted and grounded, our schools will supply that army of workers who shall build churches in foreign lands, and in frontier parts of our own country; will carry the message into the cities and successfully cope with the great problems there; will man our conferences, both district and general; will lead the church of God to still greater victory in His Name.



Two Dormitories of the Bethany to Be. Right Hand Building to Be Erected This Summer and Used as Recitation Rooms in Part.

BETHANY AND MISSIONS*

Mrs. Grace Buckley Petry

OUR study here being wholly of a religious nature, the searching into God's Word, the missionary spirit has constantly been penetrating the hearts of the students, giving new inspiration daily, and creating greater desire for preparation so we may be used most fully in the Lord's work.

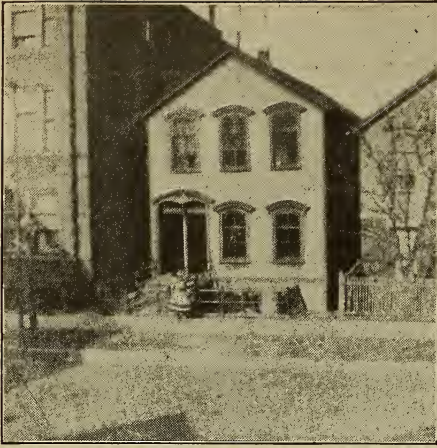
Last year this same desire led a few of us to meet in a mission study class, the first being held Dec. 6, 1907, at the home of Bro. B. F. Heckman. About ten were present that evening, viz.: Myrtle Watson, Anna Stutsman (Buck), D. J. Blocher, Jessie Hollinger, Grace Buckley (Petry), G. W. Hilton and wife, C. G. Petry, and Bro. B. F. Heckman and wife. That night we decided to begin the study of the book, "New Testament Studies in Missions," which proved interesting and helpful. However, we found it required more study than we could devote outside of our school work, so finally we took up the biog-

raphies in "Effectual Workers in Needy Fields."

We met informally at various rooms of the students each week, without any organization more than the choice of Bro. Hilton to direct the work, and a secretary to keep general records of the meetings. The attendance fluctuated, increasing as more of the students found opportunity to be with us, or decreasing when some had heavier school work, or when others left Bethany for their former homes. Of this little number Bro. and Sister Hilton are now in China, facing some of the problems on the field about which we read together.

Perhaps this class would have been in session before had not a study of missions been in the regular course of the curriculum here and a series of lectures along missionary lines given each year by Bro. Galen B. Royer. Then once per month the students discuss foreign missions in their weekly conference, likewise the problems, etc., of the home field. Meantime letters with special requests for prayer are received and read openly in chapel that we may pray definitely for

*All the church schools were invited to supply a history of missions for their institution. Just why they did not all respond the editor does not know.



**The Place of Bethany's Beginning,
188 Hastings St., Chicago.**

that worker in India or China, or those of our own land, remembering their special difficulties before the Lord, or joining them in matters of praise.

With these opportunities ours, the greater emphasis is then put upon the practical, rather than theoretical, study of missions. Thus Bro. and Sister Hilton came in actual touch with the Chinese here, their habits, character, and language, before sailing to faraway China. During their stay here they were leaders in the organization of a Chinese Sunday school which now has twenty-four pupils in regular attendance, being taught largely by Bethany students. We have also become acquainted with several other Chinese Sunday schools of Chicago and some eight or ten students are teaching in these schools each Sunday.

Then, too, we are neighbors to several Jewish missions where about sixteen of our number have night classes with these beloved people who, in the past, have refused their Messiah. Already the teachers so engaged have learned a great deal about real Judaism, and the more appreciate deeper study of the won-

derful Messianic prophecies fulfilled in our Lord.

This year, also more than ever before, splendid opening is presented for personal work in the nearby hospitals. About twelve students go regularly to the wards and visit each patient, talking about their spiritual welfare, reading the Bible and praying with them. This kind of work is being done in Cook County Hospital, where their patients number as high as eighteen hundred of those confined to beds, besides those able to walk about. Sometimes there are eighty patients in one ward, the majority glad to welcome Christian visits.

Not of minor importance, either, are the twenty-six Bible classes being conducted by the students. Of these one class is at the Home for the Blind, another at Florence Crittendon's Home for Unfortunate Girls; several others made up of the children gathered in from off these streets; the remaining number being held in various homes.

The rescue missions invite our coöperation in the meetings held each night. While we cannot fully endorse their methods and conceptions, yet we feel their zeal is truly worthy of commendation and example. Many a poor, downcast drunkard, or disheartened sinner, almost without hope, is here brot to some beams of cheer, and started to a higher plane of living. Recently a few of our ministers declared God's Word in one of these missions. Other students tried to let the Spirit speak thru several good songs, and still others went out into lodging rooms and upon the streets to "gather them in from the fields of sin."

The opportunities here for practical mission work are immense. The doors are wide open to every one willing to learn by experience.

Pray for us.

THE church gives too little for missions when she gives large money for her own consumption. She has been spending the money vested in her as a guardian, while the wards of her care have been permitted to pine away and die for lack of the only bread that can sustain life.

MISSIONS AT BOTETOURT NORMAL COLLEGE

C. S. Ikenberry

THE spirit of missions and educational sentiment is inseparable, hence our schools become centers of missionary activity and progress. The securing of a Christian education is associated with sacrifice, as is also mission work. Our schools are then primarily mission factors, leading the young minds into a purposeful life. Can we wonder, then, that the desires of our young Christians become active endeavors in mission organization and extension?

Daleville has been no exception to this infallible rule, and in her early history a movement was started which has many times overreached in influence the hopes of the most sanguine. A few consecrated workers, with Sister Flora May Nininger as the founder, kept the light aglow, and saw the Botetourt Memorial Missionary Circle a permanent organization. From this first mission effort, by one of our fellow teachers whose memory we cherish, has grown an organization, not only supported by teachers and students, but the congregation is its membership, and her special endeavor is the development of missionary sentiment and the support of Brother and Sister Ross in the India mission field. The organization of this circle was the initial movement for mission work in both school and church.

Did it mean sacrifice? The little light burned dimly. The conservativeness of our senior elders did not allow them to encourage the new idea. Who can forget the persuasive efforts of our dear sis-

ter in appealing for help and encouragement in fostering the highest ambition of her heart? Even though death claimed her her spirit of helpfulness will never be forgotten.

Inasmuch as the school, both teachers and students, takes active part in the Memorial Mission Circle, the independent organization of mission work in the school has been limited. When the Missionary Reading Circle was the leading factor in developing missionary sentiment our students supplemented their regular school work with that course then offered. A large class completed the one-year course of mission study in the year of 1902.

In the school year of 1904-'05, our school united with the various Brethren's schools in the organization of the Students' Volunteer Band. This has been perpetuated from year to year, not as a volunteer band but under the name of a Mission Band. Botetourt Normal College has not as yet had a volunteer band, but has sent out some students who are actively engaged in mission work in the home land. The supplementary reading has been an important factor in developing missionary sentiment. This has been conducted as mission study classes, with regular weekly meetings. The idea of sacrifice must be taught. Our schools can teach it, for they are in themselves self-sacrificing. Who knows how far-reaching may be our menial service?

Daleville, Va.

CHRISTIAN, if you did verily believe that your ungodly neighbors, wife, husband or child, should certainly lie forever in hell, except they be thoroughly changed before death shall snatch them away, would not this make you address them day and night till they were persuaded? Were it not for this cursed unbelief, our own and our neighbors' souls would gain more by us than they do.—Richard Baxter.



View of Elizabethtown College, Elizabethtown, Pennsylvania.

MISSIONARY MOVEMENT AT ELIZABETHTOWN COLLEGE

Elizabeth Meyer

IN a sense, the history of the mission work of Elizabethtown College begins with the organization of the school; for a certain clause in its constitution reads like this: "The object of this school shall be such a harmonious development of the physical, mental and moral powers of both sexes as will best fit them for the duties of life and promote the spiritual interests of its patrons."

The first special Bible term of our college was held during the winter of 1901 from March 4 to the 28th, and was a gratifying success. Aside from the class work, so ably conducted by Bro. J. Kurtz Miller, there was a series of evening sermons by the following ministers: H. E. Light, J. H. Longanecker, I. W. Taylor, Benj. Hottle, T. F. Imler, J. A. Long, W. M. Howe, B. F. Masterson. Three souls were won for Christ. During succeeding Bible terms such ministers as E. S. Young, J. G. Royer and A. C.

Wieand were among those present in earnest labors for Christ. Special mention should be made of 1904, when W. M. Howe did the teaching and preaching and fifty took a stand for Christ. J. Kurtz Miller, in recent years, has done very acceptable work and has been with us term after term.

During these Bible terms the spirit of missions not only pervades the regular Bible class work, but a whole afternoon is set apart for a special missionary meeting when topics relating to missions are discussed. The total enrollment at our first Bible term was 115.

Speaking more specifically, the first and only authorized missionary movement of our college was the organization, in 1905, of a Missionary Reading Circle as a branch of the circle organized by the Church of the Brethren in Elizabethtown. During 1904, while Bro. J. M. Pittenger was teaching at the col-

lege, he taught a mission class which met sometimes on Saturday afternoon and sometimes in the evening. His successor in this line of work was Bro. W. H. Sanger, also a teacher at the college. These brethren, in consultation with our elder, S. H. Hertzler (who is a man full of missionary zeal but very cautious in his advice concerning organizations which some of our brethren think questionable), were encouraged in the work by the organization of a reading circle by the church in town. The town organization was effected Sept. 24, 1905, with the following officers:

President, Nathan Martin; vice-president, A. G. Longenecker; secretary, Martha Martin; local secretary, Bessie M. Rider; treasurer, Mrs. Frank Groff.

A committee consisting of A. G. Longenecker, Elizabeth Meyer and Bessie M. Rider was appointed to select books, and otherwise encourage a spirit of harmony between the town and college branches of the Missionary Reading Circle of the Elizabethtown church.

The first officers of the branch at the college were elected Oct. 22, 1905, as follows: President, Chas. Bower; vice-president, C. S. Livengood; secretary, Flora Wampler; treasurer, J. Z. Herr. During the first year there were about twenty-one members enrolled, and at present (1909) the enrollment numbers forty-two. The different teachers that this circle has had during these five years since its organization were: D. C. Reber, J. F. Graybill, L. Margaret Haas, R. W. Schlosser, E. C. Bixler, E. E. Eshelman. Bro. Eshelman is our teacher at present, and we have had some most excellent

lessons from the book entitled "New Testament Studies in Missions," by Harlan P. Beach.

Those who have gone out from our college in active mission service are Bro. and Sister J. F. Graybill, '07, now located at Sergeantsville, N. J., having been sent there by the Mission Board of Eastern Pennsylvania. J. M. Pittenger, now located at Ahwa, via Bilimora, India; Kathryn Ziegler, '08, now at Jalalpor, India; L. Margaret Haas, who worked in both the English and Italian missions in Brooklyn, in 1908, and is now teacher in the Bible department of our college. While in Brooklyn she served during Sister Howe's absence as superintendent of the Sunday school of the English mission. Another worker who has gone out from our college is Barbara Weaver, who, with her husband, Bro. Spencer Beaver, has been in charge of the mission work at Shamokin, Pa., for several years; they, too, having been located by the Mission Board of Eastern Pennsylvania.

Other graduates in our Bible department are: B. Mary Royer, '07, Elizabeth Zortman, '06, and Martha Martin, '09.

This may seem like a small beginning, but let us hope and pray that from the walls of Elizabethtown College may go out year after year more and more whole-souled, consecrated laborers into the fields now "white to harvest." And may all these, and all others who have been instrumental in training these workers, when their life's work is ended, be seen approaching heaven's gate, bringing many sheaves with them.

MISSIONARY WORK AT JUNIATA COLLEGE

Frank P. Holsopple

THE Church of the Brethren in Huntingdon has since her organization been active in missionary work. On

Sept. 18, 1885, the sisters of the church, encouraged by Sister Ella M. Snively, then of Urbana, Ohio, organized a mis-

sionary society. Minutes of the monthly meetings of this organization show a continuous, active existence since that date.

At a meeting of this society held Jan. 28, 1893, a motion was adopted to organize the young people of the church and *school* into a missionary society so as to enable them to do more effective work. To this end a committee was appointed on May 27, 1893, to arrange a plan for organization. Four days later, May 31, this committee submitted the following report: "This society shall be called the Young People's Missionary Society and shall hold meetings once each month. The object of this society shall be to educate the young people to missionary work and to encourage an *active* missionary spirit among them by reading and study of missionary literature and by contributing means to the support of the work." The members of the committee submitting this report are as follows:

Mrs. H. B. Brumbaugh, Mary N. Quinter, Lizzie B. Howe, John C. Reiff, and Carman C. Johnson.

The first meeting of this society, composed largely of students of the Brethren's Normal College, was held June 10, 1893, with I. Harvey Brumbaugh as the first president. On March 18, 1894, Carman C. Johnson, who was then president, suggested the addition of temperance to missionary work. Since that date the organization has been known as the Young People's Missionary and Temperance Society.

A report of the work of the society submitted on Jan. 29, 1898, shows an enrollment of 169 members. That date marks a distinct epoch in the development of the society, as at this time it extended the field of its operations. Hitherto its activities were largely local. The missions established by Sister Alice Boone in Chicago and by Bro. James T. Quinlan in Baltimore constituted practically the only touch the society had with actual missionary endeavor.

On March 16, 1898, the president of

the society, I. Harvey Brumbaugh, and Jesse B. Emmert gave reports from the Student Volunteer Movement Convention, which was held in Cleveland, Ohio, in that month. The minutes of the meeting in which the reports were given contain this significant statement: "This report was exceedingly interesting and helpful." From this time the organization has kept in close touch with the Student Volunteer Movement. Bro. Jesse B. Emmert, Jacob M. Blough, L. M. Keim, J. W. Swigart and others became deeply interested in the work. The enthusiasm spread and it was not long until the entire student body of the college was thoroughly alive to the momentous character of Student Volunteer Watchword, "The evangelization of the world in this generation."

In 1904, under the leadership of Bro. D. Webster Kurtz, the society took up deputation work and organized a Volunteer Band. This band had two types of membership—those who volunteered for mission work unconditionally and the others for the home field. While this band has necessarily been small it still maintains regular meetings for study and conference. Under the direction of the department of deputation work young men and women went wherever opportunity presented to set forth the character and claims of missionary work. Among those who were notably active in this phase of the society's work were J. W. Swigart, John Pittinger, Orville A. Stahl, M. J. Weaver, D. Webster Kurtz, Arthur J. Culler, J. H. Cassady, E. E. Eshelman, W. P. Harley, A. Brown Miller, Edgar Detwiler, Ida Himmelsbaugh, Mabel Dooley, Alice Garber, Mary E. Bartholow Kelley and many others. This work is suspended at the present time.

As early as 1901 the possibility of the society supporting a missionary in the foreign field was publicly discussed, and money was collected for that purpose. On March 12, 1902, Bro. John Pittinger reported \$20 in the treasury for that purpose. A committee was appointed

to take the work of raising funds in hand and on April 9, 1902, the committee reported the work "as fairly under way."

At the meeting of Oct. 12, 1902, it was decided to send one of our own number to the foreign field and on the 26th of the same month a new plan for raising funds was adopted. This plan proved so successful that on Jan. 7, 1903, Bro. J. M. Blough reported that sufficient funds had been collected to support a worker in the foreign field for one year.

A committee was then appointed to submit a plan for the selection of a missionary. This committee, composed of F. F. Holsopple, C. C. Johnson, J. H. Cassady, J. M. Blough and I. C. Van Dyke, recommended on Jan. 31, 1903, that "the election be held similar to the election of a minister." At a special meeting held Feb. 18, 1903, Bro. J. M. Blough was selected by the method recommended by the committee. On Sept. 30, 1903, Bro. Blough and his wife gave a farewell talk to the society, prior to their sailing for India.

Two of those who were most active during these years have gone to their final reward. The sad death of Bro. J. W. Swigart, who was just ready to go to India, and the death of Bro. Orville Stahl, who was an active member of the Volunteer Band, have been recorded in

these pages. Their lives of devotion and consecrated purpose will never be forgotten by those who knew them.

A healthful missionary sentiment exists at the present time. Under the auspices of the society, services are held for the benefit of prisoners in the county jail on Sunday afternoon every two weeks. The organization of the society is as follows: President, Edgar Detwiler; secretary, Suie Widdowson; treasurer, Roy X. Wilson. The following is a roster of students of Juniata College who have been or are now active in the missionary field:

S. N. McCann, India, home on furlough.

Elizabeth Gibbel McCann, India, home on furlough.

Jacob M. Blough, India, active.

Annie Detwiler Blough, India, active.

Mary N. Quinter, India, active.

Jesse B. Emmert, India, active.

Gertrude Roland Emmert, India, active.

John Pittenger, India, active.

Florence Baker Pittenger, India, active.

Ida Himmelsbaugh, India, active.

Elizabeth Howe, Brooklyn, N. Y.

Gertrude E. Snavelly (Methodist), Corea, active.

THE BEGINNING OF MISSIONS AT LORDSBURG

J. Ross Hanawalt

THE beginning of the missionary movement at Lordsburg may be traced back to a little meeting of a few of the students and teachers of Lordsburg College. This meeting was called by Prof. W. C. Hanawalt, in his private parlor, on the evening of Oct. 20, 1904. All the students who were Christians were present and after Scripture reading and prayer, the need of more consecra-

tion and effective Christian work among the students was discussed. After the heartfelt desires of all present were expressed it was finally decided to effect an organization, which is known as "The College Christian League." This organization took place Nov. 30, 1904, Bro. Harvey M. Hanawalt being elected as its first president.

It is the object of the league to unite

the students in more active Christian work, and to plan and carry out measures which will result in the promotion of Christ's kingdom and the strengthening of its members. With regard to the work that it has been doing, the constitution calls for missionary programs to be given among the different churches of the district as often as suitable arrangements may be made. Many of these programs have been given and we trust much good has been done.

It is part of the work of this league to organize mission study classes and Bible classes, both of which have proved to be a success. Another branch of the work of the league worthy of mention is the prayer meetings held at the close of each week. The ladies and gentlemen have their separate prayer meetings every Saturday evening in some student's room, where they come together for a few minutes and sing songs of praise and offer up prayers to God for His care and protection over them through the week.

A fund for a library has been started, a nice room in the college has been suitably furnished and many good books have been placed there for the benefit of any one who desires to use them. These surroundings have been the means of inspiring many of our young people to do something for their Master.

Many of our students of former years can look back to Lordsburg with pleasant memories to the time when they were led to Christ through the personal efforts of some fellow-student.

Within the past three years a mission point has been established in Pomona by the church at Lordsburg. A prosperous little church is the result of this movement. The latest, and we trust the greatest, movement of this kind has just been started at San Dimas. This is a movement of the Christian Workers' Society. Feeling as though they should support something of this kind a meeting was called and the matter discussed. There was considerable opposition to this work, but we believe the Spirit of the Lord prevailed and a favorable motion was passed. Committees were appointed and the work was soon under headway. The solicitors succeeded in raising enough money to purchase a lot and erect a beautiful little chapel. The dedication services were conducted by Eld. W. F. England, April 25, 3 P. M. A Sunday school has been started, with Sister Anna O. McVey as superintendent. The work is very promising, the first enrollment being fifty-five.

The young people of Lordsburg seem very anxious to work, and although they cannot all go to San Dimas, the few who have been chosen to work there can feel that they have the hearty support of all who are interested.

Realizing the great responsibility in the Lord's work, we desire an interest in the prayers of all who have the cause of the Lord at heart. "The harvest truly is great but the laborers are few."

Lordsburg, Cal.

MISSIONS IN MANCHESTER COLLEGE

C. H. Yoder

IT is a noteworthy fact that in the first years of Manchester College there were among its students those who, by their unselfish service, have given themselves to the Master's work and are known, may I say, to all the read-

ers of the VISITOR, as among the workers now in India—Bro. and Sister Adam Ebey, Sister Berkebile and Bro. Ross. These names stand prominent in the early annals of the history of Manchester College, both in the standard of their

literary work and the high degree of spirituality by which their lives were actuated.

In 1895 the Bible Society was organized coördinate with the two literary societies of the college. In this society, while a high degree of literary work was sought, the spiritual part was emphasized and took precedence in the regular weekly meetings. A mission fund was established, which was and is used to assist persons who are preparing themselves

from this place to spend several years in the Arkansas mission.

The following from a letter written by Bro. J. H. Morris will give us the beginning of the Volunteer Mission Band at Manchester College:

"In the spring of 1905 I decided to prepare myself for mission work, and knowing the purpose of some of the others in the school I spoke to them concerning the work and we organized a Volunteer Mission Band in the college,



G. F. Wagoner. G. L. Wine. C. H. Yoder. Chas. Kintner.
Mary C. Stoner. E. P. Yoder. Lulu Jackson.
Volunteer Band for 1908-09.

for the mission field, either home or foreign. This society is still active.

In the years 1899 and 1900, the Missionary Reading Circle was organized among several of the students, Bro. and Sister Otho Winger, Brother and Sister Adam Ebey being some of the charter members. Besides following a systematic study of missionary literature the members of the Reading Circle made special effort in visiting among the sick. They also opened a mission Sunday school in the west end of the city. About this time Sister Mattie Cunningham went

with Bro. and Sister Wm. Ulrich, Sister Dorothy (Shafford) Sower and Bro. Wm. Eiler. Later in the spring Sister Clara Stauffer joined us."

Here again is shown the need of leadership. These young people who had already given their hearts and lives to the service of the Master needed some one in these few years of special preparation for life work to bring them together and make them a unit, by which means they might be a mutual help to each other in their spiritual growth and, being thus united, the field of their missionary activity in these few years might be broad-

ened and that their efforts might be so directed as to accomplish the greatest possible good.

In the fall of 1905 these were all back in school except Sister Stauffer, while Sister Leona Mote was added as a member of the band. Sister Dorothy Sower writes of this year: "The year 1905-'06 was an active year for the band. We met each week in Bro. Ulrich's home (in old dormitory) in devotional work. We gave missionary programs at all three houses of the Eel River church and also at Ogans Creek church. We made several Sunday-afternoon visits among the old and afflicted ones. One Bro. Ocker, who had been confined to his bed for almost one year, enjoyed the singing so much. He died a few days after the meeting and about all he talked of from then until his death was the singing. The band was requested to conduct the singing at his funeral. We also visited Bro. and Sister Jesse Blickenstaff at the time of the death of their little child. These little prayer services were a means of much strength to us."

In the year 1906-'07 there was a great change in the working force of the band. In the fall of 1906, Sister Dorothy (Shafford) Sower was the only member returning, some pursuing their school work at other places, some being absent because of failing health and others finding other fields of labor. Altho standing alone, and being unable to accomplish much for a while, Sister Dorothy set to work with a zeal that marks the true spirit-filled Christian worker and which will always bring success. After the special Bible term the band was reorganized, the new members being Bro. H. A. Studebaker, Bro. R. G. Keever, Sister Jessie Boone, Sister Mae Dilling, Bro. David E. Sower and Sister Mary C. Stoner. During the remainder of this year the band gave three programs, one at the Ogans Creek, one at Eel River (middle house), and one at the Manchester church (West house).

At the organization in the fall of 1907 the number in the membership of the

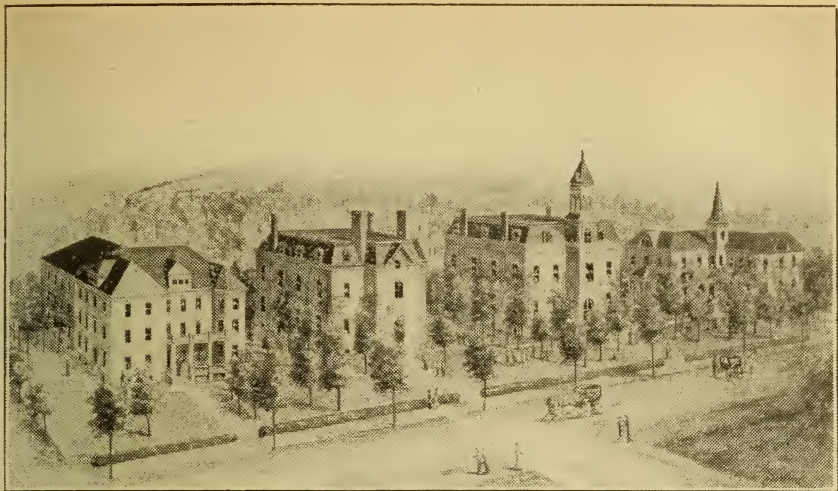
band was more than it had been at any time before or has been since. The members were H. A. Studebaker, Jessie Boone, Mary C. Stoner, Lulu Jackson, C. H. Yoder, G. F. Wagoner, Chas. Kintner, E. P. Yoder, Abbie Hill, Chas. Ronk, and Jacob Snell.

In the spring of 1907, Bro. David E. Sower and Sister Dorothy Shafford chose to fight life's battles together, to share its joys and sorrows, and were united in marriage. Thus together they entered the mission at Indianapolis, Ind., spending a year at that place. This year's work brings to them many new and rich experiences. The writer was impressed, when listening to Bro. Sower as he was telling some of their experiences, how that many times they felt discouraged, and difficulties and obstacles seemed unsurmountable, but now that these are past they are able to look back and can see how all these barriers proved to have been a real blessing to them; and they can now with renewed assurance say, "All things work together for good to them that love the Lord." April 19, 1908, the band rendered a missionary program at the East Eel River church, and May 10, one at Roann, Ind.

At the close of these meetings an opportunity is given for those who desire to assist in the Lord's work by giving of their means, the contribution usually being sent to some mission field named by the congregation where the meeting is held.

In the spring of 1908 on commencement evening, in the college chapel, after commencement exercises, was witnessed the wedding ceremony of Bro. H. A. Studebaker and Sister Jessie Boone, who have spent the last year at Converse, Ind., Herbert being a teacher in the city schools at that place. Herbert expects to be a student in the university next year, having high ideals to prepare himself for the ministry to which he was called less than a year ago.

This year finds five of our number not returning—Bro. and Sister H. A. Studebaker, Bro. Jacob Snell, Bro. Chas.



A Survey of Manchester College Grounds, North Manchester, Indiana.

Ronk, and Sister Abbie Hill—while one new member is added, Bro. G. L. Wine. More attention has been given this year to visiting in the homes of the city. In this method of work we are not only able to bring aid and encouragement to those already in Christ, but it is an opening door to those without Christ. Also with this work several programs are being arranged to be given yet this year, one having been held at Cart Creek, Ind., on April 19.

It has been the custom of the band to hold weekly meetings. These meetings are deeply devotional and are conducted in various ways. Sometimes special missionary topics are discussed, sometimes the systematic study of some mission book is taken up, while at other times, especially during the special Bible term and our series of revival meetings neither of these methods is followed in particular, but in an informal way we consider the field of work immediately before us, for during these periods special effort is made in the way of personal work among the students and others who are not Christians. Some of these meetings have been of special strength to us, when we can come together having the same purpose in our hearts, and the same burden upon us,—the burden of lost souls,—and have free heart-to-heart talks that seem to open to us a new light and life,

and rekindle the flame that sometimes burns low.

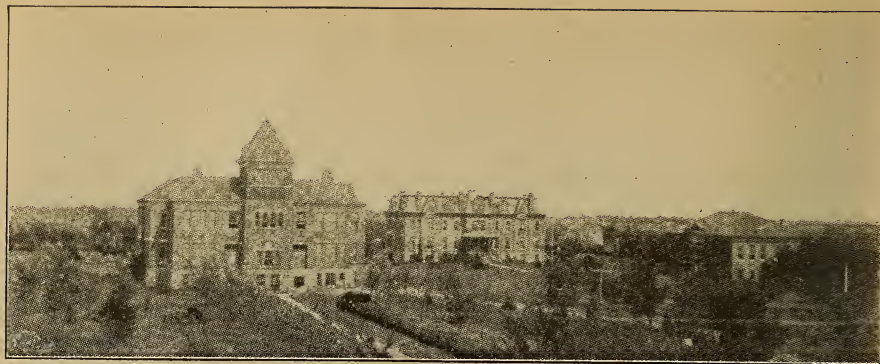
“For human hearts need comfort,
That human hearts can give;
And they who think of others,
Are they who truly live”

The coming year will find the band again scattered. Sister Stoner will take up work in the mission at Indianapolis soon after school closes, under direction of the District Mission Board. The writer has arranged for some evangelistic work during the summer, while some will endeavor to finish their course here next year.

We can look back thru the years now and see where the efforts of the band have not been in vain; where some souls have been helped to see Christ as their Sin Bearer; where others, weary and discouraged, had their lives brightened and were caused again to rejoice in the God of their salvation.

During these years the Bible department of the college has done a great deal in promoting missionary sentiment. Much credit is due Bro. P. B. Fitzwater, who for several years has labored untiringly as dean of this department, which is showing a marked increase in the number of students entering it. The plain and forceful way in which Bro. Fitzwater presents the fundamental truths and doctrines of the Christian religion,

(Continued on Page 210.)



A Birdseye View of McPherson College, Kansas.

MISSIONS IN McPHERSON COLLEGE

B. S. Trostle

ALMOST from the beginning of the life of the school there has been organized study of the great missionary movement in one form or another. At one time it was called the Missionary Reading Circle. The circle met each week at the homes of members and others interested in the work. A definite course of reading was followed. A good interest was kept up and the attendance ran from ten to twenty-five. The preamble speaks plainer than any one can tell: "We, students of McPherson College, for the purpose of attaining more knowledge of the needs and work of world-wide missions, for the promotion of greater missionary sentiment in the church, and for the advancement of missionary spirit in our hearts and lives, do bind ourselves together in the name of our Lord Jesus Christ."

This was carried on until the Volunteer Band was organized in 1897. Looking over the 100 names that are written after the constitution we find some that are doing noble work in the foreign field, some for our own church and some for other denominations. A number of the River Brethren and Mennonites attended college, and some very strong men and women have gone out and are working with those denominations. Miss Frances Davidson is one. She was a college grad-

uate and taught in the school here about seven years and then went to the jungles of Africa to teach the little colored boys and girls a better and nobler way of living. Bro. E. H. Eby, Emma Horner (Eby), G. M. Lauver, Emma Horner (Eby), F. H. Crumpacker, Anna Newland (Crumpacker), and G. D. Kuns are a few of the prominent ones. Most of the rest are active church workers and are molding character in the local churches.

The Volunteer Band has been working earnestly since organized. Bro. E. H. Eby of India deserves much credit for the hard work he did to start and develop the true spirit of missions. With the many willing helpers, he was able to enroll over 100 men in the mission study classes and conduct a weekly class in the Volunteer Band. If students can see the conditions and need of the foreign and home field they will GO, GIVE AND SEND. The aim of the movement has been, and is today to develop missionary character by teaching in classes of eight or ten, by giving monthly and quarterly programs and by personal work.

Each year there have been from 100 to 175 men and women enrolled in a scientific study of missions. Many of these young people go home in the summer and teach classes in their own churches. One summer there were over

twenty classes organized. A large part of these were organized by Brother Hilton, who is in China now. The habit of systematic giving has been encouraged by giving the student body a chance to help support men and women on the field. From \$100 to \$200 has been raised each year by the students alone for this purpose. To better carry on the study of missions there has been provided a library of over 175 volumes. These are in the college library for any one to use that wishes. They are the best books on missions that can be had.

Most of the churches have been playing at missionary work. We need to make it our business and make a place for it in our lives, in our college courses and in our churches. It has been tried and found that only a small per cent of Chris-

tians ever read one book a year on the subject of missions, either foreign or home. The spirit of missions is growth and development and not stagnation or decay. This has been the spirit that we have tried to develop in the student body at McPherson.

The many workers have helped us by sending many interesting letters; also specimens for the missionary museum. The band numbers twelve members this year. A number of them are preparing to be medical missionaries; others preachers and teachers. May the time soon come when we as a church will use every means at our command to spread the teachings of Jesus. Every occupation can be used to the glory of God and can be a means to an end, just as the teaching and medical professions are being used now.

MOUNT MORRIS COLLEGE AND FOREIGN MISSIONS

J. E. Miller

MOUNT MORRIS COLLEGE, under the control of the Church of the Brethren, is just completing its thirtieth year. Because of this long service, in looking at the missionary movement at the college it will not be possible to glance at more than the foreign field, for so many ministers and missionaries, both city and country, received a part of their education and a part of their inspiration at Mount Morris College an account of their service would make this narrative entirely too long. I speak of this lest the home missionaries might feel that the college does not appreciate their consecrated efforts. Such is not the case, for the school knows in spirit no distinction between the home field and the foreign field, the city or the country, but looks upon them all as one common heritage to be won for the Master.

If I were to mention all who, during these thirty years, have been influential

in directing others to the foreign field, the list would be too lengthy, and for this reason I must confine myself to only a few of the prime movers. And among these I would call attention especially to D. L. Miller, J. G. Royer, W. B. Stover, Galen B. Royer and M. W. Emmert.

Bro. Stover will always, perhaps, be considered a pioneer making his way thru a new and untrodden forest. The old students remember him as an inveterate talker on missions, whether at the table, in the society, at prayer meeting or Sunday school. Anywhere and everywhere he made it his point to press the claims of the foreign field. Of all the places, India was his choice; and the influence he had upon the school and the students as he went in and out among them has come to stay. It was largely thru his untiring efforts that our first missionaries went to India.

Eld. D. L. Miller, as chairman of the



"Old Sandstone," Mt. Morris College, Illinois.

General Mission Board, residing at Mount Morris, has always been a factor in keeping missions prominent upon the church and college here. His travels and writings, as well as his preaching and silent influence, have touched many a young man and woman in such a way that they have made mission work the object of their lives.

President J. G. Royer, as the head of this school for twenty years, always pushing into new fields, kept the claims of the church and the heathen ever before his students, and many are in the foreign field today because of what he did for them. And many more are those also who, altho they have not gone to foreign fields, have had their interests in the heathen lands quickened by his work.

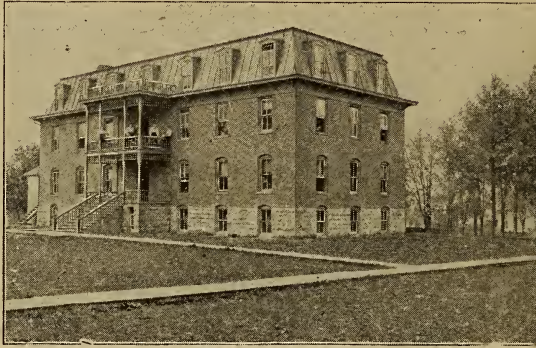
Galen B. Royer, as the secretary of the General Mission

Board, who, for a number of years was a teacher at Mount Morris College, and whose office for a longer time was in the same town, was the means of presenting missions before students in such a way that the life of many a one was changed because of what he did and said in school, in the pulpit and in the mission study class.

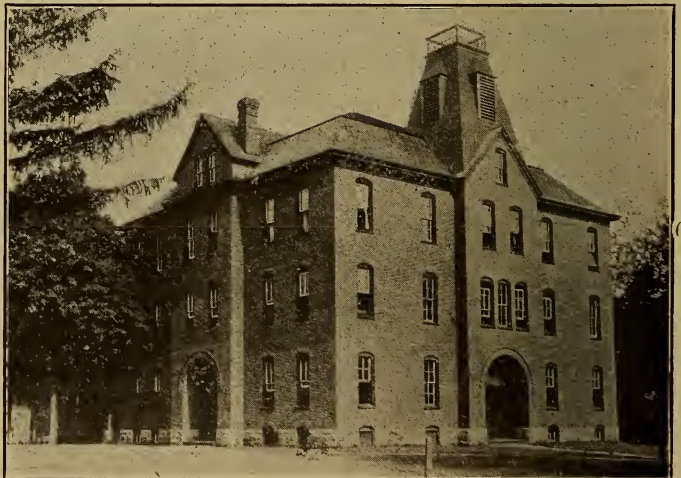
Since the Mission Board has moved its headquarters to Elgin and President Royer is no longer connected with the college and Bro. D. L. Miller is away from home so much, Prof. M. W. Emmert, head of the Bible

school, has been the leading factor in keeping mission work before the college. And in his work he has ever been keeping before the student body the idea that mission work is not so much going to a foreign field,

or any set field, as it is living the Christ life wherever you are and doing the Christ deed wherever opportunity af-



Ladies' Dormitory.



College Hall.



Gymnasium, Erected in 1908.

fords. And in these years, when not so many are wanted for the foreign field and more for the home field, he has been instrumental in directing many a one in that direction.

The mission activity of the college has centered largely around the mission society. For a number of years this society has been in existence and making itself felt in various directions. It is due to Bro. A. W. Ross that the society took up the idea of supporting a missionary in India. His plan was to secure pledges for yearly payments of a dollar or more from different persons, the amount secured to be sufficient to support a foreign worker, and thru this effort Bro. D. J. Lichty has been kept in India.

After the missionary society showed what could be done in the way of supporting one man, the Sunday school took up the thot and said that it could be supporting a worker in the field also, and

as a result of this has been keeping Sister Sadie Miller active in the work.

Perhaps the work that the college has been able to do in this direction can best be appreciated by a simple statement of those who have gone to the foreign field, who either are still there or have spent a number of years active in the work. The following is a list of former Mount Morris students who are or have been foreign missionaries:

Wilbur B. Stover, Mary Emmert Stover, Bertha Ryan Shirk, Adam Ebey, Alice King Ebey, D. L. Forney, Anna Shaw Forney, Eliza B. Miller, Daniel J. Lichty, Nora Arnold Lichty, J. M. Pittinger, A. W. Ross, Flora Nickey Ross, Sadie Miller, Dr. O. R. Yereman, Ella Miller Brubaker, Demetrius Chirogotis.

Such is a simple statement of mission influence of foreign mission work and workers as it has been and is at Mount Morris College.

THE health and prosperity of the church at home are the reflex benefits of her faithfulness in mission work. A non-missionary church is a dying church—a withered branch, whose end is to be burned. A lack of missionary spirit limits the Holy One in his mercy to the church at home. She is often not watered herself because she does not water others. “As is his part that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.” We can not claim the promise of the Presence of Christ unless we go into all the world and preach the Gospel to the whole creation.



Union Bridge College, Maryland.

THE MISSIONARY READING CIRCLE OF MARYLAND COLLEGIATE INSTITUTE

D. R. Beard

JANUARY 30, 1902, Brother W. B. Stover called the students of Maryland Collegiate Institute together and advocated the forming of a Missionary Reading Circle among them. A circle was organized that day, with John S. Bowlus, president, and Susie M. Hout, secretary.

The plan of the circle then was to have a library of missionary books to be read by the members of the circle. An occasional meeting was held, at which certain individuals would give to the whole circle a synopsis of the books they had read. Special meetings were sometimes held when a public program was

rendered and a collection taken. This plan was followed one year.

January, 1903, the above method was discontinued, and a text on missions was selected to be studied during the year. Regular class meetings were held each Saturday. Since then no change has been made except the time of the meeting, which was changed from each Saturday at 2:30 to every third Saturday at 6:30. Interruptions sometimes occur in the time, but this is the rule.

Since adopting this plan the following books have been studied: "The New Era," "The Crisis of Missions," "The Christian's Secret of a Happy Life,"

"Modern Apostles of Missionary By-Ways," "The Price of Africa," "Day-break in the Dark Continent," "Sunrise in the Sunrise Kingdom," and "Rex Christus."

Each year the circle has given a missionary program in connection with the annual Bible term. Portions of the book studied that year are assigned to individual members. This forms the main part of the program.

Sometimes missionary meetings are held by the circle in the surrounding local congregations. Mostly about eight are selected to serve on the program rendered. These meetings have been greatly appreciated wherever held.

The general purpose of the circle has been to arouse interest in missionary activity by reading and studying literature on missions. From this standpoint it has

been helpful to many. One year the total enrollment reached fifty-two, but the average, not counting that year, has been about fifteen.

No effort has yet been made to form a volunteer band, but several of the Reading Circle members have been actively engaged in missionary work. Sister Mary (Graybill) Brown, now living in York, Pa., spent about three years in Baltimore, Md., working for the Woodbury-church under the auspices of the Home Mission Board of the Eastern District of Maryland. Sister Lulu Sanger, of Cordova, Md., began missionary work in Washington, D. C., in the summer of 1907 and is still located there.

Sister Laura Jennings, of Brownsville, Md., did mission work in Des Moines, Iowa, during the winter of 1907-1908.

Union Bridge, Md.

BOLEY, OKLAHOMA

A Negro and Indian Town, the Home of a
Creek-Seminole Agricultural College.

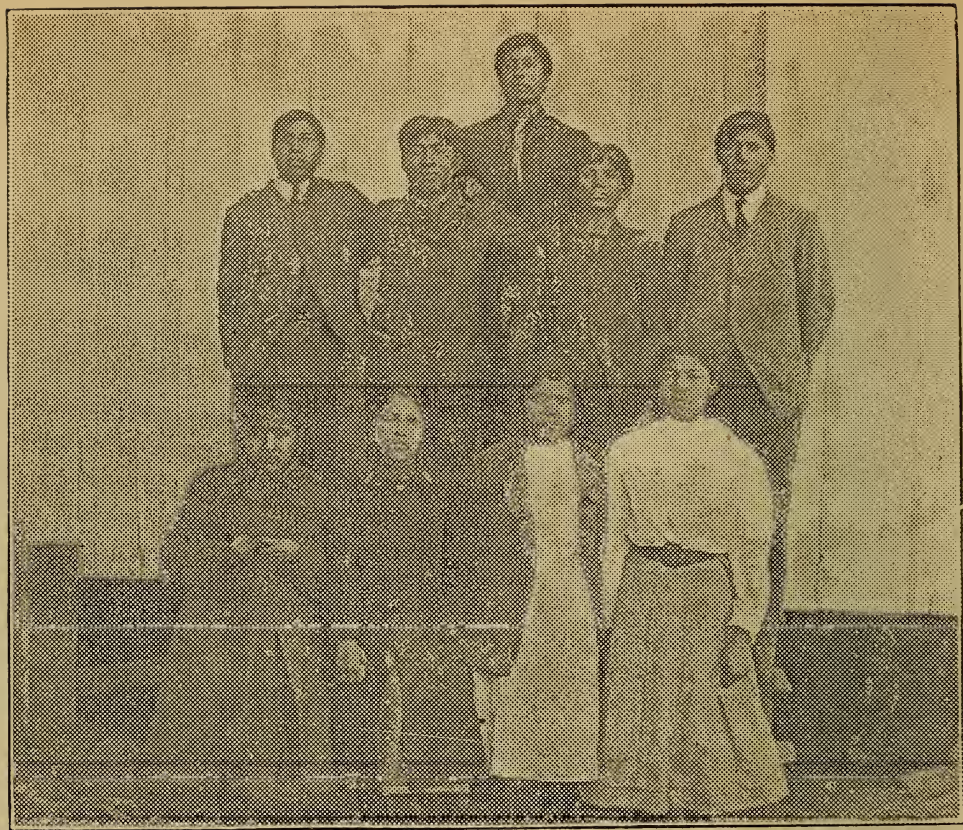
President Leftwich, the founder and head of the institution, addressed the Elgin congregation of the Brethren recently. His force, manner and simplicity, with a fine flow of eloquence, captivated his hearers. His appeal for help was responded to graciously. Interested further in the character of his work, a letter was addressed to some members of the Brethren living within twenty-five miles of Boley. The responses state he is doing a good work and is highly commended.—Ed.

FIVE years ago, out in the Indian Territory, now the eastern part of Oklahoma, Boley, an Indian and negro town, was founded. This is the youngest, largest and most interesting colored town in America. Out in the forest, remote from civilization, a few red men and black men decided it was time to do something and be something—hence Boley was established. The town has grown to a population of 5,000,—all Indians and ne-

groes, for there is not a white man in the town or surrounding country. The



President Leftwich, of Creek-Seminole College, Boley, Oklahoma.



Sample Product of Creek-Seminole University.

community has kept pace with the town, as something over 2,000 Indian and negro farmers have opened farms around the little city. The town of Boley has a model city government, under control of the black race.

The citizens of Boley are peaceable and thrifty. It can be said to the credit of these black people that no saloons, pool-rooms or houses of ill fame exist in their remarkable little city. Loafers and disturbers are warned to move on. Cotton gins, sawmills, brickyards, lumber yards and small factories are the many enterprises established, besides 125 colored merchants. The trade to the city comes exclusively from Indian and negro people. The leading citizens are planning to boost the town up to a population of 25,000 in the next five years. Among the essential materials that help the town are five well-organized churches of different denominations.

Again, Creek-Seminole Agricultural University, founded by Pres. J. C. Leftwich, is the most potent factor to the town and community. Mr. Leftwich began this institution without a dollar and practically very little encouragement. It was conceded among the people of that locality that to build a school of that character out in the forest and in a new country was simply folly and out of the question. Pluck and tenacity dominated the spirit of this young man to try, if but to fail. With astonishment to all, Mr. Leftwich has succeeded, in about three years, in building up a plant, valued at \$12,000, with a faculty of seven teachers and an enrollment of 250 students, fifty of whom are full-blood Indians.

A beautiful campus is owned by the school, which lies adjacent to Boley; 160 acres are leased as an agricultural experiment farm.

Thru the personal efforts of the president he has kept this work going. The institution is located in the heart of the Indian and negro belt of Oklahoma, only twenty miles from Crazy Snake's stamping and camping ground. This college is attempting to train some of the grand-children of Crazy Snake, and is doing great good for the uplift and development of both races.

President Leftwich travels considerably, speaking to white audiences in the interests of his school, and wherever he speaks the white people take kindly to his speech and interest in his cause. The school, nevertheless, is laboring under great distress for lack of funds,—a heavy

mortgage confronts the president, besides the salaries of teachers and running expenses.

Here is certainly a chance for the man to invest his means who is not in sympathy with foreign missions and says that charity begins at home. The negro and the Indian are at our doors. They with their ignorance and lack of civilization and Christianity certainly present a great opportunity for missionary endeavor. Why do we not seek to help these people more when they are a portion of our own native land? is a question that we must ask ourselves and answer before the judgment bar of God.

ELDER GEORGE MILLER

Edgar M. Hoffer

IT is interesting to read the history of true men, and especially those brethren that were elders in our church in days gone by. Elder George Miller was one of our elders many years ago. The grass has been growing on his grave for more than a century. Bro. Martin G. Brumbaugh says, in his "History of the Brethren," that Bro. George Miller was baptized in 1752 by Elder Michael Pfautz. He was ordained in 1780, and died in Sept. 1798, aged 76 years and 9 months. Bro. Miller's grave, frequently visited by quite a number of brethren, is located about two miles north of Elizabethtown, Pa., close to the pleasant home of Bro. Samuel Z. Witmer, one of the faithful ministers in the Spring Creek congregation, in eastern Pennsylvania. Bro. Geo. Miller's journey is ended, with all its scenes and trials. We know no more of his career than what history tells to us.

But were those early brethren missionaries? We can answer, and say they were. All their labors of love were filled with the spirit of missions. They may not have been interested in foreign mission-

ary work, but they did not neglect home missions. Would we be willing to endure the hardships that our early brethren had to encounter? They could not board an express train like we can today, but they made many trips on horseback over rugged mountains, broad rivers and steep hills. They loved the cause of our Savior. All this should inspire us and lift us up. There is yet lots of work to do. Who will do it?

"Go spread the tidings round,
Wherever man is found,
The Comforter is come."

We believe there are many that have heard the call:

"Far away beyond the sea,
There's a work for me to do."

No one should oppose the missionary work. It is a glorious and good undertaking. May we not learn lessons from our early brethren, and be more consecrated and devoted than we were before? If we want a crown of life over there we must bear the cross of Christ here below, no matter how the world may scorn and persecute us.

Elizabethtown, Pa.

THE BEST WAY TO INTEREST THE NEW CONVERTS IN MISSIONARY WORK

Ora Good

THIS subject reminds us that a new responsibility is upon the church, that we, as a missionary association, and as Christian men and women, should feel that a special care has been entrusted to us.

Long, long ago Jesus came to one of His disciples,—that one who had denied his Lord, he who had boasted that though all others deserted their Master, he would not; it was Peter, he who had told the untruth to the maid and then reinforced his denial with an oath, and with all this haunting him, went back to his old work; but Jesus, looking upon the heart of man, knew wherein Peter was weak, yet he entrusted him with a care; and when Peter looked in the face of his Master and penitently said, "Lord, thou knowest all things; thou knowest that I love thee,"—Jesus' reply was: "Feed my sheep," and this is His message to all Christians today:

"Feed my sheep,—feed the lambs."

Christian, this is our mission.

"Feed my lambs," said Christ our Shepherd.

Place the food within their reach,

And it may be that the children

You have led with trembling hand

Will be found among your jewels

When you reach the better land.

Let none hear you idly saying,

"There is nothing I can do,"

While the souls of men are dying,

And the Master calls for you.

Take the task He gives you gladly;

Let His work your pleasure be,

Answer quickly when He calleth,

"Here am I; send me, send me!"

I would say, first, we as Christian men and women need to encourage a high standard of Christian life in the new converts. How can we do this? By no better method than to live to the highest Christian standard ourselves, by

having perfection as our standard and, like Paul, ever pressing onward and upward to that goal.

Do we realize the extent of our daily influence? It has a commencement, but it never, never will have an end. The influence which you start today will grow wider and deeper and stronger with every passing hour, and it is blighting or blessing as it goes.

How wonderful and yet how true are the words, "Ye are not of the world, even as I am not of the world." I wonder,—do we keep in mind, always, that we have entered the kingdom of God? Do the new converts, and others as well, know we have the Spirit of Christ dwelling in us? These are the promises, "I will put my spirit within you," "I will walk with you and dwell in you."

We should endeavor to have new converts interested in Bible study for their spiritual growth. Christ says, "If ye abide in my word, then are ye truly my disciples." We may call ourselves His disciples but that doesn't prove that we are. It is if ye *abide in the word*,—that is, if you spend much time in devotional study, if you dwell and live in this study, then are you a true disciple.

As nothing else can, devotional Bible study reveals to us the weak places and the needs of our spiritual lives. We have the way of growth given in Mark 4: 28: "First the blade, then the ear, after that the full corn in the ear." Without doubt the strongest growth in the Christian life is the gradual growth, and it is dependent largely upon the depth and the reality of prayer. This cannot be emphasized too strongly. Every Christian needs to pray without ceasing, lest he enter into temptation, for Satan

is ever after our *very best* that he may press them into his service. The tempter said to Jesus, "If thou trustest in God, cast thyself down." It is the finest thing in the soul's life he seeks to destroy.

If those who have recently sought the kingdom of God are in some way or another finding it hard, they should be encouraged, for perhaps they have been led up by the spirit to be tempted, not because they were weak or sinful, but it is an opportunity that they might gain power and strength. Paul said to the Corinthians, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

It has been said, "A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship." So, in like manner, the Christian is not ruined by living in the world, which he must do while he remains in the body, but it is the world living in him. The world in the heart has ruined millions of immortal souls. How careful is the mariner to guard against leakage, lest the water entering into the vessel should, by degrees, cause the vessel to sink; and ought not the Christian to watch and pray, lest Satan and the world should find some unguarded inlet to his heart?

The Christian cannot expect to advance in spiritual growth if he continues to absent himself from the church services. We need food for spiritual growth as well as physical growth and development. There is a spiritual uplift that comes from the church service. Then the contact with other Christians, the prayers and the songs give inspirations that no Christian can afford to miss.

When we take our way regularly to the house of God we bear a testimony that others cannot fail to understand. The church is to us our lamp and lighthouse, to keep us in the right path.

Then if we would be interested in the work of the Master we must "be filled with the Spirit." Alas! how many Christians merely taste Christianity and religion! They eat so scantily of the Bread of Life that they almost starve their souls. We ought not only to taste but to drink of it that we may be filled.

In encouraging new converts to be regular in the attendance of all services let us not neglect Christian courtesy, showing them that we care for them, that they are welcome, that they are needed in the church, and that God has work for them to do in His vineyard, as well as those who have been in His service longer. Strength and power are gained by service always. Each individual should have something entrusted to his care. There is nothing like responsibility to bring out one's best gifts, and this is what God demands—our *best* service.

Oh, if every Christian were true to his profession, how much more powerful would the cause of Christ in the world be today! We may not be eloquent, may not be talented above others, but we can all serve—simply and faithfully serve. The best way, then, I would say to interest new converts is to keep them in touch with Christ. By grasping every opportunity for spiritual development and by doing the will of God they will yield acceptable service to the church, to humanity and to God. Livingstone penned in his diary these words: "Jesus, to Thee again I dedicate myself," and may this be the daily prayer of each child of God. As the days come with new possibilities, with new and greater responsibilities, may he say, "Jesus, to Thee *again* I dedicate myself."

Faith lies not in bringing forth some great things by your own power, but in employing the power of God to work all your works in you and for you.—R. Erskine.

OUR INCREASE: A PROPORTION

C. F. L. Smith

"Honor the Lord with thy substance."—Prov. 3: 9.

WHAT proportion? As a minister of the Gospel I began giving (1) Systematically—"upon the first day of the week"; (2) Individually—"every one of you"; (3) Proportionately—"as God hath prospered."

At that time I thought one-tenth was (1) Generous, "he who soweth bountifully"; (2) Conscientious, "as he purposeth in his heart"; (3) Gracious, "not grudgingly, or of necessity: for God loveth a cheerful giver."

Since that time I have felt to increase this proportion step by step to two-tenths, and at the same time, more than ever before, hold what is left as sacred to the Lord, ready to be yielded at any time, should the call come. I feel that by beginning the tithing system I was helped away from the letter of the law to a freedom from it. I sought to be a doer of the law, and not a hearer only.

I recommend the tenth system not as of the law, but as a principle of the Gospel, which Paul brings over from the old into the new dispensation. "Saith he it altogether for our sakes? For our sakes no doubt it is written" (1 Cor. 9: 7-11). This reference unmistakably refers to the Old Testament method of liberality. Paul goes further and clearly places himself upon the ascending-scale ratio of proportionate giving. For example, carefully study both in the English and the original, 2 Cor. 8: 11, and 1 Cor. 16: 2, and it will be seen that there is a "further fulfillment, even to completion" (Gr.) of our "doing" that we may actually become identified with the "grace of our Lord Jesus Christ, who though he was rich, yet for our sakes became poor." The singleness (Gr. for liberality) of mind in reaching this "poverty" is the key to the "liberality" of the entire eighth chapter of 2 Corinthians.

The "tenth" under the law is a first step in man's responsibility—a responsibility covered only by the ten-tenths. But who gives the whole? Surely it is best seen in the man who makes a beginning by giving a self-sacrificing proportion. Shall we begin any lower than they did under the law? If we feel that this is not a gospel proportion, let us go on unto perfection. Let us have our eye upon a *gospel proportion* as Paul did, ever alert to place it—as did William Carey, the missionary—upon the basis of God's prosperity.

As character increases more and more to be like Jesus, according to the proportion of faith, just so should the manifestation of character—"liberality"—increase in dollars and cents as well as otherwise, according to the proportion of faith in giving our "own selves" to the Lord's standard of poverty.

No man can properly honor God with his substance (Prov. 3: 9) until he has shown it by giving the firstfruits of his increase. Properly, to give God the firstfruits is to show that we recognize that God owns all, and that we will actually use every particle of it according to His will.

(1) For the cause of Christ in the world (3 John 5-8).

(2) For the supply of the necessities of the poor and weak (Acts 20: 35).

(3) For the maintenance of ourselves and families (1 Thess. 4: 11, 12; 2 Thess. 3: 12; 1 Tim. 5: 4, 8).

The first end is in God and organized religion. The second end is in treating the weak before self, which is charity. The third ends in our own necessity, which also must be tested, not by the law, but by the spirit of Christ.

To give all these objects their part in

(Continued on Page 207.)

LITTLE MISSIONARY

A LETTER FROM THE HEART OF AFRICA TO "OUR LITTLE MISSIONARIES."

Dear Boys and Girls:

Here we are on the first day of kindergarten. Six of us were late and did not get our pictures. We have no clocks.

For a long time our mothers have been asking for a school for the little children, but the missionaries were too busy. Now that it has begun, our mothers thank and thank and so do we.

Most of us have come and live at the "Girls' Boarding School." Our parents want us to learn all the ways of the Christians, so we live here and work and play, pray, sing and study. We want to belong to Jesus always. We go to bed before the big girls, so we have our own prayers. We recite some verses in the dark, sing a hymn and then all pray together aloud. That is the way the big girls do.

Does your heart trouble you when you are naughty? Ours does, and we have no rest till our naughty ways are washed

away by Jesus. We are glad for Jesus. We see that He is our Friend.

One of us was sick when she came. Her mother said she was bewitched. She got so nice and so well that the mother wanted her again. Her aunt, one of the big girls, cried and cried to think that that dear little thing must grow up in heathen darkness and sin. She kept praying and Jesus heard, for the little thing got sick again and now she is happy in kindergarten.

You should have seen us the day the little red chairs were taken down from a dark place above the sleeping room. We did not know they were there. When we knew they were for us, how we did jump and laugh and shout and roll on the grass! We took them out in the grass and sat and sang all the songs we knew. One of the missionaries' little boys heard our noise and came to see. We played school then and he was the inspector. The truly inspector is a white man.

We do such nice things in kindergarten that in our joy we have to get



Miss Mary Reed and Her Class of Little Africans.

down and roll or stand on our heads. Then we sit nicely again on our chairs and no one tells us to. Truly we are happy.

We were told that the children in America took their money with which they would have bought sweets and sent that we might have these little chairs and many other nice things that we have. Many of them worked for money to send to us. We thank (kakulu) very much. We never saw little chairs before.

Our favorite song is "Bible" (Jesus Loves Me). We sing it every day in English. Last Sunday the superintendent let us sing it in Sunday school, and we were so glad we sang as loud as we could.

We are glad that you send to us your songs and learning and the stories of Jesus. We like them very much. One of our boys of six said today, in English: "I am thankful for Jesus very much." We would like to work for Him "very much," when we are big.

The two tiny ones are twins, Grace and Luke Mfeka. Their mother has been a teacher for fifteen years. She is the "mama" of us all. When you are big and we are big, perhaps we can work together for the Lord and the heathen.

Good-bye.

Miss Reed wrote this for us.

Fairview M. S., Umzumbi Rail, Natal, S. Africa, March 24, 1909.



WHAT THE SUN SEES.

The sun peeps o'er the western hill
And says "Good night" to me,
And then in just a little while
It's dark as it can be.
Bobby says he goes to bed,
But then he's very small
And never went to school, so 'course
He couldn't know at all.

But I am nearly ten and so
I ought to know a lot
About the earth and sun and things,
(Though some I just forgot.)
I know that when the sun goes down
Behind the western hill,
He goes to visit other lands
And see the sights until

It's time to come back here again
And bring the morning light.
Sometimes I 'magine what he sees
While I sleep all the night:
The boys and girls in China, where
So many things are queer,
And boys and girls in India,
Some hungry ones, I fear;

The boys and girls in Africa
And far-away Japan;
The sun shines on them all, I guess,
And helps them all he can.
And mother says that boys and girls
Who have as much as we
Should try to help them all we can,
Just like the sun, you see.
—Anna Edith Meyers.



THE GIFT.

Fate gave a child these letters four
With which his lot to spell:
O—H—E—R—no less, no more,
The mystic letters fell.

The boy received them with a frown.
"Give me that hoe," he said.
"Fate dooms me for a drudging clown!"
For H—O—E—R he read.

"Fate's fault!" they cried.
Fate smiled serene.
"Why blame me for his hoe?
With wiser eyes he might have seen
And spelled, H—E—R—O!"
—Priscilla Leonard.



THY SISTER'S KEEPER.

Hark! how it rings across the sea
From distant shores and beart to thee,
The anguished cry, "Oh, send the light!"
From sisters groping in the night.
How canst thou sit with folded hands
In slothful ease, when those far lands
Are trodden under foot of sin—
Nor strive those burdened souls to win?

How wilt thou dare the Master's face,
When ended is thy day of grace?
Will He not say reprovingly,
"My child—thissysters
"My child—thy sister—where is she?
For love of both I freely gave
My only Son He died to save
From dark despair. His wounded brow
And hands behold!" What sayst thou?

Dost ask: "Am I her keeper?" Aye,
And where thy Lord by thorny way,
Through bleak and barren wilderness,
Doth seek His own 'mid storm and stress,
Thou, too, with outstretched hand should go,
Striving to lift from depths of woe,
Thy sister lost in sorrow's night,
And lead her to His saving light.

—Meta E. B. Thorne,
in M. Work for Women.

Editorial Comment

¶ “Blessed are they which do hunger and thirst after righteousness, for they shall be filled.” Matt. 5: 6.

¶ Missionaries complain that a lack of the sense of sinfulness on the part of the heathen is their greatest obstacle to progress. The high caste man folds himself in the robes of self-satisfaction and pharisaical worthiness as he says, “I am not as other men are.” The Moslem, filled with the conceit of his faith, little realizes that his life of wilful lying, immorality, and bloodshedding casts him into the lowest depths of infamy and he has a great need of the forgiving grace of God.

¶ But this lack of realizing sinfulness is not peculiar to the heathen field. Evangelists at home make a similar complaint. Within the church the same condition is too manifest. Members can hold a grudge for months, perhaps running into years, and have no sense of their sinfulness in not agreeing with their brother. Secret sin goes on and the guilty face the world with a brazen look of innocence, thinking, apparently, they deceive God as well as their fellow-men.

¶ But this seared conscience reaches out into the world in an alarming degree. Just note one phase of life, for example: Fifty years ago games and sports would hardly have been tolerated in any community on Sunday. Now the Lord’s day is the most used for these things. And the hardest thing to bear in thinking about this is that the Christian world is so strongly represented there.

¶ This lack of realizing sinfulness is seen again in men both in the church and the world trying to explain away sin and its dire consequences. Ministers of the Gospel will preach there is no personal devil and no real “lake of fire,” even in the face of the realistic pictures and incidents of the personality of the conflict

which the Master had with Satan and His plain teaching about Hades.

¶ Thus it is, not in open “demon possession,” as in the times of Christ, but in a more stealthy way, does Satan make most effectual inroads into the Father’s kingdom. Yea, verily, it has come to the time when a veritable lie, recoated by the Arch Fiend to the semblance of truth, leads many forever from the face of a loving Father.

¶ Men no longer “hunger and thirst after righteousness” as Christ wanted them in the days He preached the sermon on the Mount. But they seek the husks of philosophy, the strained reasoning of mortal man, the handiwork of the enemy of our Lord.

¶ But why be deceived? Error comes not thru a study of God’s Word. He has promised that a sincere study shall lead men into the truth. Why be misled, when to be is eternal loss,—puts at nought a precious Calvary, a wondrous Father love, a heavenly and eternal home?

¶ “I always give liberally. ‘The Lord loves a cheerful giver.’ This year I gave each of our children hundreds of dollars.” Thus commented a servant of the Lord on his own giving. His congregation did not receive any hundreds of dollars; the district Board did not either, and neither did the General Board. Is it possible that when we are giving to our children to start them in earthly things that that should be counted as giving to the Lord? Thus the brother seems to count. But where is the precedent for such interpretation? —Yes, there is a giving to the Lord when we give to our children, and it is after this manner: The child, like Samuel of old, is first given to the Lord. What we give him, like the coats Samuel’s mother made for him, is for his service in the temple, or in better preparing him to

labor for Jesus. His heart is set on building up the kingdom and he seeks not his own, but spends and is spent for others in Jesus' name. Giving to such children is giving to the Lord. But when our gifts are simply to help along children who seek their own desires, who spend their energies to add acre after acre to their possessions, who live like the Gentiles do (Matt. 6: 23), even if they are members of the church, making the Lord's work secondary, the brother may stop and seriously reflect if, after all, his giving has not missed the Lord.

¶ In January, 1903, Bro. Phillip A. Moore of Holmesville, Nebraska, having grown old and wishing to be relieved of financial cares, proposed to turn over two certain farms in Gage County, Nebraska and \$4,000 in notes to the Mission Board for an annuity on the basis of a gift of \$20,000.00. The offer was accepted and the Board took charge of the farms. Uncle Phillip and his wife received the annuity of \$1,200 each year promptly and were without any financial care. Not long since the two farms were sold at an advance of \$8,000 more than they were given at, and the total gift passing to the credit of Uncle Phillip is \$28,000, instead of \$20,000 as he thought it would be when he passed away. After disposing of the farms he and his wife moved to Inglewood, Cal., where a year or more ago they peacefully went to their rest. The consciousness while living that his property was just where he wanted it was a very great satisfaction to him while living.

¶ "Are there not more missionaries going? Why?" Simply and only for this reason: The church is not praying for missionaries and there are none to go. Large fields, white harvests,—true. But no praying the Lord of the harvest that He send laborers into the vineyard. Are you, friendly inquirer, among those who have not been praying for more missionaries to be sent to the field?

¶ Personal drawing to Christ is the only real method of developing mission-

ary conviction. One may talk missions, because not to do so is unpopular; he may give for the same reason. But it is only when the life is Christed that one is really and truly a missionary. Hence, the fallacy of holding missionary meetings to revive a church. Revive the members and the missionary enthusiasm, strong and lasting, will follow as natural as day does the night.

¶ A sister writes, asking for a printed program for a meeting which the missionary society in her congregation proposes to have once each quarter. While there has been no such program published the following suggestions may help: Let the meeting appoint a committee on program. Let this committee select suitable Scripture reading for opening; assign subjects to different ones to read up and report upon. It is very interesting to take, for instance, the subject, India. Some one give a brief history of the country; another tell of its climate and products; another of its people; then the history of missions in that land; last the history of the missions of the Brethren in India. This will furnish ample material, and if assigned four or six weeks ahead the speakers should prepare a good discussion. At any time the Mission Rooms will be glad to furnish any available information on special subjects.

¶ When Saul was a Pharisee he counted himself blameless, so "perfect" did he live up to his ideals; when he became Paul the Christian he was the chief of sinners and longed for that perfectness which is found only in constantly striving to "be more like Him."

¶ Talk about missionary enthusiasm! Think of the native members in India at their district meeting in coöperation with the missionaries creating a fund of Rupees 395 (\$131) for a missionary campaign of their own. When one considers that these members are poor, with a measure of poverty unknown to any members of the American church; when we remember that their wage is counted



in cents where the American wage is counted in dollars; when we think of these as young converts to Christianity, having neither property nor homes which they may call their own, we have some idea of the measure of their gift unto the work of the Lord. Since the Lord does not measure the gift by itself, but by what the giver has left after he has given, surely these have made an offering that is incense unto the Lord most pleasing, while for the most part the American churches have hardly as much as raised their eyes towards heaven in what they have given, compared to what they still retain for their own use.

¶ A life of faith! A life of living so close to God that every need can be taken to the Father and He be depended upon to supply it, is indeed a most precious privilege to all His children, but it is to be feared that so few thus depend upon Him. An example of dependence and of answered prayer has so remarkably come into the life of Brother and Sister I. S. Long of India, in relation to their own darling babe's health, that they wish to make humble acknowledgment of the Father's tenderness and graciousness unto them thru the columns of the VISITOR. Gladly, too, is this made, and would to God more might enjoy the same sweet joy in Jesus Christ their Lord.

¶ The India Native Mission Board consists of four natives chosen at their late district meeting and Elder J. M. Blough of Bulsar, representing the American

missionaries. Concerning the native members, Bro. Jesse Emmert says: "Good men were chosen. Two of them are young, but the choice is good. During the year we had self-denial week and the proceeds were brot to this meeting and laid on the altar. It lay there in full view while the voting for the Board was going on. Just think of it! A new church, native Christians urging their fellows to closer walk with God, a native mission board, 400 rupees in the treasury—who would not be rejoicing over such things?"

¶ The VISITOR editor happens to be in touch with a congregation in an average-sized city, looking quietly for a pastor. It is a good working church in an aggressive State district, and there is an opportunity for an earnest, consecrated brother to do good work for the Master. Full particulars can be furnished.

¶ Bishop Thoburn of the Methodist Episcopal church spent fifty years in India mission work. He has been relieved because of his advanced age from further duty, and the Methodists have made him a present of a home in Meadville, Pa., costing \$5,000, and a check of \$1,000. He will be permitted to spend the evening of his life praising God for His wonderful goodness unto him. This is another instance where, when youth and full manhood serve the Master's cause, providing not for the deceptive rainy day, the Lord does not forget His servant when he is old.

¶ A railroad from Capetown in southern Africa to Cairo in northern Africa is under construction and will probably be completed within the next three years. It will be 2,500 miles long, cost \$1,000,000,000, and will be the longest railroad in the world. This will mean much to Darkest Africa to bring them the light.

¶ D. J. Lichty and wife have been enjoying some good meetings in the East. Their stay at Brooklyn after arrival was most enjoyable and their meetings at Waynesboro, Pa., were full of spirit and life. The Antietam congregation responded with their usual large liberality to the appeal for help to do mission work.

¶ It is hard to imagine a situation in a congregation where certain consecrated members wish to do what they feel they should do for the Lord, and yet because of the prejudice against missions, they must do it absolutely secretly. Yet such is the case, and these dear souls quietly go on doing their good and none but the Lord knows of the deeds. The Lord has a peculiarly rich blessing for such of His children that the average member knows nothing about.

¶ At the medical missionary conference, held in Bombay in March, fifty-three medical missionaries registered, two-thirds of whom were ladies. Among other interesting facts is the one that the demand for medical missionaries and native assistants in that work is far greater than the supply. No greater field for service for humanity and the Christ is open today than that offered in the medical profession on the mission field.

¶ The Wesleyan Methodist mission of Mysore has a membership of 2,208. Besides their ministers, evangelists and Bible women who receive a salary, they have seventy-four local preachers, forty-seven class leaders, and 161 Sunday-school teachers and officers, all unpaid. This certainly is a fine example of looking towards a self-supporting church.

¶ The following is a part of the report

of the dedication at Bulsar, India, which appeared in the Bombay *Guardian*:

"A very pleasant experience in the history of the Brethren Mission was that enjoyed by a good company of people at Bulsar on March the 7th. It was the Sunday previous to the Annual District Conference, and all the missionaries on the field except two, together with most of the Indian Christian workers, were assembled there. The new church had been a long time in mind, but this was dedication Sunday and everybody was glad. After Sunday school in the old buildings the whole company formed, and in long procession marched two by two into the new church for the first Sunday morning service.

"The dedication service was simple and impressive. 'Fourteen years ago to-day,' the preacher said, 'a little company of three left Bombay for Bulsar. In the morning they went to the house of Bro. Laperson, where they had tea and prayers together, and afterwards went over to what was to be the missionary home.' The recount of early experiences was interesting to all,—how that after three years, on April 25, 1897, eleven were baptized; how that two years later, Feb. 11, 1899, the church was organized; and how Bishop D. L. Miller's visits had made a lasting impression on all the missionaries and native Christians. The Bishop had visited India three times, the last time remaining over a year on the field.

"This church-building at Bulsar is the first well-built church of the Brethren Mission in India. The question was asked,—What does this church stand for? What will it mean to passers-by as they look upon it? What does it mean to us? 'A city that is set on a hill cannot be hid.' A Christian church in a non-Christian land stands for the brightest hope of the future. This church stands for—1. Brotherhood; 2. Peace; 3. Temperance; 4. Forgiveness of sins; 5. Separation from the world; 6. The glory of God."

¶ Dr. Chapman urges Christians to "Give until it hurts, and then keep on giving until it does not hurt."

¶ The intensity of the missionary zeal of the Christian world is the best assurance we have that the religion of our Lord is not dying out.

¶ If we cut missions out of the Bible it would bleed to death. One might as well attempt to cut the nervous system out of the human body.

¶ The Chicago Boys' Club during the year ending March 31, 1909, had an aggregate of waifs and strays in all departments of its work amounting to 15,972. Many of these were given permanent positions for work and others given temporary relief. Not near all have been rescued, but the percentage is splendid and the work encouraging.



OUR INCREASE: A PROPORTION.

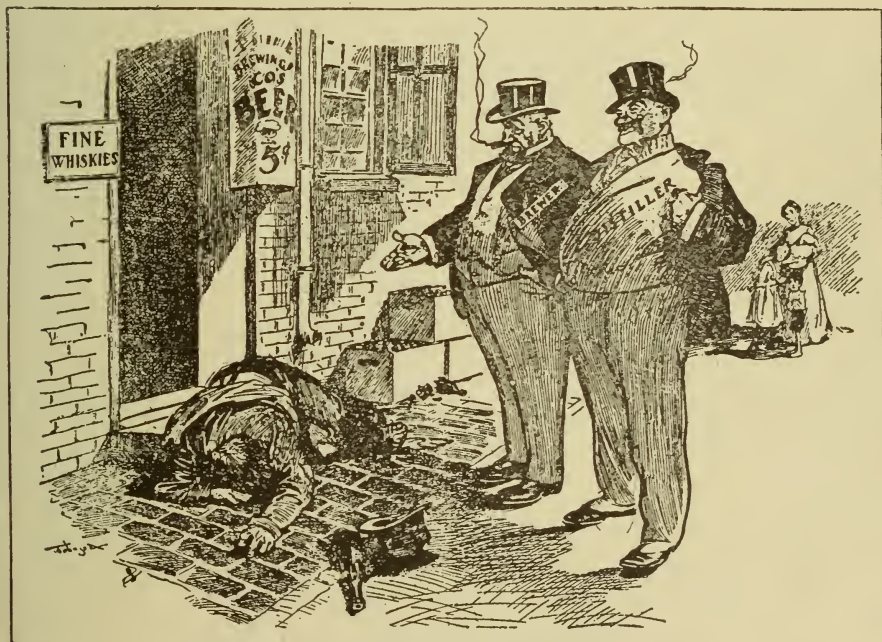
(Continued from Page 200.)

our actual expenditures, each one of us

will have to adopt some method. There should be method in providing for God's ends, as well as our own necessities. God is asking us all in regard to our method, "Should I accept this at your hand? saith the Lord . . . For I am a great king, saith the Lord of hosts" (Mal. 1: 13, 14).

For the want of a better method to start with, don't give up the tenth. But from the tenth grow in grace and knowledge, and go on unto completion, until, for the love of lost men, you have actually become poor for Christ's sake; then in due time both Christ and the souls you win shall make you rich.

Concerning the tenth system: "Herein I give my judgment; for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability" (2 Cor. 8: 10, 11).—*The Crisis*.



"WELL, HE FELL LIKE A MAN!"

"Let a man strive in freedom; if he win, well; if he fail, at least he will fall like a man."—From advertisement of Pennsylvania State Brewers' Association.

—FROM PHILADELPHIA NORTH AMERICAN

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR APRIL, 1909.

	April 1908	April 1909	Decrease	Increase
World-Wide,	\$ 679 03	\$ 705 22		\$ 26 19
India,	544 45	703 37		158 92
Brooklyn,	6 50		\$ 6 50	
Miscellaneous,	1 00	91 97		90 97
	<hr/>	<hr/>		
	\$1,230 98	\$1,500 56	\$ 6 50	\$276 08
Bicentennial,	\$3,400 42	.....	\$3,400 42	....
	<hr/>	<hr/>		
	\$4,631 40	\$1,500 56	\$3,130 84	....

During the month of April the General Mission Board sent out 139,055 pages of tracts. The General Mission Board of the Church of the Brethren acknowledges the receipt of the following donations for the month of April, 1909:

WORLD-WIDE MISSION.
Pennsylvania—\$260.67.
East District, Congregations.
Coventry, \$40; Ephrata, \$40; White Oak, \$39.90; Hatfield, \$23.26; Mingo, \$21.88; Midway, \$12.75,\$ 177 79
Individuals.
G. M. Moyer, \$1.50; Eva Martin, \$1; Lizzie A. Bitzer, \$1; I. W. Taylor (Marriage Notice), 50 cents, 4 00
Southern District, Congregations.
Upper Conawago, \$17.22; Hanover, \$11; Marsh Creek, \$4.61, 32 83
Individuals.
"A Brother," \$3; Edmund Faulkner and wife, \$2; Albert Hollinger (Marriage Notice), 50 cents, 5 50
Middle District, Congregation.
Lewistown, 11 05
Sunday School.
Lewistown, 3 60
Individuals.
James Houssman, \$1; Mrs. Oliver Evans, 15 cents, 1 15
Western District, Individuals.
"A Brother," \$13.50; Cain Christner, \$5; Perry Bowser, \$2; Receipt No. 9943, \$2; "A Sister," \$1; Eliza L. Reese, \$1; Amanda Roddy, 25 cents, 24 75
Virginia—\$195.74.
Second District, Congregations.
Nokesville, \$30; Middle River, \$16.13; Mt. Vernon, \$12.40; Fairfax, \$11.32; Mt. Carmel, \$6.96; Buena Vista, \$4.95; Midland, \$3.88; Concord,

\$2.25; Evergreen, \$1.05,\$ 88 94
Individuals.
Second District of Va., by J. M. Kagey, \$104.30; Wm. Myers, \$2; S. I. Bowman (Marriage Notice), 50 cents
California—\$67.50.
Southern District, Congregation.
Lordsburg, 22 50
Individuals.
Sarah Miller, \$40; James Z. Gilbert, \$4; J. M. Cox (Marriage Notices), \$1, **Kansas—\$55.07.**
Northeast District, Sunday School.
Washington, 2 58
Individuals.
H. C. Martin and wife, \$2; E. F. Sherfy (Marriage Notice), 50 cents, 2 50
Southeast District, Congregation.
Grenola, 8 79
Individuals.
Fannie Stevens, \$3; Anna M. Vasey, \$1; Flora L. Vasey, \$1; D. Vasey, \$1, Northwestern District, Individuals.
D. H. Gish and family, 20 00
Southwestern District, Sunday School.
Monitor, 15 20
Ohio—\$44.92.
Northeastern District, Congregations.
Mohican, \$11.17; Black River, \$6.50, 17 67
Individuals.
Michael Domer, \$5; Simon Harshman, \$5; "Receipt No. 9880," \$2; Mrs. Ellen Miller, \$1, 13 00
Northwestern District, Congregation.
Lick Creek, 5 25
Individual.
"A Sister," 1 00
Southern District.
Charleston Mission, 3 00
Individual.
Miriam E. Klepinger, 5 00
Illinois—\$22.07.
Northern District, Individuals.

Jennie Sanford, \$16; L. J. Gerdes, \$5; J. H. B. Williams (Marriage Notice), 50 cents,\$	21 50
Southern District, Individual.	
F. H. Lyon, 57	
Indiana—\$18.00.	
Northern District, Individual.	
"A Brother," 1 00	
Middle District, Sunday School.	
Copper Creek, 5 00	
Individuals.	
"A Brother," \$10; David Eikenberry, \$2, 12 00	
Iowa—\$9.00.	
Northern District, Individuals.	
J. D. Gnagey, \$3.50; W. H. Lichty (Marriage Notice), 50 cents, 4 00	
Middle District, Individual.	
S. Schlotman, 2 00	
Southern District, Individuals.	
Emanuel Henry and Wife, \$3, 3 00	
Washington—\$7.50.	
Individuals.	
H. H. Johnson, \$5; Charley Bates, \$1; Wesley Garrett, \$1; O. W. Leaveil, (Marriage Notice), 50 cents, 7 50	
Michigan—\$6.00.	
Sunday School.	
Woodland, 5 00	
Individual.	
Mrs. Martha Bratt, 1 00	
Tennessee—\$3.25.	
Individuals.	
A. A. Nine and M. M. Fine, \$2; Mary Loyd, \$1; Frank Fine, 25 cents, 3 25	
Missouri—\$4.00.	
Middle District, Individuals.	
Mary A. Eshelman, \$3; T. J. Simmons (Marriage Notice), 50 cents, J. W. Lovegrow (Marriage Notice), 50 cents, 4 00	
Maryland—\$3.00.	
Western District, Individual.	
Geo. A. Lininger, 3 00	
Nebraska—\$2.00.	
Individual.	
F. W. Weaver, 2 00	
Colorado—\$1.50.	
Individuals.	
Mrs. Ruth Long, \$1; J. C. Groff, (Marriage Notice), 50 cents, 1 50	
North Dakota—\$1.50.	
Individuals.	
Stephen and Ida Hodgson, 1 50	
Minnesota—\$1.00.	
Individual.	
D. H. Keller (Marriage Notice), .. 1 00	
Montana—\$1.00.	
Individual.	
Harriet Thompson, 1 00	
Idaho—\$1.00.	
Individual.	
Lizzie Lawrence, 1 00	
Arkansas—\$0.50.	
Individual.	
D. C. Clark (deceased), 50	
Total for the month,\$ 705 22	
Total for the year so far,\$ 705 22	

INDIA ORPHANAGE.

Pennsylvania—\$185.00.	
Eastern District, Sunday schools.	
Elizabethtown, \$16; Lebanon, \$16,\$	32 00
Individuals.	
Amanda R. Cassel, \$20; Eld. J. P. Hetric and wife, Coventry Congregation, \$16; Mr. and Mrs. E. E. Eshelman, \$6; Receipt No. 9847, \$5, 47 00	
Southern District, Aid Society.	
Waynesboro, 20 00	
Individual.	
Mrs. Mollie C. Foglesonger, 20 00	
Middle District, Christian Workers.	
Claar, 20 00	
Individuals.	
"Ramchandra," \$5; Elder Michael Claar, \$1, 6 00	
Western District, Aid Society.	
Walnut Grove, 20 00	
Shade Creek Missionary Society, .. 20 00	
Ohio—\$85.00.	
Northeastern District, Sunday School.	
Owl Creek, 25 00	

Mahoning Sisters' Missionary Society and Sunday school,\$	20 00
Southern District Sunday School.	
Upper Stillwater, 20 00	
Individuals.	
S. D. and Mary Royer, 20 00	
Virginia—\$65.70.	
First District.	
Roanoke Junior Christian Workers,	1 50
Second District.	
Bridgewater, Aid Society, 20 00	
Individuals.	
Martin Garber, \$20; "A Brother," \$16; Mrs. A. C. Jennings, \$5; Frank S. Driver (6 years old), \$3.20, 44 20	
North Dakota—\$44.00.	
Zion Sunday School, 20 00	
White Rock Primary Classes, 4 00	
Snider Lake Christian Workers, 20 00	
District of Columbia—\$35.00.	
E. T. Clark, 35 00	
Indiana—\$32.00.	
Middle District.	
Birthday Offerings, Flora Sunday School, 16 00	
Southern District.	
Pymont Christian Workers, 16 00	
Michigan—\$30.00.	
Sunday Schools.	
Woodland, \$10; East Thornapple, \$10; Sunfield, \$5, 25 00	
Aid Society.	
Woodland, 5 00	
Idaho—\$30.00.	
Individuals.	
"B. V." Nampa, Idaho, \$20; "A Brother," \$10, 30 00	
South Dakota—\$20.00.	
Individuals.	
Guy P. and Eva Heagley Hurst, .. 20 00	
Colorado—\$16.50.	
Individuals.	
J. M. and Martha Heckman, 16 50	
Iowa—\$16.00.	
Northern District, Aid Society.	
Waterloo, 16 00	
Nebraska—\$15.32.	
Sunday School.	
Bethel, 15 32	
Kansas—\$8.00.	
Northwestern Dist., Individuals.	
D. H. Gish and family, 5 00	
Southeastern Dist., Individual.	
A. J. Crumacker, 3 00	
Oklahoma—\$8.00.	
Guthrie, Aid Society, 8 00	
New Mexico—\$5.34.	
Congregation.	
Clovis, 5 00	
Sunday School Class.	
Julia Wyne's Class, 34	
Oregon—\$5.00.	
Sunday School.	
Newberg, 5 00	
Washington—\$5.00.	
Individual.	
"A Widow," 5 00	
Total for the month,\$ 605 86	
Total for the year,\$ 605 86	

INDIA MISSION.

Virginia—\$57.29.	
Second District, Congregation.	
Pleasant Hill,\$ 7 88	
Christian Workers.	
Bethel, 6 71	
Aid Society.	
Mt. Vernon, 5 00	
Individuals.	
Second Va., by J. M. Kagey, \$32.70; Mrs. A. C. Jennings, \$5, 37 70	
Kansas—\$20.00.	
Northwestern Dist., Individuals.	
D. H. Gish and Family, 20 00	
Michigan—\$5.21.	
Sunday School.	
Sugar Rapids, 5 21	
California—\$5.00.	
Southern District, Individual.	
"A Sister in Christ," 5 00	
Idaho—\$5.00.	
Individual.	
"B V," 5 00	

Pennsylvania—\$2.01.

Middle District, Congregation.	
Lewistown,	\$ 2 01

Tennessee—\$2.00.

Individual.	
Rachel Gross,	2 00

Missouri—\$1.00.

Northern District, Individual.	
Amanda McLothlin,	1 00
Total for the month,	97 51

Total for the year,	\$ 97 51
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CHINA MISSION.**Kansas—\$20.00.**

Northwestern District.	
Individuals.	
D. H. Gish and family	\$ 20 00

Illinois—\$12.65.

Northern Dist., Sunday School.	
Chicago,	12 65

North Dakota—\$10.00.

Individuals.	
W. H. Deardorff and wife,	10 00

California—\$5.00.

Southern District, Individual.	
"A Sister in Christ,"	5 00

Ohio—\$2.00.

Southern District, Individual.	
"A Sister,"	2 00

Indiana—\$1.07.

Southern District, Individuals.	
James A. Byer and wife,	1 07
Total for month,	50 72

Total for the year so far,	\$ 50 72
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CUBA MISSION.**California—\$8.50.**

Southern District, Individual.	
Sarah Miller,	8 50

Ohio—\$6.03.

Northwestern Dist., Christian Workers.	
Greenspring,	6 03

Indiana—\$5.00.

Southern District, Individual.	
Snow Mahorney,	5 00
Total for the month,	19 53

Total for the year,	\$ 19 53
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CUBA CHURCHHOUSE.**Michigan—\$6.49.**

Sunday School.	
West Thornapple,	6 49

Canada—\$1.00.

Individual.	
Louisa Shaw,	1 00
Total for the month,	7 49

Total for the year,	\$ 7 49
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CHURCH EXTENSION.**Kansas—\$10.00.**

Northwestern District, Individuals.	
D. H. Gish and family,	10 00
Total for the month,	10 00

Total for the year,	\$ 10 00
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COLORED MISSION.**Kansas—\$4.23.**

Southeastern, Dist., Individual.	
"One tenth for the Lord,"	4 23
Total for the month,	4 23

Previously received,	\$ 4 23
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BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The following contributions have come to us during April. The work continues to present precious opportunities for good although at this writing we are laboring under more than usual difficulties. May 1 it became necessary to remove the Ogden Mission from 1293 Ogden Ave., to 748 South California Avenue, two doors south of Ogden Avenue, but nearer to the homes of the boys and girls who have been so faithful in attendance across the park for the past two years and one-half. Here our room is wholly inadequate for the work,

but the best to be obtained. The audience room is 25x40 feet, in which last Sunday we held a school of 95 scholars and the day was very cold, keeping many away. We have an old shed room in addition in which several classes may recite during the summer when the weather is warm, but when fall comes we have every prospect of having a school of 175 to 250 and then we cannot possibly handle them in our present quarters—and nothing better in the neighborhood.

Our greatest need is a permanent home for the Ogden Mission and the extension work. Will not our readers remember us during the summer in special prayer that the Lord will move to supply this great need?

Through the influence of this work some five or six have recently affiliated themselves with the Sisters' Aid—thus the work has no bounds or limitations.

Indiana.—W. H. Ulrich, Warren, \$5.08; Forrest P. Hostetler, Bennett's Switch, \$4; Emma Rupel, Walkerton, \$3.60; **Ohio.**—H. G. Erbaugh, West Alexandria, \$3.62; Thos. E. Karns, Trotwood, \$4.35; Eliza J. Weaver, Sinking Springs, \$1. **Pennsylvania.**—F. Pearl Brubaker, Duncanville, \$5; John A. Settle, Lewistown, \$2.42. **Michigan.**—J. W. Hoover, Sunfield, \$2; Mrs. Martin Hardman, Bronson, \$2.40. **North Dakota.**—H. A. Kauffman, Williston, \$1; Geo. C. Deardorff, Brumbaugh, \$9. **Kansas.**—R. J. Shirk, Ramona, \$5.52. **Illinois.**—Otho Watson, Mt. Carroll, \$6.26. **Iowa.**—Marie Jasper, Ankeny, \$1. **California.**—H. J. Vaniman, Pomona, \$16.55. **Missouri.**—G. P. Burrow, Waynesville, \$1.50. **Ogden Mission** collections, \$11.28. Total, \$85.58.

The children and others as reported having taken part in the above, follow: **Chicago.**—Edna Bogda, 5 cents; Florence Bogda, 5 cents; Willie Krieg, 10 cents; Otto Spevock, 5 cents; Joe Caskinsee, 10 cents; Dagmar and Ina Hager, each 10 cents; Florence and Ida Wilke, each 25 cents; Estelle Kubik, 5 cents; M. R. Myers, \$1; Emil Bender, 5 cents; Irwin Kubik, 2 cents; Herbert, 10 cents; Elmer Yatrison, 10 cents. **Huntington, Indiana.**—Charles Bonebrake, 25 cents; Opel Bonebrake, 25 cents; Mary Miller, 25 cents; Paul Lannerd, 25 cents. **Latty, Ohio.**—Thornton Kyser, 50 cents; Roscoe and Laura Swander, each \$1. **Carrington, North Dakota.**—Elsie Clapper, \$1. **Blain, Pa.**—Zella C. Book, \$1.50; Samuel Reeder, 28 cents; Lottie Reeder, 25 cents; Mary Stambaugh, 25 cents. **Maitland, Pa.**—Carl Howe, 50 cents; Harry Yeatter, 50 cents; Nellie Edminston, 40 cents; Hermon Mohler, 25 cents; Rupert Steinberger, 50 cents; Loyde Howe, 50 cents. Chas. W. Eisenbise, Treas. 860 South Clifton Park Ave., Chicago, May 4, 1909.

MISSIONS IN MANCHESTER COLLEGE.

(Continued from Page 189.)

urges a pure and holy life, and impresses the individual's obligation to bear the message of salvation to the unsaved, has been diffusing a missionary spirit into the lives of those who come in touch with his work. This is indeed a grand opportunity for our young people and those to whom the noon-hour of their lives has come, to strengthen themselves to fight the battles of life.

"Go preach my gospel to every creature." May this mandate be driven to the quick of our hearts and move us with renewed purpose and surrendered self to say, "Here am I; send me."

North Manchester, Ind.

THE TWENTY-FOURTH

ANNUAL REPORT

OF THE GENERAL MISSION BOARD

OF THE

CHURCH OF THE BRETHREN

For the Year Ending March 31, 1909

PUBLISHED BY
THE GENERAL MISSION BOARD,
ELGIN, ILL.

General Mission Board of the Church of the Brethren

L. W. Teeter, Hagerstown, Ind.,	1909
Chas. D. Bonsack, 116 5th St., S. E., Washington, D. C.,	1910
H. C. Early, R. R. 1. Harrisonburg, Va.,	1910
D. L. Miller, Mt. Morris, Illinois,	1911
J. J. Yoder, McPherson, Kans.,	1911

Organization.

Chairman, D. L. Miller, Mt. Morris,
Illinois.

Vice-Chairman, H. C. Early, Harrisonburg,
Va.

Secretary and Treasurer, Galen B. Royer,
Elgin, Illinois.

All correspondence for the Board should
be addressed to its office as follows: Gen-
eral Mission Board, Elgin, Illinois.

The regular meetings of the Board
are on the Third Wednesday of April, Au-
gust and December.

OUR MISSIONARIES.

Name and address of missionaries under
the direction and support of the General
Mission Board, with the year of entering
the service.

Postage on all letters to those outside of
the United States, 5 cents for first ounce
and 3 cents for each additional half ounce
or fraction thereof.

India.

Berkebile, S. P., Vada, Thana District, 1904	
Berkebile, Nora E., Vada, Thana Dis- trict,	1904
Blough, J. M., Bulsar, B. B. Ry.,	1903
Blough, Anna Z., Bulsar, B. B. Ry., ..	1903
Brubaker, Chas. H., Dahanu,	1906

Brubaker, Ella Miller, Dahanu,	1906
Ebey, Adam, Dahanu,	1900
Ebey, Alice,	1900
Eby, Enoch H., Jhagadia, B. B. Ry.,	1904
Eby, Emma H., Jhagadia, B. B. Ry.,	1904
Emmert, Jesse B., Bulsar, B. B. Ry., ..	1902
Emmert, Gertrude R., Bulsar, B. B. Ry.,	1904
Himmelsbaugh Ida, Jalalpor,	1908
Lichty, Daniel J., on furlough,	1902
Lichty Nora A., on furlough,	1903
Long, Isaac S., Jalalpor, B. B. Ry.,	1903
Long, Effie S., Jalalpor, B. B. Ry., ..	1903
Miller, Eliza B., Bulsar,	1900
Miller, Sadie J., Umalla, B. B. Ry., ..	1903
Powell, Josephine, Vada, Thana Dis- trict,	1906
Pittenger, John M., Ahwa, Dangs, ..	1904
Pittenger, Florence B., Ahwa, Dangs, 1904	
Quinter, Mary N., Bulsar, B. B. Ry., ..	1903
Ross, Amos W., Vyara, B. B. Ry.,	1904
Ross, Flora M., Vyara, B. B. Ry.,	1904
Stover, Wilbur B., Anklesvar, B. B. Ry.,	1894
Stover Mary E., Anklesvar, B. B. Ry.,	1894
Ziegler, Kathryn, Jalalpor,	1908

Switzerland.

Pellet, A., 168 Grande Rue, Oyannax, France.	
Pellet, Lizzie, 168 Grande Rue, Oyannax, France.	

ANNUAL REPORT

Realizing the Father's heavenly care and constant inspiration as His children seek to carry out His will in the world, seeking ever to be led by His unseen yet never failing hand, and acknowledging that whatsoever good is accomplished is in His name and thru His Power, the General Mission Board of the Church of the Brethren is pleased to submit a report herewith of the progress made during the fiscal year ending March 31, 1909, for all fields and industries under its supervision.

In a general survey the Board is deeply impressed with God's goodness, manifested in the fact that no death among all its workers need be recorded thus far. Even no serious illness this year darkened the hour in any home of those on the field. And while to be with the Father is far better than to toil here on earth, yet to the church militant it is an occasion for thanksgiving that those whose hearts are so constantly braving the trials of missionary endeavor and are so often an inspiration and help to others, have been spared to labor with us.

Ingatherings.

Following famine times about ten years ago many were received into the church by baptism. This ingathering did not continue and some have wondered why. Perhaps the principal reason lies in the fact that the missionaries have had a greater task in training, indoctrinating and developing Christian character in those gathered in; so much so, in fact, that the missionaries did not have time to go out after others. The development of a native church is a great work of itself. But the past year the missionaries have been so situated that a number have been reaching out, and souls have been gathered into the church,—souls who have come because of the Word and its power,—because of the attractiveness of the cross of the Lord Jesus Christ. If the reader will turn to the tabulated reports from the respective fields he may glean the facts as far as figures can reveal them.

Native Workers.

It is a great joy to the Board to note with what deep interest many of those well able desire to support a worker on the field. The spirit of wanting to be represented by some individual who is actually giving his entire time to preaching the Gospel is by far the highest type of missionary consecration. It is to be regretted, however, that so far the development of native brethren has not kept pace with the number who have tendered the Board \$50 per year for such support. But in a year or two more, from present indications, it is hoped the church in India will have plenty of good, faithful brethren, who will be glad to give their entire time to telling the story of God's love to a very sinful world.

Our Live Wires.

They do not produce death, but thru Jesus Christ bring life and hope and peace. The organizations supporting an American worker on a foreign field are

designated as "live wires." Verily, every one of them is. Their direct touch with the field thru the missionary, the personal interest in the worker known to most of them, has created interest and enthusiasm as no other agency has been able to do. The following are "live wires":

Sunday Schools by Districts.

California, Southern, Sister Jesse Emmert in India.
 Indiana, Northern, Sister W. B. Stover in India.
 Ohio, Northwestern, Brother and Sister S. P. Berkebile in India.
 Ohio, Southern, J. M. Pittenger in India.
 Pennsylvania, Eastern, Kathryn Ziegler in India.
 Pennsylvania, Middle, Jesse Emmert in India.

Congregations by Districts.

Kansas, Southwestern, Bro. and Sister F. H. Crumpacker in China.
 Nebraska, Josephine Powell and Mrs. Chas. Brubaker in India.
 North Dakota, Bro. and Sister G. W. Hilton in China.

Congregations Alone.

Botetourt Memorial Missionary Society, Virginia, Brother and Sister A. W. Ross in India.

McPherson, Bro. and Sister E. H. Eby in India.
 Mt. Morris College Missionary Society, Illinois, D. J. Lichty in India.
 Mt. Morris College Sunday school, Illinois, Sadie J. Miller in India.
 Pipe Creek, Maryland, W. B. Stover in India.
 Quemahoning, Pennsylvania, Chas. H. Brubaker in India.
 Shade Creek, Pennsylvania, Sister J. M. Blough in India.
 Waynesboro, Pennsylvania, Sisters D. J. Lichty and Mary Quinter.
 Young People's Missionary and Temperance Society, Huntingdon, Pennsylvania, J. M. Blough in India.

Five workers in India and one in China are not thus directly supported.

Gratitude.

As an illustration of how the efforts of the church in carrying the Gospel to the heathen are being received in some sincere hearts, let the following letter not only be read, but let its message touch the heart and prompt every member to still better work for Jesus. The letter is personal, but its spirit is brotherhood-wide and hence the consent that it may appear here. The letter was written after the dedication of the meetinghouse at Bulsar, India:

"Bulsar, India, 1909.

"My Dear Brother Miller:

"I am at a loss to find words to express my gratitude and thankfulness to you and to those of our brethren and sisters who gave toward building this beautiful church here at Bulsar, which was dedicated to the service of God on Sunday last. Dear brother, it was a time of blessing to all. The cup was full and running over, especially to me. The Spirit of God moved over the church till it shook the whole foundation. It made one dumb for a time. My mouth, ears and eyes were closed, but the door of my heart was open to receive all that came to me.

"Dear brother, I shall be thankful to you to convey my heartfelt gratitude to all

those that assisted with their self-denial and prayers to help us in this great need.

"God's ways are not our ways. To build a church in Bulsar for the service of God and the ingathering of sinners has been in my heart for over thirty years. I prayed and waited. Many projects were discussed with friends, but did not succeed. But our Father in His own good time has accomplished it.

"It was a long time to wait for an answer to prayer, but it came in a mysterious way. First, Brother Stover's coming, my children uniting with the church, and at last, after many struggles, my joining the church by baptism. Otherwise I would have been an alien.

"Dear Brother Miller, as this is the 72d year of my age I am putting my house in order and patiently await the call to the mansions above. I have had trouble, sickness and death in my family. The best budding trees in my garden my loving Father asked me to give up, and God in His mercy gave me strength to say, 'Thy will be done.'

"Now, dear brother, I must close with my love to dear Sister Miller, your brother and all others that have been to Bulsar and know Jimmy Sahib. I thank all for their disinterested kindness and self-denial, from my full, overflowing heart, for their gift. Look over the shortcomings of a grateful brother in Christ. I do not think we will meet again in this world, as we are both getting old and I have passed the allotted time, so good-bye till we meet beyond the river where there will be no more parting.

"Your ever sincere brother in Christ,

"JAMES LA-PERSONNE."

Our Special Need.

The workers, our brethren and sisters in Denmark and Sweden, are earnest and doing as well as could be expected, but there is great need of an American worker to lend inspiration and give direction to the efforts of the church in these two countries. A minister, married, not too old to learn the language, yet having developed sufficiently so as to direct the destinies of the church in this field can do a good and important work. He will find the field "home like," the people responsive and the country a pleasant one to live in.

Also, while in France Bro. Pellet is doing his very best, the Board has felt that an American worker would greatly aid in this field. The workers and the church would welcome a consecrated minister and his wife, and it is hoped that ere long there will be some one to go.

Change of Name.

At the Conference at Des Moines in 1908 the church changed her name to "Church of the Brethren." This required a complete change of all legal papers of the Board. The General Missionary and Tract Committee took advantage of this opportunity and shortened its name. The importance of the change from a legal standpoint was such that the following legal document was executed in order to settle every question concerning the change of name. It is a reproduction of the original paper, and any congregation or body can have a copy for the asking at any time they need it for legal proceedings in property pertaining to the church. The laws of Illinois permit the General Mission Board to close up all the

Annual Report

business on hand on June 10, 1908, under its old name, but all new business must be done in its new name:

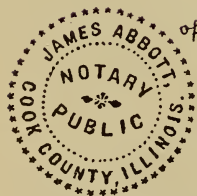
We, the undersigned officers of the Annual Conference of the German Baptist Brethren Church held in Des Moines, Iowa U. S. A. on June 9-11, 1908 hereby declare that in regular Conference during the forenoon session of June 10, 1908, by a vote of 289 in favor and 103 opposed, the name of said church was changed from the "German Baptist Brethren Church" to the

"Church of the Brethren."
=====

Witness our hands this 11th day of June, 1908.

H. L. Early Moderator
..... Writing Clerk

Subscribed and affirmed to before me this 11th day of June, 1908.



James Abbott
Notary Public

To the Standing Committee and the Annual Meeting of 1908:—

The General Missionary and Tract Committee respectfully requests its name changed from the "General Missionary and Tract Committee" to the "General Mission Board," so that hereafter it will be known as the General Mission Board of the Church of the Brethren.

Respectfully,

GALEN B. ROYER, Secretary and Treasurer.

Answer.—Request granted.

Annuity Mission Fund.

In order to meet an ever-growing sentiment of many who wish to share their temporal blessings with the Lord and yet must retain an income for the sustenance of life,—persons who do not want their gifts to become part of the endowment, but rather to be consumed in mission work after their death,—the Board has provided for what is termed an "Annuity Mission Fund." Donations to this fund will be held intact by proper investment until the donor releases all obligations of annuity, either by death or voluntary release during life, at which time the principal sum will be passed to the mission fund and used in missions.

The advantages of such an arrangement are these:

The donor executes his own will while living and saves the possibility of the will being contested on this point after death.

A good income is realized, the annuity being promptly paid on January 1 and July 1 of each year, and the donor need give himself no concern about safe investments.

The amount thus given is exempt from taxation.

Full particulars as to rate, form of contract and so forth will be sent upon application to the General Mission Board, Elgin, Illinois.

Traveling Secretaries.

Eld. S. N. McCann has spent the entire year in the field in behalf of missions. He has preached missionary sermons, made house-to-house visitations that would reach up into the hundreds, and has done much to develop a healthier missionary sentiment among the churches. Many have responded voluntarily when the matter of endowment was laid before them, and contracts have been made for endowment amounting to \$31,150, besides what has been paid in in cash. He finds that many are quite willing to make the Board an equal heir with their children to their estates, which to say the least is very commendable. The fruitage of his labors is not gathered as he goes from house to house. With many the idea is new and it must have time to develop. These later write the office and papers are arranged by correspondence.

Meetings of the General Board.

Three regular meetings at Elgin, Illinois, besides a special one at Des Moines, Iowa, were held within the year. The time to attend these meetings would average about twelve days to each member. For this as has always been the rule no compensation was allowed, each one being paid for traveling expenses alone. This of course does not count in the time spent in correspondence between meetings.

China.

There has been no formal report from the workers in this field. The five, Frank H. Crumpacker and wife, Anna, Geo. W. Hilton and wife, Blanche, and son John, and Emma Horning sailed about September 1 for China. They have made their temporary home while mastering the language at Tai-Yuen Fu, Shan-Si, China. Here they are struggling for the mastery which in time will come, and at the same time studying the situation as to field. This is no small work. An extract from an open letter to the Bethany Bible School will reveal somewhat of their plans and progress and aspirations. It is as follows:

"I must report a seeming failure with my Chinese boy here. For some cause he has stopped coming. He says it is because he has no time, but I fear that it is because of his family, which objected to our house being rented to foreigners. Whatever it is he may yet be induced to come back.

"But our teacher, who is not a Christian, has become interested and attends the regular Chinese services now and is an earnest inquirer. He wants to go with us when we move; so he may become a more useful instrument than the other man. Our work here has not really begun, but we are going into the proposed territory about the middle of March for a three or four weeks' itinerating trip. We expect to sell Gospels as we go and thus open the way for giving further enlightenment later on if this should become our field. It is territory where foreigners are practically unknown. There may be dangers, but we go in His name and so fear nothing. Pray for us, that we may have wisdom in laying the foundation, that we may be kept safe, that the work of selling Gospels may prosper and that the Holy Spirit may make His Word plain to those who buy.

"We have been given many opportunities here of seeing methods of mission work. I feel that if there is a foreign field in the world today where the true aim of missions as set forth in our own Board's manual can be accomplished,—namely the establishing of self-supporting, self-governing and self-propagating churches,—it is in this part of China. Here people as a rule are educated, here they are fairly well fixed, and here nature contributes so much towards making them by far the most promising people of any in the empire.

"But China stands today in a critical time. Ten years will tell whether she is to be a Christian nation, or without a religion entirely, which depends upon the attitude of the church at home. Shall we not pray for an army of workers from our own fraternity for Christ? The need is now. Ten years later will not do. If we are to make our work count for most, we must get people acquainted with the Gospel before railroads, mines and other industries bring to the country men by the score who are not what they should be, and thus make the work harder.

"This part of China has a great future before her. She has natural resources, unequaled perhaps by any other part of the world. Her hills and mountains are underlaid with the richest coal fields in the world. Her mountains are full of great veins of iron, copper, silver, lead and sulphur. She also has an ideal climate for the foreigner to live in. Her people have the reputation for being the most peaceable and quiet of all the provinces in China, even in spite of the terrible crimes that were committed in 1900. In this city where we now are some forty or more foreigners were killed. Thus you see the field where we are to work has been made fertile with the blood of many martyrs. May she yield her fruit in due time to the Master's husbandmen is our prayer."

France and Switzerland.

"Oyannax is a little town of 10,000 inhabitants, industrial, known all over the world for her comb factories. Four years ago the first Brethren Mission was opened in France and at Oyannax. A few people joined the church, and remained faithful, even when the meeting place was transferred to Montreal, a little village ten miles away. Having been asked by the Board to leave Geneva for Oyannax we arrived here last year in April. What have we done during this past year? We would prefer that some one else would write about it for us, for to speak of one's self is a very delicate thing.

"Truly often we have had many reasons to be discouraged, but we have fought in the name of Jesus and the victory was for Him and for us. Blessed be His name.

"France is a religious and also a very unreligious country. Brother D. L. Miller, in his book, 'Girdling the Globe,' has this to say concerning Paris: 'Nominally the great mass of the people are Roman Catholic; practically there is but little of the true spirit of the religion of Jesus of Nazareth to be found in this beautiful, pleasure-loving city.' Well, if this is strictly true for Paris, it is for all the cities of France. The great difficulty is to have people at our Sunday morning service, as every one is at work as on week days; and in the evening there is the theater, the concert, the ballroom, etc., etc., where many find their way more easily than to a religious service.

"Still, if the difficulties are many, we have received much encouragement, first of all on the part of some of our faithful brethren, and in our work among the children. Last August we planned our winter campaign, prayed over it, and prepared ourselves and our people for it, so we were able to start in October with the Thursday school and Sunday school for children. Thirteen of them responded for the first Thursday; their number since that has been growing and today we have thirty-eight pupils. They are earnest to attend and learn their songs; they listen with great attention to our Scripture teachings. Often the parents come to our Sunday evening service.

"At the English lessons, twelve young men started to study the English grammar; a few of them, after one or two lessons, found it too difficult and did not continue but some kept at it. Even in teaching these lessons we have the possibility to speak of the Divine Master.

"In December we started singing service every Monday, with eighteen young people. In this way, too, we have been pleased to come in contact with many families where we had no access before. Oh, what a delight to hear these young Catholics singing,

"Come to the Savior,
Make no delay,
Here in our midst
He has shown us the way;
And let us freely make Him our choice,
Do not delay, but come.

Chorus:

"Joyful, joyful will the meeting be,
When from sin our hearts are pure and free.
Then shall we gather, Savior, with Thee,
In our eternal home."

"The visits are still the most important part of our work. We are received everywhere with respect and thankfulness. Sister Pellet, with her nursing knowledge, has been very useful to mothers and their children. She is received as a good Samaritan. We have many reasons to believe in a brighter future in France.

"In Geneva we visit as often as possible the brethren there. Seven have been restored. They are pleased to be in our midst once more. Often when in Geneva we meet some of our late pupils. To see the sparkle in their eyes proves to us that they were attached to their schoolmaster.

"The above report is what, with the help of our heavenly Father, we have done in working according to the doctrines of our beloved church. We pray our Lord to forgive our mistakes if we have made any. To the Board and all the brethren, we present our thanks for their prayers and financial help given. Amen.

"ADRIAN and LIZZIE PELLET,

"Oyannax, France."

Meeting places, two. Members, 32. Sunday schools, 1. Pupils, 38.

Denmark.

The work has been carried forward by Brethren C. Hansen, Bro. Eskildsen and Martin Johansen, with other faithful members. On account of not having

the much-looked-for American helper among them there has been, perhaps, not as much progress made as might be expected. Nevertheless the ministers, five in all, have been holding meeting and some half-dozen have been gathered into the fold as the table below indicates:

	Elders	Ministers	Deacons	Members	Meetings held	Love feasts	Baptized	Died	Disowned
Vensyssel,	2		2	39	208	2	1	2	1
Thy,	1	2	3	47	44	2	5	1	
Total,	3	2	5	86	252	4	6	3	1

Sweden.

Thru some misunderstanding no one has made a report for the year save the treasurer on finances. The growth of the church and so on will be published later as soon as secured.

ANNUAL REPORT OF THE MISSION OF THE CHURCH OF THE BRETHREN IN INDIA FOR 1908.

For the convenience of the reader the report this year aims to emphasize the various phases of the work rather than the places where the work was done. And while the work is thus shown, it is yet to be understood that the final aim of all is to proclaim the Gospel, and to establish Christian churches.

Evangelistic Efforts.

Real evangelistic effort has been more this year than in any previous year in the history of the mission. This has been made possible by the greater number of missionaries free for active service.

The Jalalpor workers spent much time in the tent right among the people. During the forepart of the year they worked in the villages east of Jalalpor. Their first reception there was such that they had great hopes of reaping an early and bountiful harvest, but later developments dispel these hopes. However, these are at present the most promising people in the Jalalpor district, and it is likely that much effort will be put forth among them to lead them to the Lord. The people to the west of Jalalpor are not to be found at home during so much of the year that it is difficult to reach them. The women are at home and it is hoped that in the near future a special work may be carried on among them. The classes among whom most of the work has been done are the farmers and fishermen. Caste feeling and prejudice against the Christians is strong. Some of the plans for work in the town of Navsari were spoiled by the town-people refusing to allow the Christian worker to live among them and use water from the public well.

The work in Anklesvar has been among the Bhils. They are laboring people and are in the fields most of the day. They can best be reached at

night. Many, many nights of the year were spent by the Anklesvar workers in the Bhil villages. With magic lantern and song and sermon large audiences were held till the midnight hour, and indeed several times the song and teaching continued till dawn. Nor has the effort been in vain, for from these villages a number have been baptized, and many others are expressing a willingness to receive baptism as soon as the missionary deems them ready. Several workers were sent to live in promising villages and make daily effort with the people. The missionary makes frequent visits to these villages to encourage the worker and to add weight to what has been taught. Preaching was done in bazaar twice a week throughout the year.



Church and Congregation at Vuli.

About thirty villages were visited by Sister Miller in the district of Vuli. Her house-to-house visits and confidential chats with the mothers and children are making their impression. The prospects are more promising than ever before. Several months were also spent by Brother Lichty in villages where there are Christians. The efforts there were more to build up and strengthen the church than to enlarge the membership. Yet as the table shows there were some added by baptism and some reclaimed.

Several preaching tours were made by the Jhagadia missionary and his helpers. Thirty-seven villages were visited and told the good news of a Savior. Nine villages were visited at least twenty times, and seven others four times. Almost 8,000 people heard the Gospel in these visits. In November the entire force of workers and several from other stations went to a Hindu religious gathering. Throughout the week meetings were conducted several times a day and personal interviews were held whenever opportunity came. Several times

members of the Arya Samaj tried to break up the meetings by scoffing or by debate. They were engaged in discussion by several members of the preaching force, while the regular meeting went on as before.

On account of the building work in Ahwa, little of the special evangelistic work could be done by the missionary himself, but workers in two villages did personal work and preaching. The missionary made many visits to these villages and on these occasions always spent part of the evening in the village with the people. The village workers have had some opposition and have not yet been able to lead any of the people to baptism, but their ardor has not been dampened and they enter the new year with much faith and zeal.

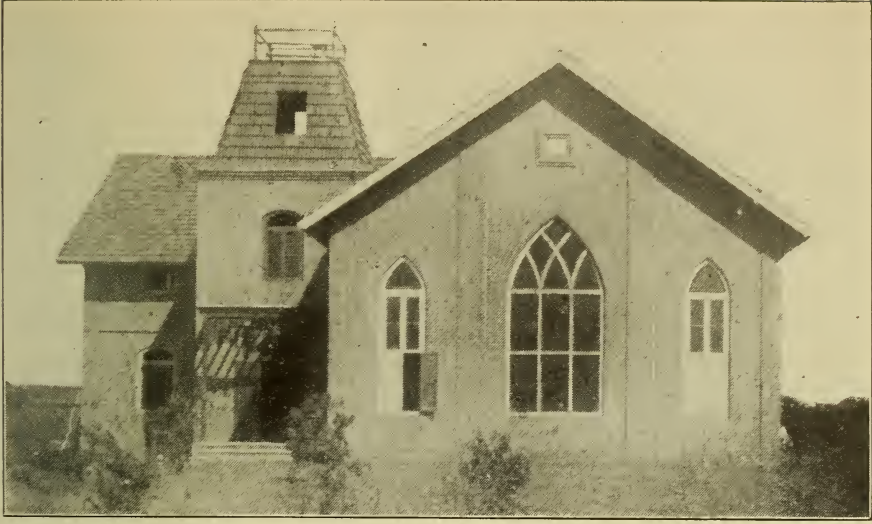
The building operations at Vyara were made to lend their aid in the evangelistic campaign. Every morning, before work was commenced, the laborers were gathered together and given a lesson on religion and led in prayer. This close contact with the few has led some to consider seriously the things they have heard. They seemed almost ready to take the decisive step, when they were intimidated by higher caste people. Several inspection tours were made to outlying villages, and to villages in neighboring districts. Just before the year closed a man was placed in a village for close and personal and daily contact with the villagers.

In Nandurbar, a part of Vyara district, work has been carried on with considerable success. Special effort was made among the Bhils. Where possible, Bhil Christians were secured and put in the villages to teach and lead. Brother Aziz, who had charge of the work, kept in close touch with his men, and in several villages a large number were baptized. Those baptized have expressed a desire to support their own teacher. Here the need is greater than the supply.

The work was hindered some in Vada by the lack of workers. During the forepart of the year the missionary was alone in his efforts to reach the people. No, he was not alone, for there is always One who goes with His own as they go to preach the Word. During the latter part of the year the missionary and several helpers toured in the southern part of the district and a promising field was found. The people are poor and are dependent on the higher caste people for work, so if they should become Christians, some way would have to be provided by which they could make their living. Sister Powell, in company with two Bible women, did house-to-house visiting and teaching in Vada and the nearby villages. This is an effective line of effort and is sure to have its results.

The work about Dahanu was chiefly among the cartmen hauling timber to the Saunta Bandar, and the people living in and about Saunta. The cartmen are especially accessible, since they often stop for the night by the river near the bungalow. During the rains the people who can be reached are fewer than at other times, but this proves to be an advantage to the work, in that a few families were brought into closer touch with the Word. These seemed about ready to receive baptism, but they, too, were intimidated by their landlords and the money lenders.

The large amount of institutional work carried on at Bulsar hinders to some extent the evangelistic effort. The teachers of the two village schools spend part of their time in preaching to the people in their respective villages. Several evangelistic trips were made by Bro. Blough. Bro. Lellu Jalem spends



Bulsar, India, Church, Dedicated March, 1909.

some of his time in the villages when he is not busy on the *Gujerati Quarterly*. The bookseller also made a number of trips to Dharampor and surrounding villages.

Home Mission Work.

The past year has witnessed more independent effort by the Indian church than former years. And this is one of the brightest hopes before our mission today. Since August the Anklesvar church, which has a membership of only twenty-seven active members, has been supporting one of its own number in a neighboring village. The Lord has blessed the work, for already five have been baptized from that village.

The farmer members and other working people in the Vuli church have also caught the spirit of the Master and are using every opportunity to tell to their friends and neighbors what they have received through the Gospel. And in response to this effort several were received by baptism and several reclaimed.

The same spirit has been shown in the Bulsar church. A missionary society was formed and much active work was done. Each Sunday afternoon during the dry months of the year bands of young workers went out to the surrounding villages and preached the Gospel. Laughter and scorn and threats and ill treatment did not deter them. Little girls of thirteen or fifteen years stood before angry men and women who brandished sticks and threatened to strike if they did not desist from their preaching, and yet these young volunteers of the cross preached on. In this way every Sunday in five or six different villages by as many different companies the Word is preached by those who were a few years ago without any knowledge of the Lord. These are developments that gladden the hearts of the missionaries, and which also are destined to have a mighty influence in the taking of this land for the Christ. What wonders would be accomplished in the work of the church if every group of twenty-seven members were to have their representative in the field at home or abroad! Or who could tell the result

were Christians everywhere to go out in groups and persist in telling the gospel story to people in village, hamlet and dell?

Educational.

In the beginning of the year there were 109 boys in the Bulsar orphanage, known among us now as the Boys' Boarding School. Of these, subsequently, one was removed by death, one became an inmate of the Mennonite Leper Asylum, three entered the training department, three on going to their homes to visit their friends failed to return, eleven deserted, seven became self-supporting and one boy was admitted, leaving a total of eighty-four at the close of the year. The best work in the history of the school was done during the year. Two of the five teachers are Christians, the others are Hindus. The government granted the school Rs. 100 in aid. Two young men, formerly teachers, are to be admitted into the government Teachers' Training College at Ahmedabad, having passed the entrance examination with credit. Among 500 candidates they passed in order of merit twenty-second and twenty-fourth.

The Girls' Boarding School at the beginning of the year had an enrollment of eighty-five. The year's record shows two deaths from tuberculosis, nine marriages, two girls became self-supporting and three entered the Female Teachers' Training College in Ahmedabad, so that at the close of the year there are sixty-nine in the school at Bulsar and two in the Bombay School for the Blind. Of the above-mentioned marriages, one was the result of infant betrothal. By law such a betrothal may not be broken except by the consent of all parties concerned. So in spite of every effort to retain her she was claimed by her heathen husband and taken away to live under conditions, which, we fear, will not be conducive to Christian growth. The five teachers employed in the Girls' Boarding School are all Christians, and three of them were brought up in the orphanage. The girls were especially inspired to do good work by the head mistress, who is a woman of exceptional ability. Several girls who had become discouraged several years ago, have reëntered the school. Fifty-eight dollars and thirty-two cents' aid was granted by government which was an increase of eight dollars over that of the previous year. This was due to the greater efficiency of the school. All but four of the girls are Christians. Three little girls were baptized during the year. As these girls grow older and taller there is evidence also of growth in grace and the Christian virtues. It is hoped that they may all grow to be true Christian women and that they may lift their sisters into the light and love of our Christ and his blessed evangel.

The boarding schools at Bulsar are the result of the famine policy of years ago. The schools established in the various villages are entirely different in fact as well as in purpose. Where there are no government schools, our missionaries seek to conduct day schools for the non-Christian children. These schools, with their Christian teachers and Christian teaching, form one of the best means of evangelistic contact with the village people. Aside from the teaching common to all schools these little schools, with their singing of hymns, their daily Scripture lessons and the consistent life and walk of the teacher, become centers from which the light of truth cannot help but radiate. A teacher, if diligent



Bungalow at Vuli.

in his school work, is also most gladly heard by the villagers when in private or in public he tells the tidings of salvation.

The greatest effort put forth in this line has been by Brother Long in Jalalpor taluka, though not with unqualified success, due largely to the employment of non-Christian teachers—Christians not being available. However, in the schools where Christians were employed good results were obtained in spite of several waves of opposition, instigated by the caste people and their religious leaders. During the year four schools were conducted, and of these two received the approbation of the government educational inspector and were granted forty-six dollars and sixty-four cents in aid. Fourteen non-Christian boys from one of these schools passed the Sunday-school examination. The hope of the future, especially among the fisher people and some of the better class of farmers, grows brighter.

In the Dahanu district, where Brother Brubaker is located, the schools in several instances continued under great difficulties. This is not because of a lack of appreciation on the part of those for whom the schools are intended, but because of the opposition of the caste people who do not hope for any good results to themselves from the elevation of the lower classes. There were four schools running at the beginning of the year, but two of them had to be closed on account of this prejudiced opposition.

School work in the Rajpipla State has had its drawbacks, too, but success is in sight. Caste opposition has grown less and the Bhils, for whom the schools have especially been established, are beginning to recognize them to be desirable and beneficial. Up to the present time, all efforts of the Government to educate the Bhils to any extent have ended in failure. It is the hope of the mission to suc-

ceed even where the Government has failed. Brother E. H. Eby reports a girls' school at Jhagadia with an enrollment of fifteen, and another school is running at Raj Pardi with an enrollment of forty-five boys. Brother Lichty has three schools running with a total enrollment not exceeding fifty, but those who do attend are doing good work. Many of them are regular attendants at church and Sunday school. A few of the children have been the means of bringing their parents to the church.

A very successful school has been running for several years at Kukvadi, in Bulsar district. One of the three teachers is a Christian. Twenty-four of the boys passed the Sunday-school examination. The school received as grant-in-aid from the Government the sum of twenty-six dollars.

Bro. Pittenger, in the Dangs, has been attempting to start schools among the most primitive and backward people with whom we have to deal. At Ahwa the average attendance for the year was twelve. Those who attend most regularly are making good progress, both in day and Sunday school. At Dolidol and Kalamvihir the children have not yet attained the school-going habit. The attendance has been very unsatisfactory, but persistent effort in the future cannot help but bring success.

When the day school is impossible another resort is the night school. Into this are gathered boys and girls and sometimes men, who labor all the day long and who could not attend any other school if they desired. Usually there is not a very definite working program in these schools, for they sing, study or discuss religious questions at will. Sometimes they dismiss early and sometimes they continue till a late hour. Among the things taught are a catechism, the Lord's prayer, and the ten commandments. Such work as this has been carried on most extensively and most successfully by Brother Stover in Anklesvar and the surrounding villages. Altogether he has eight of these schools and they are taught by Bhil teachers. These are superintended by a native brother, who may superintend several such schools to good advantage. One of the Bhil teachers has been baptized and others are near the kingdom. The night school like the day school is a central place for preaching. The people want to hear and when the preacher comes they are prepared to receive his message.

Training Department.

The little schools here and there produce now and then a bright lad who can go higher, and the missionaries like to hold on to every one of that kind, for he is most useful. The work needs men in whom all confidence can be placed, and who are able to direct the work that may be put into their hands and make it a success. To this end we have a training department in connection with the schools at Bulsar, where special attention is given to preparing young people for the future work in which there is so much need. Bro. Blough reports that during the year four of the young brethren passed the prescribed Gujerati course, and received Government teachers' certificates, and are now employed as teachers. Two of these are at Bulsar, one at Jalalpor, and one at Anklesvar. One has been employed as teacher at Bulsar without having finished his course of study. Seven others continue their studies. In December three new boys were admitted from the Boys' Boarding School. The cost for each one is about \$30

a year, the amount varying according to the standard and the cost of the school supplies.

This department is a permanent and growing feature, whose importance can scarcely be overestimated. Those who are seeking to aid in very definite mission work—work that will tell from year to year, and keep on getting better all the time—we would recommend to endow a scholarship in the training department. Whoever does this will help an ever-increasing number of well-intentioned needy young members over what may well be regarded the crisis period of their lives.

The Sunday Schools.

The Sunday school continues to be an important feature of mission work. In schools for Christians the methods of procedure resemble those used in the home land, but it is quite different in schools for non-Christians. The difference is not intended to be an improvement over the regular methods, but an adjustment to stubborn conditions. For want of a better name those among non-Christians have been termed unorganized Sunday schools, to distinguish them from the organized ones among the Christians.

An examination of the Sunday-school table attached will reveal some interesting facts. The increase in the number of schools during the past six years has been thirty-five, and of these thirty-five, twenty-five are direct evangelistic agencies among the heathen. There were thirty-eight schools conducted during the year, and of these twenty-eight were primarily among the heathen, and attended by more than 700 Hindus. Of these Hindu children, fifty entered the All India Sunday-school examination, and thirty-eight passed. The three schools conducted in the year 1902 were attended almost exclusively by orphan children, who numbered over 600. At the present such pupils number only 175, while the total attendance of the schools in 1908 was almost 1,200. Another very interesting feature is that in 1902 no contributions were made at all by the Sunday schools. The table shows a steady increase until in 1907 when it reached Rs. 572, or \$191. This year the amount decreased to the extent of \$29.10, and this for a time seemed to be a bad indication. But at the time this report is written, March 11, it was found that over and above the \$180 contributed by the Sunday schools the Christian community as a whole contributed to home mission work through the self-denial week fund \$131.64, which shows an increase of \$120.66 in the total contributions of the church in India. This development has caused great joy among the Indian Christians as well as among the missionaries. There may be some questioning why the number of conversions should be getting less as the number of schools increases. This can be explained. The large number baptized during the first years were from the orphanage. They are now practically all baptized, and the seed sown in the new schools in the villages has not yet brought forth its fruit, but the blossoms are in sight.

Another feature is worthy of mention. It is the work in the All India Sunday-school examination. Ten schools had representatives in this work. In these ten schools 334 entered and 278 passed, and received certificates. Two received silver medals. Last year ten schools were represented, but only 240 candidates passed. The work of the various stations and schools is suggested by the table, so no more comments are made here.

Sunday-school Statistics, 1908.

Station	No. of Schools	No of Schools for non-Christians	Average attendance	No. of non-Christians attending	No. of teachers	Contributions (In rupees)	Entries in the Examination	Passes in the Examination	Schools represented	Baptisms.
Anklesvar,	9	8	152	124	12	51	25	12	1	7
Ahwa,	3	3	47	37	4	9 5 3	0	0	0	0
Bulsar,	4	2	376	109	20	263	259	224	3	10
Dahanu,	2	1	22	10	2	16 8 2	7	4	1	4
Jalalpor,	5	4	149	134	8	28	25	23	2	
Jhagadia,	7	6	202	192	21	9 10	5	3	1	
Vada,	4	3	113	103	4	14 7 3	0	0	0	
Vyara,	2	1	38	30	4	29 7 11	4	4	1	
Vuli,	2	0	74	0	13	63 6 5	9	8	1	
	38	28	1173	739	88	484 8	334	278	10	21

\$1.00 equals 3 rupees.

Year	No. of Schools	No. of schools for non-Christians.	Average Attendance	No. of non-Christians attending	No. of teachers	Contributions (In rupees)	Entries in the Examination	Passes in the Examination	Schools represented.	Baptisms
1902	3		665		33					46
1903	4		493		38	105		3		128
1904	8		547		41	299 8		26		72
1905	11	4	540	112*	38	361 7	126*	102		63
1906	14	6	560	162*	41	454 8	180*	118		22
1907	35	25	1027	647*	76	572 11	292*	240	10	23
1908	38	28	1173	739	88	484 8	334	278	10	21
						2278 10				375

*Approximate.

\$1.00 equals 3 rupees.

Distribution of Christian Literature.

The sale of Bibles and Testaments and portions of Scripture, along with tracts and other publications from the Christian press, constitutes a distinct feature of mission work which in some respects has advantages over other methods of evangelization. Books and tracts are sold, not given away. This is according to the plan of the Bible Society from whom most of the Bibles are secured, and we find the plan a good one. Three booksellers, one at each of our larger railway stations, are supported by the Bible Society of Scotland.

Bro. Long had two booksellers in the field. One spent most of his time in the villages with varied success. The one who sold at the Navsari railway station succeeded better. Among the traveling public there are many educated men who purchase from his stock of Christian literature to pass the time away on the train, and thus many who would not otherwise have known the Christ have learned of

Him for the first time. The sales during the first part of the year were better than later as a result of the opposition arising from the general unrest in India.

Kanji, the Anklesvar bookseller, made a fair record in his sales. Unable himself to thoroughly appreciate his wares on account of poor education, he yet seems able to persuade the other fellow to buy. He labors through a tract or book and catches on to some striking sentence or story and then advertises by shouting out to travelers the catch-sentence or story-subject. Some buy and read gladly, others examine and when they see that the book treats of the Christian religion fling it back to the seller or perhaps tear it to pieces to show their disgust. It takes a stout heart and brave to bear up well under all the discouragements they meet in their efforts to distribute the literature.

The boy at Bulsar sells and preaches. His sales were not as many as some of the others, but the good he has done cannot be measured by this alone. He believes in his religion and tries to persuade others to do so, too. He knows he has the truth and that conviction nerves him to meet all sorts of people.

The *Gujerati Quarterly*, edited by Bro. Blough, has a paid subscription of 1,232, and is growing in favor in other missions as well as in our own. It is the first of the kind published in Gujerat.

Bro. Stover has been editing a little Gujerati Christian newspaper known as the *Prakash Patra*. It is published quarterly and during the year about 14,000 copies were distributed free among the people. It is full of catchy items, interesting incidents, and solid facts about the Christian religion and its progress in the world.

Table Showing Colporter Work.

Station	Colporters	Bibles Sold	N. Tests. Sold	Gospels Sold	Tracts Sold
Ankleshwer,	1	6	14	1999	651
Bulsar,	1	2	4	886	744
Jalalpor,	2	3	18	2831	1953
	<hr/> 4	<hr/> 11	<hr/> 36	<hr/> 5716	<hr/> 3348

Building.

It was mentioned in the report of last year that 1907 was an era of house-building. Perhaps it ought to be said 1908 was an era of finishing up work of the previous year. Not a little time was occupied in this kind of necessary work. The bungalow at Vada was completed by Bro. Berkebile, and they are very glad indeed for a good house and one that will be a protection in time of heat or rain. The well-digging is yet incomplete as the year closes, but sufficient depth has been secured to hold water long after the rains have ceased. The digging will be resumed as soon as the water is exhausted.

A new bungalow was erected at Vyara. The mason work was done by a Christian contractor, and the fair way in which he did his work relieved Bro. Ross much in the management of the work. Much of the woodwork was done by carpenter boys and men from the mission shop in Bulsar. A line of houses for India workers was also erected at Vyara. This work occupied most of the

time of Bro. Ross and his men up to the break of the monsoons in June. A well was also dug, and a good supply of water secured. These provisions made the workers feel that they are now ready for some good, solid work in the real evangelistic field.

Of all the building work yet done in the mission, the job that has fallen into the hands of Bro. Pittenger in the Dang forests, is perhaps the most trying and difficult. He has had to superintend personally the collecting of all materials, such as timber, lime, bricks, tiles, sand, and stones. Trees had to be cut down for timber and hauled to the bungalow, limestone globules dug out of the side of an immense hill, burned into lime and then carried on the backs of bullocks up the hill, five miles by footpath to the building site; a brick maker had to be called from a town more than 200 miles away to burn bricks and tiles. He proved to be very dishonest and in more than one way brought trouble and inconvenience to the builder. Every stroke of skilled labor had to be done by imported workmen, as the people of the hills have no skill. These imported workmen made no end of trouble in their demands for conveniences such as they were used to in their city homes. Many of them fell sick with fever. Bricks turned out bad, laborers were incompetent and lazy, contractors proved untrue, and even fever came to make the way of the patient builder more difficult. Several trips were made by Brethren Ross and Emmert to help out in times of special difficulty, but after all the chief burden had to rest on Bro. Pittenger. The year closed with the house unfinished, but in process of construction, and it is hoped that it may be ready for occupancy before the rains come again.

The second of the rent houses at Bulsar, made possible by the good gift of Bro. Nicky, was finished and occupied for a time by the weavers and carpenters. Later the new shop was finished and it was used by the workmen and the house rented to Christian tenants. Final permission to build the church was received just six weeks before the rains began to fall. These were busy weeks, but when they closed we had a good foundation laid for the building. The mission carpenters set to work on the woodwork and when the rains ceased door and window frames and much other material were ready to put to their places in the walls. A good Christian contractor was secured for the mason work, and he did his work well. As the year closes the church is not complete, but it is well on the way and will mean much to us all when it is finished. It has taken much of Bro. Emmert's time and thought, for while the woodwork is principally the work of our own Christian carpenters under Bro. Emmert's direction, it represents his effort from beginning to end. It will be a neat, plain, practical building and one, it is hoped, that will be a resort for private and public prayer every day of the year.

Industrial.

More and more do the missionaries come to feel that some provision should be made for those who would become Christians, but who, by so doing, would be thrown out of employment. Many are they who would seek the truth if in so doing they could feel that they would not have to enter into days of starvation. In very many cases the man who leaves his old life and customs to follow the Christ in newness of life, finds himself deserted by his relatives and friends, and the whole non-Christian community about him seems to unite in mak-

ing it hard for him to support himself by his old occupation. To meet this the mission has to make some provision for its converts to support themselves by honest labor.

To this end is the farm-work at Vuli, which has grown to be a success. The several young farmers, all orphan boys of a few years ago, are now entering into their promised land. The land they farm and the cattle they use will be their own if the crop of this year proves to be as good as indications suggest. When a few have shown what they can do, working with us as we direct, it will be a great impetus to many more to do as they are told by the missionary. A second group of boys has commenced farming also, and if they continue to be diligent and faithful, they will receive bullocks and land to farm partly for themselves, but under the direction of the missionary. Bullocks and land are furnished on such conditions that, as the work prospers, the mission receives back the money invested. This helps the boys, in that it saves them from the merciless money lender, who would demand as high as 20% and even 25% for the money loaned. Who could start farming under such conditions and succeed?

As the Christian community grows there will be more demand for land, which converts from the farming classes may secure on reasonable terms. The encouragement such opportunity gives to earnest seekers, and the stability it gives to the community, make the matter one that merits careful consideration. There are several tracts of government land, near Vyara, that it is hoped may be secured on easy terms.

The boys who are yet at Bulsar and in the industrial work with Bro. Emmert have two lines of work open to them, weaving and carpentry. During the year one of the Christian weaving teachers was sent to a weaving school for a few weeks to get some points in advanced weaving. He returned with increased enthusiasm for the work and able to make successfully several new designs of cloth. A new and improved hand-loom was added to the equipment of the weaving department. It is the hope that a larger output at smaller cost may be secured when once the weavers acquire skill in its use. It is found necessary to reduce the cost of production, as other weavers undersell us. Effort is being made to increase the speed of the machines, and also to reduce the time and labor necessary to prepare the yarn for the loom. There has been a fair sale of cloth, but there was a larger supply on hand at the end of the year than is desirable.

The carpenters spent most of the year in building operations. Some furniture was made. The quality of goods produced in the shop is good, but the cost of manufacture is more than it ought to be. An effort is being made to reduce this and put the business on a self-supporting basis. A qualified teacher was secured just before the end of the year. He has had training in model carpenter work and in mechanical drawing, and is instructing three small classes in these lines of work.

English Work.

In all our stations there is but one where any English work can be carried on, and that is Bulsar. Sunday evening services were held regularly throughout the year, and those who attend at all are quite regular in their attendance. It so happens that this work affects railway people especially, and very often just about the time a family gets really alive to their religious duty and oppor-



Graves of Two of Adam Ebey's Children at Dahanu, India. Mary Alice Ebey, Paul King Ebey.

tunity they are transferred to another station, which is discouraging to the little congregation. In the latter part of the year a collection box was placed near the door, and altogether forty rupees have been received. This was voted for a pulpit in the new church.

Prayer meeting on Wednesday evening was also held regularly throughout the year. This is the rule at all the stations, but in Bulsar the meeting on Wednesday evening is in English. Both the Sunday evening services and the prayer meetings have been held in the mission house, and will continue to be until the new church is completed.

Rumor is making it stronger and stronger that the railway authorities intend taking up much land at Bulsar and building a score or more of houses for railway families. In this event, it will be wise on our part to take time by the forelock and get our long-talked-of English school going. The sooner this is done now the better, for the assurance of a considerably increased English-speaking population is sufficient to dispel all doubts about the question.

Our Needs.

Of course there are in a growing mission growing needs just like in a growing family. If these needs are listed here, perhaps some one will be interested in them, and supply the need without further solicitation.

1. We need a building at Bulsar for the teachers of the boarding schools; also for the students in the training department. The present one is so tumble-down that it makes us all ashamed to look at it. Estimated cost, \$1,200.

2. We need a number of houses in various villages where centers of Chris-

tian work are being established; houses suitable for the teacher to live in and have school at the same time. Estimated cost, \$150 each.

3. We need additional lands here and there for creating Christian centers among the people who are willing to work, but find themselves always at the bottom and the object of special hatred when they try to get up and out of the old ruts.

4. We need endowments for the training department, so that young men and women who ought to prepare for effective Christian work may be able to do so. Cost, \$30 a year.

5. We need up-to-date magic lantern slides, and out-of-date Sunday-school wall charts and Sunday-school tickets. All these are helpful. Several of our missionaries have managed to secure magic lanterns, but slides are expensive.

6. We need one or two more good missionaries now. We have a large field, and we can work it, but at least two more men entering now on the work would find a very, very large sphere for their activities.

7. We need very soon now a sister who is a professional schoolteacher. And then, for a schoolhouse and land suitable, we also need about \$2,000 to \$3,000.

8. We need the doctor we have been long time hoping for, and the sooner he comes onto the scene of action the better,—if he is the right man.

9. We need the hospital, for people in all lands appreciate the help they get in time of sorest need.

10. We need the prayers of all the brethren daily, for the work is a daily work and the warfare a daily warfare. Our strength is in the Lord.

DANIEL J. LICHTY,

JESSE B. EMMERT,

WILBUR B. STOVER.

Village School Table. (Bulsar Orphanage Excluded.)

	Village Day-Schools.	Village Night-Schools.	Teachers	Boy Pupils	Girl Pupils	Total Pupils
Ahwa,	3	0	3	42	11	53
Ankleshwer,	0	8	8	140	20	160
Bulsar,	2	3	7	105	5	110
Dahanu,	4	0	4	70	5	75
Jalalpor,	4	0	4	262	13	275
Jhagadia,	1	2	3	45	15	60
Vuli,	3	0	3	48	7	55
Vyara,	1	0	1	14	2	16
	<hr/> 18	<hr/> 13	<hr/> 33	<hr/> 726	<hr/> 78	<hr/> 804

Table for the Church in 1908.

	Organized Churches	Baptized	Reclaimed	Rec'd by letter	Given letter	Went back, or disfellowshipped	Died	Active members	Nominal members	Adherents	Whole total
Ahwa,	0	0	0	3	0	0	0	9	0	5	14
Ankleswer,	1	12	0	5	3	1	0	27	1	20	48
Bulsar,	1	11	8	0	3	6	4	266	32	63	361
Dahanu,	0	4	0	0	0	0	0	12	1	5	18
Jalalpor,	1	2	0	2	2	0	0	11	0	5	16
Jhagadia,	0	0	0	0	0	0	0	13	150	25	188
Vada,	0	0	0	3	2	0	0	9	0	5	14
Vuli,	1	6	1	1	2	5	0	75	175	120	370
Vyara	0	60	0	3	0	0	0	70	0	10	80
	4	95	9	17	12	12	4	492	359	258	1109

The figures for Nandurbar are included in Vyara.

Present Property Values.

	Acres land	Value	Bungalow	Other houses	Wells	Annual tax	Total Values
Ahwa,	4	\$ 0	\$1,800	\$ 100	1	\$ 4	\$ 1,900
Ankleshwer,	26	500	2,000	2,500	2	17	5,000
Bulsar,	13	1,430	1,800	9,000	3	15	12,230
Dahanu,	2½	100	1,500	100	1	6	1,700
Jalalpor,	2¼	0	1,300	450	1	20	2,000
Jhagadia,	3	25	350	150	0	1	525
Vada,	1½	27	1,700	0	1	1 75	1,700
Vuli,	80	500	1,700	100	1	21	2,610
Vyara,	6	85	1,350	415	1	4	1,850

Bulsar property includes the new House of Worship.

1. World-Wide Fund.

Receipts—

Donations from congregations and individuals, including interest on endowment contracts, as reported in the		
Missionary Visitor,	\$ 11,161	98
Bicentennial Offering,	37,844	01
Interest from endowment and real estate,	21,934	15
Surplus of investment thru sale of Colorado farm,	1,662	25
Earnings of Bank Account,	318	08
Colored Missions, Palestine, Ark., Donations,	44	00
Sundry Items,	136	72
Total,	\$ 73,101	19

Expenditures—

Annual Meeting Committees, See account No. 14,	\$ 254	29	
Annuity,	14,813	66	
Publications, See account No. 17,	4,494	55	
Brooklyn Mission, See account No. 15,	1,600	00	
Colored Mission at Palestine, Arkansas,	150	00	
Denmark,	806	84	
Sweden,	1,141	36	
District Work, See account No. 18,	4,400	00	
France, Switzerland, Missions,	1,460	96	
Brethren Publishing House, See account No. 16,	3,699	97	
Transferred to India account,	8,881	68	
Transferred to China account,	343	77	
General Expenses, See account No. 19,	3,901	25	
Total Expenditures,	\$ 45,948	33	
Overdrawn one year ago,	6,120	25	\$ 52,068 58
Balance on hand,			21,032 61

2. India Missions.

Receipts—

Cash on hand at beginning of year,	\$		\$ 1,995 04
Donations reported thru Missionary Visitor,	735	00	
Interest on Endowment,	116	85	
Special support,	5,625	00	
Transferred from World-Wide fund,	8,881	68	
For Transmission, See account No. 12,	275	16	
Donated for Hospital,	1,019	35	
Donated for Native Workers, See account No. 13,	1,182	76	
Donated for Orphanage work,	2,935	48	
Donated for Christian village farm,	100	00	
Total receipts,			\$ 20,871 28
			\$ 22,866 32

Expenditures—

General Mission work,	\$ 4,750	00	
Gujerati Literature fund,	300	00	
Industrial work,	400	00	
Training department,	550	00	
Bungalow fund,	700	00	
Famine Relief,	300	00	
Support of workers,	7,475	00	
Return expense of three return missionaries and two new missionaries,	1,013	54	
Transmitted to individuals in India,	275	16	
For supporting native workers,	1,182	76	
For orphanage work,	3,500	00	
Total expenditures,			\$ 20,446 46
Balance on hand, India hospital,	2,021	93	
Balance on hand, India orphanage,	397	93	2,419 86
			\$ 22,866 32

3. China Missions.

Receipts—

Balance on hand at beginning of year,		\$ 1,651 08
Donations reported thru Missionary Visitor,	\$ 401 68	
Southwest Kansas District,	250 00	
Transferred from World-Wide fund,	343 77	
Total receipts,		\$ 995 45
		<u>\$ 2,646 53</u>

Expenditures—

Expense of sending five to field,	\$ 1,296 13	
Account support on the field,	1,350 40	
Total expenditures,		\$ 2,646 53

North Dakota has provided funds (See account No. 11), but on account of not knowing definitely the amount of the support for the missionaries no amount has been transferred to this account this fiscal year.

4. Church Extension.

The Loans—

Donations during the year,		\$ 16 58	
Received on loans from churches as follows:—			
Altamont, Kansas,	\$ 45 00		
Berthold, North Dakota,	50 00		
Bowbells, North Dakota,	100 00		
Broadwater, Missouri,	40 00		
Carrington, North Dakota,	82 00		
Elgin, Illinois,	50 00		
Fredonia, Kansas,	40 00		
Fruita, Colorado,	120 00		
Fruitdale, Alabama,	89 76		
Hoyle, Oklahoma,	40 00		
Irvin Creek, Wisconsin,	18 00		
James River, North Dakota,	38 00		
Kansas City, Kansas,	75 00		
Lakeside, Michigan,	60 00		
Mount Tanner, Virginia,	40 00		
North Star, Oklahoma,	80 00		
Parsons, Kansas,	103 00		
Red Cloud, Nebraska,	100 00		
Rockford, Illinois,	842 83		
Spokane, Washington,	400 00		
Tekoa, Washington,	100 00		
Weiser, Oregon,	100 00		
Weston, Oregon,	260 00		
Williston, North Dakota,	200 00	\$ 3,073 59	\$ 3,090 17

Expenditures—

Loans made to churches:

Red River, Oklahoma,	\$ 500 00		
Bright Star, Oklahoma,	200 00	\$ 700 00	
Cash on hand,		2,390 17	\$ 3,090 17

The Fund—

On hand, April 1, 1908,		\$ 10,815 50
Donated during the year,		16 58
		<u>\$ 10,832 08</u>

This fund consists on April 1, 1909 of

Unpaid loans to churches,	\$ 8,441 91	
Cash on hand,	2,390 17	\$ 10,832 08

5. Missionary and Ministerial Relief Fund.

Receipts—

Balance on hand at beginning of year,	\$ 6,496 28
From earnings of Gish publishing fund,	472 42
	<hr/>
	\$ 6,968 70

Expenditures—

D. W. Stouder, Emporia, Kansas,	\$ 195 00
Henry Sheets, Prathers Creek, N. C.,	60 00
E. M. Sheets, Dresden, N. C.,	60 00
S. M. Forney, Kearney, Kansas,	15 00
W. T. Pursley, Eagle Rock, Va.,	96 00
S. Glick, Idaho,	43 34
Total expenditures,	<hr/>
	\$ 469 34
Balance on hand,	<hr/>
	\$ 6,499 36

6. Gish Testament Fund.

Receipts—

Balance on hand at beginning of year,	\$ 687 03
Income from sales,	168 98
Total,	<hr/>
	\$ 856 01

Expenditures—

New edition of Testament,	\$ 630 00
Balance on hand,	<hr/>
	\$ 226 01

7. Gish Publishing Fund

Receipts—

Income from estate,	\$ 3,362 11
Income from sales, Brethren Publishing House,	72 51
Total receipts,	<hr/>
	\$ 3,434 62

Expenditures—

Books published during the year,	\$ 829 79
Sister Gish's annuity,	1,000 00
20% to Ministerial and Missionary Relief Fund,	472 42
Overdrawn balance from last year,	486 92
Total expenditures,	<hr/>
Balance on hand,	\$ 2,789 13
	<hr/>
	\$ 645 49
	<hr/>
	\$ 3,434 62

8. Brooklyn Meetinghouse.

Receipts—

Balance on hand at beginning of year,	\$ 18,760 17
Donated during the year, and reported in the Missionary Visitor under Board's report, as received at Elgin, Illinois,	287 16
Total,	<hr/>
	\$ 19,047 36

Expenditures—

Forwarded to Brooklyn for use in house,	\$ 18,952 94
Balance on hand,	<hr/>
	\$ 94 42

9. Special Funds.

Africa—

Balance on hand at beginning of year,	\$ 46 50
Donated during the year,	12 00
	<hr/>
	\$ 58 50

Japan—

Balance on hand, no increase,	75 80
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Philippines—

Balance on hand, no increase,	74 40
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Porto Rico—

Balance on hand, no increase,	227 54
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South America—

Balance on hand, no increase,	\$	\$	49 44
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New England Mission—

Balance on hand at beginning of year,	36 17		
Donated during the year,	40 00		76 17

Southern Native White—

Balance on hand, no increase,			23 23
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Australia—

Balance on hand, no increase,			16 00
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Cuba Meetinghouse—

Donations during the year,			41 25
Cuba mission,			103 13

Total of special funds,	\$	745 46	
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10. Interest Bearing Funds.**Receipts—**

Bills receivable,—loans paid,	\$ 74,942 62
Scandinavian poor fund,—interest in funds in hand,	137 50
World-wide endowment paid in,	15,378 77
Payments made on real estate,	9,662 75
Gish estate converted into cash,	341 15
Annuity mission funds,	1,000 00
Gospel Messenger endowment,	25 00
Overdrawn,—now in loans,	27,997 15

Total,	\$129,484 94
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Expenditures—

Bills receivable,—new loans made,	\$ 92,455 00
Temporary loan to Brethren Publishing House,	11,000 00
Invested in real estate,	7,180 00
Scandinavian poor fund sent to Sweden,	268 00
Overdrawn last year,—now paid back,	18,581 94

Total,	\$129,484 94
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11. Special Support Funds.**California.****Receipts—**

Balance on hand,	\$	405 89
Receipt No. 3538,	\$ 120 65	
Receipt No. 3704,	105 90	
Receipt No. 3813,	9 07	235 62

Total,	\$	641 51
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Expenditures—

For Mrs. Jesse Emmert,	\$	250 00
Balance on hand,	\$	391 51

Middle Pennsylvania Sunday Schools.**Receipts—**

Receipt No. 3476,	\$ 125 00	
Receipt No. 3749,	125 00	\$ 250 00

Expenditures—

For Jesse Emmert,	\$	250 00
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Eastern Pennsylvania Sunday Schools.**Receipts—**

Balance on hand,	\$ 34 60
Receipt No. 3797,	90 40

Total,	\$	125 00
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Expenditures—

For Kathryn Ziegler,	\$	125 00
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Pine Creek Congregation, Maryland.

Receipts—

Balance on hand,	\$	400 00	
Receipt No. 3926,		200 00	

Total,			\$	600 00
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Expenditures—

For W. B. Stover,	\$	250 00	
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Balance on hand,			\$	350 00
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Quemahoning Congregation, Pennsylvania.

Receipts—

Balance on hand,			\$	125 00
Receipt No. 3492,	\$	125 00		
Receipt No. 3845,		250 00		375 00

Total,			\$	500 00
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Expenditures—

For Chas. H. Brubaker,	\$	250 00	
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Balance on hand,			\$	250 00
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Northwestern Ohio Sunday Schools.

Receipts—

Receipt No. 3601,	\$	250 00	
Receipt No. 3752,		250 00	\$ 500 00

Expenditures—

For Bro. and Sister S. P. Berkebile,			\$	500 00
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Nebraska Foreign Fund.

Receipts—

Balance on hand,			\$	260 69
Receipt No. 3536,	\$	25 00		
Receipt No. 3565,		52 75		
Receipt No. 3627,		49 00		
Receipt No. 3798,		67 39		
Receipt No. 3810,		9 00		
Receipt No. 3840,		112 40		
Receipt No. 3897,		12 61	\$	328 15

Total,			\$	588 84
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Expenditures—

For Josephine Powell,	\$	250 00		
For Mrs. Chas. H. Miller,		250 00	\$	500 00

Balance on hand,			\$	88 84
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McPherson Congregation, Kansas.

Receipts—

Receipt No. 3566,	\$	250 00	
Receipt No. 3753,		250 00	\$ 500 00

Expenditures—

For Bro. and Sister E. H. Eby,			\$	500 00
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Botetourt Memorial Missionary Circle, Virginia.

Receipts—

Receipt No. 3738,	\$	250 00	
Receipt No. 3774,		250 00	\$ 500 00

Expenditures—

For Bro. and Sister A. W. Ross,			\$	500 00
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Mt. Morris College Missionary Society, Illinois.

Receipts—

Receipt No. 3855,	\$	125 00	
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Expenditures—

For Bro. D. J. Lichty,	\$	250 00	
Balance due the Board,			\$ 125 00

Mt. Morris College Sunday School, Illinois.

Receipts—	
Receipt No. 3855,	\$ 250 00
Expenditures—	
For Sadie J. Miller,	250 00

Second District of Virginia.

Balance on hand at beginning of year,	\$ 486 22
Middle congregation, Receipt No. 3490,	10 00
Middle River congregation, Receipt No. 3531,	40 00
Greenmount congregation, Receipt No. 3620,	57 00
Elk Run congregation, Receipt No. 3714,	25 00
Pleasant Valley congregation, Receipt No. 3831,	58 50
Greenmount congregation, Receipt No. 3835,	11 00
Mill Creek congregation, Receipt No. 3879,	82 00

Total, \$ 769 72

Expenditures—	
For Bro. and Sister I. S. Long,	\$ 500 00
Balance on hand,	269 72

Shade Creek Congregation, Pennsylvania.

Receipts—	
Receipt No. 3757,	\$ 250 00
Expenditures—	
For Sister J. M. Blough,	250 00

Southern Ohio Sunday Schools.

Receipts—	
Receipt No. 3543,	\$ 125 00
Receipt No. 3698,	125 00
Expenditures—	
For J. M. Pittenger,	250 00

Waynesboro Congregation, Pennsylvania.

Receipts—	
Balance on hand at beginning of year,	\$ 69 12
Receipt No. 3537,	270 46
Receipt No. 3784,	46 10
From endowment,	250 00
Total,	\$ 566 56

Expenditures—	
For Sister D. J. Lichty,	\$ 250 00
For Mary V. Quinter,	250 00
Balance on hand,	\$ 135 68

Young People's Missionary and Temperance Society, Huntingdon, Pennsylvania.

Receipts—	
Balance on hand at beginning of year,	\$ 89 48
Receipt No. 3757,	160 60
Total,	\$ 250 08

Expenditures—	
For J. M. Blough,	\$ 250 00
Balance on hand,	\$ 08

Northern Indiana Sunday Schools.

Receipts—	
Balance on hand at beginning of year,	\$ 279 00
Receipt No. 3632,	70 00
Receipt No. 3885,	60 00
Receipt No. 3918,	70 00
Total,	\$ 479 00

Expenditures—	
For Sister W. B. Stover,	\$ 250 00
Balance on hand,	\$ 229 00

North Dakota China Fund.

Receipts—

Pleasant Valley congregation, Receipt No. 3574,	\$ 10 00	
Salem congregation, Receipt No. 3576,	20 00	
Pleasant Valley congregation, Receipt No. 3577,	227 27	
Cando congregation, Receipt No. 3577,	227 27	
Pleasant Valley congregation, Receipt No. 3578,	118 85	
Ray congregation, Receipt No. 3579,	11 00	
Berthold congregation, Receipt No. 3580,	47 55	
Carrington congregation, Receipt No. 3581,	15 33	
North Prairie congregation, Receipt No. 3582,	14 30	
Surrey congregation, Receipt No. 3583,	47 65	
Rock Lake congregation, Receipt No. 3584,	18 00	
Williston congregation, Receipt No. 3585,	13 15	
Egeland congregation, Receipt No. 3586,	6 60	
Rock Lake congregation, Receipt No. 3694,	29 25	
Joel Vancil, Receipt No. 3740,	40 00	
Williston congregation, Receipt No. 3777,	30 00	
Joel Vancil, Receipt No. 3787,	28 00	
Cando congregation, Receipt No. 3790,	125 00	
Joel Vancil, Receipt No. 3792,	3 00	
Egeland congregation, Receipt No. 3793,	11 63	
Kenmare congregation, Receipt No. 3851,	29 00	
Surrey congregation, Receipt No. 3860,	106 00	
Total,		\$ 951 58

It not having been settled what amount of support would be required in China for the workers, no amount of the above was transferred to the support of China.

12. For Transmission.

Receipt No. 3509,	\$ 50 00	Receipt No. 3775,	\$ 50 00
Receipt No. 3549,	48 00	Receipt No. 3782,	20 00
Receipt No. 3640,	10 50	Receipt No. 3796,	5 15
Receipt No. 3697,	20 00	Receipt No. 3829,	5 00
Receipt No. 3699,	25 00	Receipt No. 3880,	20 00
Receipt No. 3705,	10 00	Receipt No. 3920,	2 00
Receipt No. 3718,	5 00	Special,	4 51
Total,			\$ 275 16

13. India Native Worker.

Receipt No. 3484,	\$ 12 50	Receipt No. 3776,	\$ 12 50
Receipt No. 3485,	25 00	Receipt No. 3738,	50 00
Receipt No. 3493,	12 50	Receipt No. 3745,	30 00
Receipt No. 3497,	50 00	Receipt No. 3748,	7 79
Receipt No. 3511,	25 00	Receipt No. 3776,	30 00
Receipt No. 3514,	13 46	Receipt No. 3781,	12 50
Receipt No. 3526,	12 50	Receipt No. 3786,	12 50
Receipt No. 3528,	55 00	Receipt No. 3809,	18 78
Receipt No. 3563,	12 50	Receipt No. 3811,	25 00
Receipt No. 3575,	50 00	Receipt No. 3827,	50 00
Receipt No. 3587,	25 00	Receipt No. 3836,	25 00
Receipt No. 3603,	25 00	Receipt No. 3842,	30 13
Receipt No. 3604,	12 50	Receipt No. 3889,	10 71
Receipt No. 3605,	10 74	Receipt No. 3896,	50 00
Receipt No. 3610,	14 14	Receipt No. 3900,	80 00
Receipt No. 3622,	50 00	Receipt No. 3909,	12 56
Receipt No. 3638,	12 50	Receipt No. 3910,	60 00
Receipt No. 3649,	12 50	Receipt No. 3911,	16 77
Receipt No. 3678,	25 00	Receipt No. 3931,	4 15
Receipt No. 3690,	50 00	Receipt No. 3933,	8 88
Receipt No. 3693,	25 00	Receipt No. 3941,	9 65
Receipt No. 3720,	45 00	Receipt No. 3943,	50 00
Total,			\$ 1,182 76

14. Annual Meeting Committees.

The auditors,	\$ 115 27	
The Sunday-school committee,	139 02	
Total,		\$ 254 29

15. Brooklyn Mission.

Rent, English mission, 8 mos.,	\$ 520 00	
Support, English station,	840 00	
Support for Italian mission,	240 00	
Total,		\$ 1,600 00

16. Building and Grounds.

Taxes on property,	\$ 1,516 60	
Insurance,	702 54	
Pump, basement elevator, and other improvements,	1,506 04	
Total,		\$ 3,725 18

17. Publication Account.

Book and Tracts,	\$ 647 01	
Rebate on Tract Endowment,	394 26	
Missionary Gospel Messengers,		
Gospel Messenger for missionary purposes,	821 07	
Expenses Tract Examining Committee,	103 50	
Annual report of Board, for 1908,	372 57	
Missionary Visitor,	2,156 14	
Total,		\$ 4,494 55

18. District Mission Work.

Arkansas,	\$ 500 00	
California, Southern,	400 00	
California, Northern,	300 00	
Iowa, Northern and Minnesota,	600 00	
Iowa, Southern,	200 00	
Illinois, Northern and Wisconsin,	100 00	
Kansas, Southeastern,	150 00	
Michigan,	150 00	
Maryland, Eastern,	400 00	
Missouri, Middle,	500 00	
Oregon, Washington and Idaho,	500 00	
Oklahoma,	200 00	
Pennsylvania, Eastern,	100 00	
Texas,	300 00	
Total,		\$ 4,400 00

19. General Expense.

Board's traveling expenses,	\$ 332 89	
Office salaries,	1,855 00	
Postage,	392 76	
Traveling Secretaries,	745 31	
Special Graded Lessons S. S. Committee,	47 70	
Treasurer's Bond,	70 00	
Stationery and Sundry supplies,	457 59	
Total,		\$ 3,901 25

20. Donations to Endowment.

The number preceding the amount is the number of the receipt sent the donor.

World-Wide Endowment.

Ohio—		Pennsylvania—	
3495,	\$ 1,294 60	3479,	\$ 500 00
3674,	500 00	3483,	500 00
3754,	120 40	3494,	200 00
3808,	50 00	3529,	40 00
3862,	1,200 00	3541,	100 00
3927,	100 00	3594,	93 77
3934,	200 00	3607,	200 00
		3608,	200 00
		3612,	200 00
	\$ 3,465 00		

3619,	\$ 700 00	3929,	\$ 200 00		
3847,	20 00				
3856,	50 00				
3924,	20 00				\$ 1,250 00
		Virginia—			
		3540,	\$ 50 00		
		3807,	1,000 00		
	\$ 2,823 77				\$ 1,050 00
Indiana—		Missouri—			
3556,	\$ 50 00	3750,	\$ 2,000 00		
3739,	300 00	Iowa—			
3755,	200 00	3794,	\$ 1,000 00		
3778,	500 00	3803,	100 00		
3805,	20 00	3936,	500 00		
3825,	50 00				\$ 1,600 00
3850,	20 00	Illinois—			
3861,	300 00	3501,	\$ 300 00		
3872,	100 00	3783,	50 00		
3917,	500 00	3890,	50 00		
		3916,	250 00		
	\$ 2,040 00				\$ 650 00
Maryland—		Nebraska—			
3713,	\$ 500 00	3799,	\$ 500 00		
3766,	50 00				
3768,	100 00				
3769,	200 00				
3772,	100 00				
3795,	100 00				

Total donated to World-Wide endowment for year,	\$ 15,378 77
Balance on hand at beginning of the year,	445,264 46
Total World-Wide endowment,	\$460,643 23

Annuity Mission Fund,* Iowa, Receipt 3888,	\$ 1,000 00
India Endowment previously reported,	2,050 00

Gish Estate—

Previously reported,	\$ 55,979 73
Paid in during the year,	341 15
Total Endowment,	\$520,014 11

*Annuity Mission Fund was authorized by the Board at their meeting April 14, 1909. By provisions of this fund a donor may donate a sum of money, \$100 or more, the amount be kept intact by first mortgages on farm land, during the lifetime of the donor. The donor receives an annuity, according to age, during his or her lifetime. At the death of the donor the amount is taken out of this fund and used by the Board for missions. It is not an endowment after the death of the donor. Write the Board for full particulars.

21. Endowment by States.

Illinois,	\$165,514 11
Pennsylvania,	69,781 36
Ohio,	67,205 66
Indiana,	63,908 80
Iowa,	50,356 00
California,	46,186 58
Maryland,	17,629 53
Kansas,	16,369 16
Virginia,	9,896 50
Missouri,	7,293 00
Michigan,	1,120 00
Oregon,	1,000 00
Nebraska,	960 00
West Virginia,	188 00
Oklahoma,	45 00
Idaho,	30 00
District of Columbia,	22 50
North Dakota,	20 00
Alabama,	7 50
Unclassified,	1,430 41
India Endowment,	2,050 00

Total,	\$520,014 11
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22. Gospel Messenger Endowment.

Previously reported,	\$ 1,850 00	
Kansas, Receipt No. 3679,	25 00	
Total,		\$ 1,875 00

23. Assets.

Cash on hand,	\$ 8,863 30	
Bills receivable, secured by mortgage,	397,122 47	
Brethren Publishing House,	130,000 00	
Real estate,	34,313 50	
Church Extension bills receivable,	8,441 91	
Due from Brethren Publishing House,	41,000 00	
Total assets March 31, 1909,		\$619,741 18
Total assets March 31, 1908,		603,747 75
Increase,		\$ 15,993 43

24. Statement of Ledger.

Cash,	\$ 8,863 30	
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WORLD-WIDE FUND.

Fund,		\$ 21,032 61
Mission Study,	\$ 132 09	
(Cash \$20,900 52.)		

CHURCH EXTENSION.

Church Extension Fund,		\$ 10,832 08
Church Extension bills receivable,	\$ 8,441 91	
(Cash \$2,390 17.)		

INDIA FUND.

Hospital,		\$ 2,021 93
Orphanage,		397 93
(Cash \$2,419 86.)		

SPECIAL MISSIONS.

Africa,		\$ 58 50
Japan,		75 80
Philippines,		74 40
Porto Rico,		227 54
South America,		49 44
New England Mission,		76 17
South Native White,		23 23
Australia,		16 00
Cuba meetinghouse,		41 25
Cuba Mission,		103 13
(Cash \$745 46.)		

MISCELLANEOUS FUNDS.

Brooklyn meetinghouse,		\$ 94 42
Colored Industrial,		397 75
Gish Testament Fund,		226 01
Ministerial and Missionary Relief,		6,499 36
Gish Publishing Fund,		645 49
(Cash \$7,863 03.)		

SPECIAL SUPPORT FUNDS.

California Sunday school,		\$ 391 51
Pipe Creek congregation, Maryland,		350 00
Quemahoning, Pennsylvania,		250 00
Nebraska,		88 84
Mt. Morris College Mission Society,	\$ 125 00	
Second District, Virginia,		269 72
Waynesboro, Pennsylvania,		135 68
Young People's Mission and Temperance Society,		08

Annual Report

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Northern Indiana Sunday schools,	\$ 229 00
North Dakota, China,	951 58
(Cash \$2,541 41.)	

INTEREST BEARING FUNDS.

Denmark poor,	\$ 2,549 71
G. M. Endowment,	1,875 00
India Endowment,	2,050 00
Mission Endowment,	1,000 00
Brethren Publishing House, loan,	\$ 41,000 00
Brethren Publishing House, investment,	130,000 00
Brethren Publishing House, reserve,	30,000 00
Endowment bills receivable,	397,122 47
World-wide endowment,	460,643 23
Real estate,	34,313 50
P. A. Moore Property,	20,000 00
Gish estate,	56,320 88
(Cash overdrawn \$27,997 15.)	

STATEMENT OF CASH.

World-Wide,	\$ 20,900 52
Church extension,	2,390 17
India funds,	2,419 86
Special funds,	745 46
Miscellaneous fund,	7,863 03
Special support fund,	2,541 41
Interest bearing overdrawn,	\$ 27,997 15
Cash on hand,	8,863 30
	<hr/>
	\$ 36,860 45 \$ 36,860 45

BRETHREN PUBLISHING HOUSE,

The past year like its predecessor has been one of rapid growth in the job department; new problems had to be met and a larger capital was needed to carry on the business successfully. Indeed the demands for enlargement were faster than the earnings could produce and it became necessary to add capital for a short time.

The balance sheet shows the following condition of the business:

Resources—

Cash on hand,	\$ 2,343 08
Office fixtures,	2,267 00
Machinery,	75,476 00
Outfit,	15,671 81
Old ledger accounts for 1902,	95 50
Old ledger accounts for 1905,	25 87
Old ledger accounts for 1906,	29 68
Accounts receivable, 1908,	21,851 33
Expense,	225 39
Merchandise,	13,533 83
Gospel Messenger, stock on hand,	1,045 10
Inglenook, stock on hand,	426 23
Our Young People, stock on hand,	353 08
Sunday-school papers, stock on hand,	233 10
Quarterlies, stock on hand,	133 15
Job department,	21,405 99
Teachers' Monthly, stock on hand,	95 00
Bookstore, stock on hand,	2,581 94
Total resources as per inventory,	\$157,793 08

Liabilities—

Old ledger accounts for 1906,	\$ 7 20
Unexpired Gospel Messenger subscriptions,	18,232 62
Unexpired Inglenook subscriptions,	2,338 65
Unexpired Our Young People subscriptions,	1,735 63
Unexpired Sunday-school papers subscriptions,	1,475 35
Quarterlies, subscriptions,	20 91
Unexpired Teachers' Monthly subscriptions,	1,336 33
Gospel Messenger poor fund,	177 96
Capital stock,	132,468 43
	<hr/>
	\$157,793 08

Among our periodicals the Inglenook has had a unique experience. For apparently sufficient reasons the Board thought proper to discontinue the weekly, but its staunch friends and supporters were so numerous and the periodical itself occupied so unique a field that at the last moment it was reordered to be continued. What the paper is, every one who has read its pages since January, knows. Along similar and still better lines it will be pushed to success. Every member should make a special effort to enlarge its circulation and usefulness.

The Gospel Messenger continues to hold its place of high esteem in the minds of the church and its editorial staff is doing all possible to make it the best paper of its kind for our people.

Our Young People, the Sunday-school papers and Quarterlies all under the management of our Sunday-school department, hold first rank among the practical, helpful periodicals for the fields they intend to occupy.

The Missionary Visitor still presses on with its missionary message, giving news from every land, and having a growing circle of supporters to the missionary cause.

The manufacturing department has left the ranks of making catalogs and similar work a specialty, some of which was not as desirable as it might have been, and is now engaged in making religious song books, schoolbooks, high class subscription books and other edition work.

It is our constant purpose to hold up the high ideals of our faith in the work we are doing; hence no publication that would in any way speak against the principles of the church is manufactured by us.

THE GISH PUBLISHING FUND.

Through Brother and Sister James R. Gish this fund was founded. Its usefulness is outlined as far as statistics go, in the following tables. The real results no man can tell, so great is the influence which it is exerting.

The following rules govern the fund:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish, estimated value, \$50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the German Baptist Brethren Church with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Missionary and Tract Committee shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

Section 5. **Earnings.**—Twenty per cent of the net earnings of each year shall be passed to the Ministerial and Missionary Relief Fund. The remainder shall be used for purposes of this fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Missionary and Tract Committee shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

DISTRIBUTION OF BOOKS.

	Previously reported	Sent out dur. 1908	Total distri- bution to date
Alone With God,	1,642	6	1,648
Bible Dictionary,	1,369	89	1,458
Bible Manners and Customs,	1,486	65	1,551
Bible Atlas,	852	113	965
Book of Books,	1,785	112	1,897
Bound Tracts,	2,481	18	2,499
Brethren Defended,	850	147	997
*Bulwarks of Faith,	703		703
Cruden's Concordance,	1,214	113	1,327
*Divinity of Christ,	3,000		3,000
Eternal Verities,	2,120	75	2,195
How to Master the English Bible,	713	204	917
History of the Brethren,	713	144	857
*Kline, J., Life of,	1,141	4	1,145
Life of Christ. 2 vol. sets,	1,536	133	1,669

	Previously reported	Sent out dur. 1908	Total distribution to date
Lord's Supper,	2,764	112	2,876
Modern Secret Societies,	1,928	102	2,030
Problems of the Pulpit,	419	323	742
*Resurrection of Christ,	1,000		1,000
Seven Churches of Asia,	762	130	892
Sick, Dying and Dead,	716	235	951
*Square Talk,	2,485		2,485
*Sunday School Commentary,	8,937		8,937
Teacher Training with the Master Teacher,	633	224	827
The Twelve Apostles,	1,088	35	1,123
Topical Bible,	636	28	664
Topical Text Book,	1,169	161	1,330
Trine Immersion,	2,076	130	2,206
Universalism,	605	239	844
Young Preacher,	1,143	143	1,286
Totals,	47,966	3,085	51,051

*Out of print or no longer distributed by the fund.

ADMINISTRATION OF THE FUND.

To some, at least, as this fund grows in usefulness a short history as set forth in the following table, will be of interest:

Year ending March 31.	Amount expended in books.	Amount passed to Min. and Miss. Relief Fund.	Committee's Expenses.	Members of Committee.
1899	\$ 400 00	.....	.....	{ L. T. Holsinger A. H. Puterbaugh J. H. Moore
1890	1,544 83	\$ 500 00	\$ 9 40	{
1901	3,407 34	.....	50 00	"
1902	1,987 11	1,241 27	16 95	"
1903	4,145 19	981 49	14 00	{ L. T. Holsinger J. E. Miller J. H. Moore
1904	2,572 32	827 55	8 95	"
1905	2,354 63	512 80	3 42	{ L. T. Holsinger J. E. Miller J. W. Wayland Grant Mahan 1909
1906	1,702 39	772 91	45 43	{ J. E. Miller 1910 J. W. Wayland 1908
1907	2,667 72	530 33	49 55	"
1908	3,459 75	681.91	.....	"
1909	829 79	472 42	.....	{ J. E. Miller 1910 J. W. Wayland 1911 J. H. B. Williams 1912
Total	\$25,071 07	\$6,520 68	\$198 25	

The fund provides that twenty per cent of each year's earnings be passed to the Ministerial and Missionary Relief Fund. The large difference between the amount expended last year and this year is due to the fact that last year the Committee overdrew on their funds while this year they not only paid this back but have a balance on hand of \$645 49, with which with the present year's income they hope to give ministers something of unusual value. The first new book to be announced for the year is Schaff's History of the Christian Church, first volume. It is one of the most complete and reliable sets yet brot on the market and every minister who secures the book and then reads it will acquaint himself fully with the conditions of the church during the early centuries.

Any minister of the Church of the Brethren, upon application to the Brethren Publishing House, Elgin, Illinois, can secure a complete list of books sent out under this fund, along with the terms. In some cases, postage and package are charged the minister, in others only package, and in still others he is expected to bear part of the

expense of the book. On April 1, 1909, the books on the list for distribution were as follows:

	Regular price	To ministers
Alone with God. By J. H. Garrison,	\$ 75	\$ 10
Bible Atlas. By J. L. Hurlburt,	2 75	60
Bible Dictionary. By Smith and Peloubet,	2 00	25
Bible Manners and Customs. By C. M. Mackie,	1 00	12
Book of Books. By James M. Gray,	85	12
Brethren Defended. By R. H. Miller,	75	14
Cruden's Concordance,	1 00	30
Eternal Verities. By D. L. Miller,	1 25	19
How to Master the English Bible. By J. M. Gray,	50	08
History of the Brethren. By M. G. Brumbaugh,	2 00	48
Life and Times of Jesus the Messiah. 2 Vol. By Edersheim,	2 00	69
Lord's Supper. By D. B. Gibson,	35	10
Modern Secret Societies. By Chas. A. Blanchard,	75	10
Problems of the Pulpit. By D. D. Culler,	75	12
Seven Churches of Asia. By D. L. Miller,	75	14
Sick, Dying, and Dead. By J. G. Royer,	40	07
Teacher Training with the Master Teacher. By C. S. Beardslee, ...	55	09
The Twelve Apostles. By J. W. Wayland,	75	12
Nave's Topical Bible,	7 50	3 16
Topical Text Book. By R. A. Torrey,	30	12
Triune Immersion, as the Apostolic Form of Christian Baptism. By James Quinter,	90	15
Universalism Against Itself,	75	15
Young Preacher, The. By Theo. L. Cuyler,	50	10

AUDITORS' REPORT FOR YEAR 1908-1909.

We, the undersigned Committee, appointed by Annual Meeting, to audit the books and accounts of the General Mission Board and Publishing House of the Church of the Brethren, beg to submit the following report:

We verified all the additions in the various account books and checked the posting to the ledgers and verified the results of the financial statements herewith submitted. Found the same to be correct.

The few errors found in the report of the Missionary Visitor and Gospel Messenger were satisfactorily explained and corrected.

We found vouchers for all items expended.

We examined the securities and found the amounts as herewith reported.

All records have been carefully made and explanations properly accounted for.

Dated this 16th day of April, A. D. 1909.

R. E. Burger
L. R. Puffer
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Vol. XI

JULY, 1909

No. 7

THE IDEAL MINISTER



NOW you not, my brother in the ministry, that the real minister called of God and sent into the world even as Christ commanded all His disciples to go, is a man without a country or a race,—with not a single prejudice against any human being but in favor of any godly method of carrying forward the Lord's work,—happy and content wherever he is, be it country or city, among savages or amidst civilization,—possessed with but one supreme purpose, to bring all men to know Jesus in the forgiveness of sin and to spend and be spent until he must trust God for daily bread in order to accomplish this,—never growing weary of the work even when sometimes growing weary in the work,—forsaking not his post when plagues, pestilence or death compass him about, but rather trusting in the living God for deliverance? Verily such a minister is a missionary, has the spirit of one sent, yea even the spirit of the Christ himself. [Editor.]

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD,
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Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XI

July, 1909

Number 7

GREATLY NEEDING A REMEDY

By the Editor



CAN give little money, but I will give myself and you will not accept me." These are the words wrung from one consecrated heart at the missionary meeting at Harrisonburg and found on paper in the collection. Had he had

money he would have given it. "Silver and gold have I none, but here is myself and ye will not accept me." Oh, what a declaration and what a responsibility resting upon some one somewhere!

This instance is but one of many in the church. It is simply this. The brother offering himself is not in the ministry. The General Board believes it not wise to send brethren not in the ministry to the field. Conference would not confirm such appointment. District Boards cannot use such brethren in their work. They have the inward call of God to go into the vineyard and labor, but they are barred because the outward call of the church does not come to them.

Will the church call such? In many instances, at least, the probabilities are against them. Should such members intimate their desire to go to the field as missionaries they would at once be set down as seeking the ministry and then their chances would be slim of being called. Instead of the church rejoicing over such inward manifestations and calls, in many cases elections are put

off and every discouragement is given to getting such an one to work.

Is the church doing right by her members in this particular? Are her present methods meeting present needs? Are they just and righteous? If by an unwritten law she bars all but ministers from the field, should she not make an avenue for those desiring to answer the call of God to go, so that they might go? If she holds great missionary meetings at Conference, seeks to make world-wide evangelization her foremost purpose in accordance with the Word, if she agitates from pulpit and thru the press a greater consecration of all to the Master until she stirs pure, noble, earnest young men to want to go, does she not do wrong to the Spirit of grace that brings the fruitage from such labors, if she does not in some way make it possible for these to go?

I do not know the remedy. I am sure it is not found in our present plan, for the simple reason that the churches are not holding elections for the ministry as they should. I do not want to be a pessimist, but judging from present tendencies the next generations will not be supplied by ministers as well as today.

Every true minister has a call from the Lord and one from the church. Either may come first, but unless he has both his ministry will not be marked with success. But there is great need to provide some way that those called of God may also be promptly called by the church so that they may go to work in the great harvest field ripe for the reaper.

NON-CHRISTIAN RELIGION VS. CHRISTIANITY

J. H. Morris



E tried to show, as well as we could, the real heart of the heathen religions, and as to how well we have succeeded you are judge. But now we wish to offer a few comparisons, if there be a comparison, between each and Chris-

tianity. It is sometimes said that there is scarcely a comparison, but we will not cast them away without noticing their commendable features. In a general way, we think that all of the good things which are found in heathen religions are also found in Christianity and the degrading things are left out of our own system, Christianity; where heathen religions stop (being works of men), Christianity offers thousands of pleasures and blessings, being divine; heathen religions promise but cannot fulfill; Christianity offers and fulfills, because where the promise originates is in God's inexhaustible storehouse.

We sometimes think there is but one religion in the world, but when we pick up our histories and read of the dozen or more prominent religions of the world, we are made to wonder in what does each excel? A certain prominent historian said: "Many great systems of religion have arisen and fallen, and so will Christianity. It will go down in its own time as the others did." Is it true, my brother? Why will it not? Are you ready with an answer? "Because" will not satisfy here for an answer. It is the purpose of this paper to try to show the superiority of Christianity over those old systems and that thing which will prevent its sinking away into oblivion.

First, we will briefly refer to some old

systems, which are now entirely or almost extinct: the Egyptian; the Babylonian and Assyrian; the Phœnician; the Lydian and Phrygian; the Hittite; the Greek, and the Roman.

(a) The Egyptian presents some very perplexing problems, one of which is its inconsistency. It presents ideas of Deity which are excessively refined; in other places, are ideas of a deity in as debased a form as that of most of the lowest savages. It is known as the religion of symbolism; every idea, every shadow of an idea, must be represented, made visible. It was no function of the priests to educate the common people and they (the common class) could not rise above mere brute-worship. How does that compare with Jesus' teaching?

(b) The religion of Babylon and Assyria was a form of spirit-worship. Malignant spirits were very numerous. These spirits were all subject to the wizard or the priest. The sun god held a high place among these people. Isaiah knew of this religion when he wrote the words of the 42d chapter, "Stand now, with thine enchantments and with the multitude of thy sorceries, wherein thou hast labored from thy youth." Read, too, the prophecy of Nahum and you will find, "Because of the multitude of the whoredoms of the well-favored harlot, the mistress of witchcrafts . . . her witchcrafts. Behold, I am against thee saith the Lord of hosts." Does that look as though they were both one system? If they are two different systems, which is the true one? Which will we spread?

(c) The chief god of the Phœnicians was Baal, also called Moloch. He was known as the sun god. Only blood—human blood—could appease the anger of the deity when he was much enraged.

The firstborn were sacrificed, and on occasions of great public calamity multitudes of youths of the noblest families were burnt alive. J. M. Mitchell says of Milton's celebrated description: "It is not drawn in colors too dark."

"Moloch, horrid king, bedewed with blood
Of infant sacrifice and parents' tears,
Though, for the noise of drums and cymbals loud,
The children's cries unheard that passed
through fire
To this grim idol."

Read the book of Hebrews and then make a comparison of the two systems and see if you are not fully convinced of the superiority of the Christian system.

(d) The Lydian and Phrygian systems prevailed in the interior of Asia Minor about the third and second centuries B. C. It was a religion of excitement. Excitement was wrought up by the beating of drums, the clashing of cymbals and the wildest of dances. The worshipers ran, howling and cutting themselves with knives. More than likely all this would end in unbridled debauchery. Does that look like the religion of the meek and lowly Lamb of God? Does He teach anything like that?

(e) The Hittite system was about as the nation itself, a part of its surroundings. As we know it was located in the center among Phœnicia, Assyria and Egypt, and its religion is said to be a part, and worst part, of the Phœnician, the Assyrian and the Egyptian systems. "The whole religion of Asia Minor is summed up in three words. We find this engraven on a tomb in Phrygia: 'This is what I say to my friends: *"Give yourselves to pleasure and enjoyment: live. For you must die. Therefore drink, enjoy, dance."*'" Jesus says: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

(f) The religion of Greece made the duties thoroughly human—gigantic men and women. They had human passions, virtues, vices. They ate and drank, quarreled and fought and made merry, even so much so sometimes as to shake the

skies. "In the theology of Homer," as Mr. Gladstone admitted, after having studied carefully the Iliad and Odyssey, "elements of a profound corruption abound." Later systems were still worse. Keble says: "Yet, notwithstanding her subtle intellect, and vivid imagination and perfect taste, she sank into an abyss thus fathomless of shame and ruin. Why? Even Byron saw the reason:

'Enough, no foreign foe could quell
Thy soul, till from itself it fell,
And self-abasement paved the way
To villain bonds and despot sway.'

(g) This religion of ancient Rome was somewhat different from that of Greece, less speculative; more practical; simpler, truer, graver; more law-abiding; with a better family life; and possessed of a deeper religious instinct. Much more importance was attached to rites than to beliefs or emotions—the worship toward externalism. Prayer became a kind of magical formula. Much stress was laid on ceremonial purity. The religion became more and more political. This cold formalism could not satisfy the popular mind and heart. Infidelity soon came in, and especially among the higher classes. A deep darkness, almost equal to despair, seemed to be settling upon the minds of men. Suicide prevailed to an unparalleled extent.

Mr. Matthew Arnold said:

"On that hard pagan world disgust and
secret loathing fell,
And weariness and sated lust made human
life a hell.
In his cool hall, with haggard eyes, the
noble Roman lay,—
He drove abroad in furious guise along
the Appian Way;
He made a feast, drank fierce and fast and
crowned his hair with flowers—
No easier, no quicker passed the impracticable hours."

The awful picture of moral degradation. Is it too dark? Was that form to be compared with Christianity? My brother, can a philosophic system or a mere formalism take the place of a real heart religion like Christianity? Christ shed His blood for us, gave His life for our beloved Christianity. A God-man dying and arising again, proving His di-

vinity for this system. Will it go down as other systems have done? Did any of the dead forms have such a beginning?

We have a number of systems, that are not wholly extinct yet but are waning rapidly and only time is required to find them only as the others—a record of them in history. Are we making too broad an assertion when we say not a single heathen religion is on the rise? From present knowledge, we make the statement for your investigation and if we are wrong we are anxious to be corrected.

Since during the last year and a half you have had an opportunity to read from the pages of the *VISITOR* what these great religions are, we will not say much concerning them except to make a few comparisons with Christianity. Only a few passages can be cited as our space is limited. We may not use all of them, but what are considered the strongest ones will be used, Buddhism, Hinduism, Parseeism, Confucianism, Mahometism and, perhaps, a reference to the others.

In what way do Buddhism and Christianity resemble? In geographical origin: both originated in a small area, or, in fact, the first followers all knew their leaders, being in the same section of country. With Christ and His work, we associate Bethlehem, Galilee, Gethsemane, Olivet, Calvary, etc., places which were well known to His followers.

As for Buddha we look to the Himalayan Mountain range or near to the place we call Kapilavastu, which is known as his birthplace and Kusinagara, the place of his death. These and several other places, one of which is where the cremated ashes of his body lie.

These superficial resemblances must give way under the heavy weights of the great contrasts. That Guatama was born as an heir to a royal estate is doubted now, but that Jesus Christ was born as an heir is not even questioned by reverential people.

Buddha was a supreme dogmatist on the nature of true peace, and an extreme

agnostic as to the future life. He would suffer no disciple to deviate a hairbreadth from the path to Nirvâna. Eternal life by the very form and inner meaning of the idea, is the logical contradictory of Nirvâna. Buddhist peace is the obliteration of desire; Christian peace is the refinement and satisfaction of desire; Christian peace is the result of reconciliation and acceptance with God, through faith in Jesus Christ.

Buddhism has no gospel for the poor and unlearned; holds out no hope of deliverance except to the wise and prudent, to the learned and strong. Jesus says: "Come unto me, all ye that labor and are heaven laden, and I will give you rest." "Suffer the little children to come unto me, for of such is the kingdom of God." "Buddhism, throughout its vast extent is a pessimistic cosmology and ethical fatality, having a ghastly Nirvâna and has but a bitter cry for the very things which Christianity holds out to men and women." It proclaims the evil of sin, but finds no place of forgiveness; it has no notion of a redeemer and vaguely asks for pardon, justification and eternal life. As Simon Peter asked: "Lord, to whom shall we go? Thou hast the words of eternal life" the Buddhist has not.

A few contrasts between Hinduism and Christianity:

The conception of a purely immaterial Being, infinite, eternal and unchangeable, is entirely foreign to the Hindu books.

The conception of an omnipresent, omnipotent, omniscient God is not only foreign, but their idea of God is a Being even without consciousness. "God is a spirit." "God is light." "God is love." These have no counterparts in Hinduism.

In India, among the Hindus, everything is worshiped except the Supreme Being. A maxim is: "Where there is faith, there is God." Believe the stone a god and it is so. (How about people saying, if you believe that you are right, you are?) "Thou shalt worship the Lord thy God and him only shalt thou serve."

The Hindu may talk of atonement, but

it simply means some such thing as eating the five products of the cow, going on a pilgrimage to some sacred shrine, paying money to the priests, etc., but what does it mean to us,—the foundation of our system?

We find in Hinduism no trace of salvation as we know it—deliverance from sin; not only the punishment but from its power.

Hinduism is a religion of despair while Christianity is a religion of hope. The Hindu looks toward death with a dread because his soul will simply come back to earth in some animal's body, perhaps. The Christian looks toward death with pleasure as it simply means a transplanting from a narrow to a wider field of usefulness.

Which is the religion of the divine Being? Is there any question whatever?

The chief book of the Zoroastrian contains a mixture of various systems of thought—a quasi monotheism, dualism and nature-worship. The Bible extends through more than a thousand years and there is perfect unity throughout. This is lacking in the Avesta. In its highest representations of divinity, the Avesta is defective. Prayer in the Avesta is very much a magical formula, no "Our Father, which art in heaven." The Avesta makes no difference in worship between the creator and the created. "Thou shalt have no other gods before me."

The idea of sin, in the Avesta, is a very imperfect one when compared with the Bible idea. The great problem of expiation, which receives so sublime a solution in the cross, has occupied the attention of many, but it seems hardly to have suggested itself to the writers of the Avesta. The idea of salvation does not appear at all in the Avesta. We find no idea of moral purity in the Zoroastrian teachings.

The Avesta has no conception of that deep principle of divine administration. Sorrow never comes to a Zoroastrian as a discipline. The great idea of self-denial and self-sacrifice finds no place in the

Avesta. Many of the Avesta rites are childish—the use of *urina bovis*, etc.

Intellectually, the Avesta is but shallow. The references made to the physical world are, many of them, contrary to scientific facts. Finally, the Avesta is deplorably wanting in spiritual and moral force. How can we compare these facts, when we find the Avesta lacking in the very essentials of life and religion?

The religion of Jesus Christ is superior to Confucianism because it attaches so much greater importance to religion and gives a fuller disclosure of its reasonableness to nature. Christianity brings God near to us while Confucianism puts Him far away from every one save one.

The religion of Jesus Christ is superior to Confucianism because it makes God the Guardian of all the duties obligatory on men even in their social relations. The religion of Jesus Christ is superior to Confucianism because the motive, on which it requires the observance of our duties, is love while the Confucian does it from a sense of justice. Love takes the performance out of the category of duty. The service of duty may be slow and grudging, while the service of love is prompt. Duty says: "Is this enough?" Love says: "Can I do anything more?"

The religion of Jesus Christ is superior because the relation between parent and child and the other of the five duties, is better as it leaves out the idea of ancestor worship and such ideas.

The religion of Jesus Christ is superior to Confucianism because it does not set up some imperfect character and ask us to worship him, but gives us a perfect character—Jesus Christ.

I think that the evidence of facts bears out the conclusion as to the superiority of Christianity to which I have come. *By their fruits we shall know them* is as true of systems as of men.

Last, but not least, is Mahometism. The religion of Jesus Christ is superior to Mahometism because of its means of propagation, not by the sword, as Islam has gone forward, but as silently as leaven in a measure of meal; because

where the sword is removed, Islam dies; but not so with Christianity. Because of the position which woman occupies. She was created as a helpmeet, not as a slave. "Where woman is debased, society is degraded."

The religion of Jesus Christ is superior to Mahometism because it was not propagated by offering an "easy way," or some indulgence, but by its merits. "Master, where dwellest thou? Come, and see." We only need to come and we will stay; the teaching of Christ never interfered with civil institutions; it makes all men equal, while slavery exists under the Koran. "There is neither bond nor free, for ye are all one in Christ Jesus."

The religion of Jesus Christ knows no such immoralities as polygamy, divorce, concubinage, etc.; Christianity is a progressive religion, while Mahometism is cramped so by precepts that it can make no progress whatever. "His name shall endure forever. His name shall be continued as long as the sun. And men shall be blessed in Him; all nations shall be blessed. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen."

DID PAUL STOP TITHING AFTER CONVERSION?

H. E. Thompson



THE New Testament teaches a lot of things that the surface reader never gets hold of, and among them, the thought that Paul was a rigid tither before his conversion. Here are a few of the side lights which are thrown upon the life of the apostle Paul. In his defense before Agrippa, Paul confessed that his manner of life from his youth was known to all the Jews which dwelt at Jerusalem. These all knew that (here are Paul's exact words), "*After the most straitest sect of our religion, I lived a Pharisee.*"

Jesus was not a photographer, yet he gave us some word paintings of people who lived in his day, which we doubt not are as true to life as the very best photograph ever taken. Among others, he gives us the picture of a representative

Pharisee, in Luke 18: 12. Among the bold strokes in the picture, we find this: "I fast twice in the week, *I give tithes of all that I possess.*"

If Paul told the truth in his defense before Agrippa, we are safe in believing, even upon this circumstantial evidence, that Paul was a rigid tither before conversion.

Now about the question of our caption. Jesus taught that "All men should honor the Son, even as they honor the Father" (John 5: 23). Anciently, and down to Paul's day, one notable method of honoring God was with their tithes. Knowing this, and knowing Paul's love for, and devotion to, the Savior, is it probable that he ceased tithing after conversion? We claim nothing in the way of positive evidence favoring the tithing system from the above; but we do claim that the above Scriptures are worth thinking about. May God help us all to be wise, open-hearted, and above all things else, kind.—*The World's Crisis.*

I Love the West

Emma L. Miller

I LOVE the West, the wild, wild West;
I love its snow-capped mountains;
Its canyons, valleys, sunny glens,
Its forests deep and grassy fens,
Its streams and dashing fountains.

I love the West, the new, new West;
Her veins new blood is flushing;
New homes, new towns, new cities rise;
From every land beneath the skies
New life to her is rushing.

I love the West, the Christless West;
My heart goes out in sorrow
To miners', loggers', ranchers' camp,
To thousand hearts without God's Lamp—
Oh, dark must be their morrow!

I love the West, the Christian West;
God bless the sons and daughters
Who hasten there, God's Word to take;
Who spend their lives for His dear sake;
Who sow beside all waters.

I love the West, the coming West,
When, all our land adorning,
The Sun of Righteousness shall rise,
Illuminate the western skies;
And usher in that morning!

—Baptist Home Mission Monthly.



The Trial of John Huss in Constance.

THE LAST TRIAL AND EXECUTION OF JOHN HUSS

A. Harold Mumford



THE following is a part of Chapter 3 in *Moravian Missions* under the general head, "The Making of Our Church." The entire chapter is interesting, but the following will be of especial interest to every reader of the VISITOR:

Huss was becoming popular; the people of Bohemia and Moravia were grown so restless that it was evident events had reached a crisis. The papacy, or at any rate the prestige of the papacy, was in danger, and Huss must recant or be consumed. Deputations from the cardinals came to Huss; Sigismund sent to Huss. The answer was always the same: "Convince me, and I will recant." The church was shut up to the second alternative: Huss must be burned. If the material body were all, and the soul were nothing, as certain humanitarians teach, this method is safe and effective. Burn

a man, and you are done with him. But a great Authority has bidden martyrs not to fear; the enemy *may destroy the body, but the soul (which is) they cannot destroy*. "Wherefore, keep thy soul clean, and God will keep thy soul." Huss kept his soul clean. Truth was truth, and that was his last word.

So they had him to the cathedral. But he must wait awhile outside, until they finished mass. When he entered, the peasant found himself before the pomp and terror of the empire. King Sigismund was on his throne, dukes, princes, cardinals, bishops, jewelled mitres, scarlet hats, doctors of divinity were there—strong men and learned men, skilled to use their learning for the strong.

One the side of Huss were the faithful Chlum and Wenzel; also an Impalpable Power that counts for more than popes, and even people.

A bishop preached his funeral sermon. Huss was "a body of sin to be destroyed"; Emperor Sigismund was God's agent in this glorious work. Then Huss

was charged. He protested against misrepresentations in the charge. But he was silenced again. He fell on his knees, and lifted his hands "in mute appeal to heaven."

But he started up in indignation as the mockery went on, and charged Sigismund with his perfidy. "Faith! Sigismund had broken faith. The safe conduct on the word of a king had brought him to Constance—and to this!"

Sigismund blushed. Whatever noble blood he had went to his cheek, and thence, evidently, into the air. For Huss was condemned, degraded from the priesthood, punishable as a heretic. Huss was quiet now, and humble. He prayed for his enemies. His enemies laughed.

Before the throne was set a platform, whereon was a rack in the form of a cross, hung with the vestments of a priest. The martyr was solemnly clothed in these and exhorted to recant. He made his simple answer: He could not recant what he sincerely believed. He was thereupon unfrocked. They tore from him the vestments piece by piece, with a curse for each piece. Huss replied with a blessing. The chalice he held was snatched from his hand. "We take from thee, thou Judas, this cup of salvation."

"But God does not take it from me, and I shall drink it today in His kingdom."

They effaced his tonsure with shears. Cup, vestments, tonsure were gone. Huss was no more a priest. But he must be shown an infidel. So they placed a fool's cap, a yard high, on his head; that there might be no mistake, three devils were portrayed on the cap, struggling for the heretic, and, to make it perfectly plain, they who ran might read the legend inscribed: "HIC EST HAERESARCHIA"

(This is the Arch-Heretic).

The bishops displayed him to the company: "*Thus we deliver your soul to the devil.*" Huss clasped his hands, and lifting up his eyes to heaven said: "*But I commit it to my most gracious Lord Jesus Christ; He bore the Crown of Thorns for me, and I bear this lighter crown for Him.*"

The Burning.

First, they burned his writings. Huss

smiled gently at this mockery, for were not his books abroad in the land? A radiance wrapped him, joy possessed him; as a child he had prayed for the martyr's crown, and now his prayer was granted; his step, therefore, was light, and he swept to the stake as to a throne. Just outside Constance is a meadow; in this meadow stood a post, and round the base of the post were



John Huss.

faggots. Huss knelt and prayed: "*In Thee, O Lord, do I put my trust; let me never be ashamed. Be Thou my strong rock, my house of defence*"—and so on through the psalm. Then, remembering he was a man, born in iniquity, conceived in sin, he poured forth the fifty-first psalm. Humility, honesty, faith, courage, these only are needed to make a witness. Riches, power, wisdom, even, are of little or no account. Truth, and faith in truth, that is all.

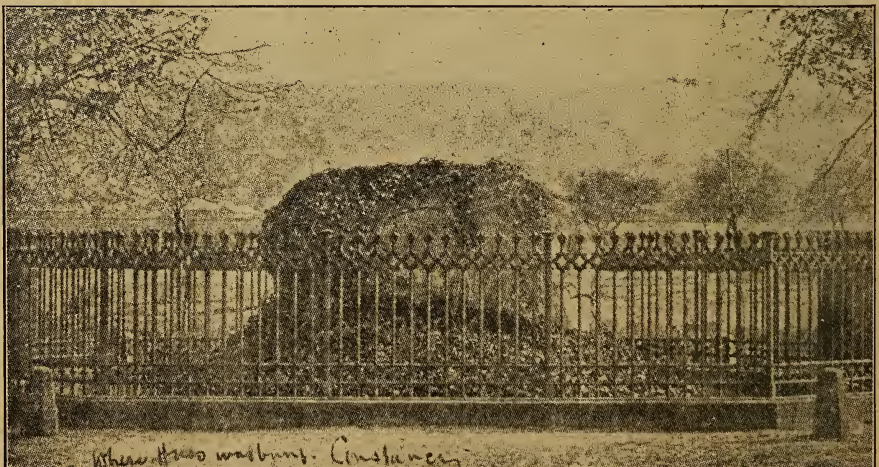
It was eleven in the morning. The July sun was hot in the sky; nature hummed, responsive. Another light, part of the eternal beam, streamed from the man; was there any to respond to that? The common people wept and beat their breasts as heretofore the common people had done on a piece of waste ground near Jerusalem; and our common human nature, elemental, unadorned, bore witness to the divine that is, and is above, and is for ever. As Huss knelt, his paper cap fell off; a bailiff replaced it with a jest. The executioners called on the martyr to arise. He begged to address the multitude. But this would never do; he must be burned forthwith.

So they bound him to the stake with seven moistened thongs and a great chain coiled about his neck. The executioners had made a mistake; they had bound him with his face to the east, and

he a heretic! Therefore, to satisfy the sacerdotal soul, they turned him towards the west, where, presumably, God is not. They piled straw and faggots of wood saturated with pitch around him; they wrapped him from the burning sun. Then, before the torch was set to the pile, the Elector, with his marshal by his side, offered Huss one more chance to repent. There was the old reply: "I cannot repent the truth."

The Elector clapped his hands and (to his credit) rode off. The clapping of the hands was the signal; the torch, flaming sullenly in the midsummer sun, was applied. The smoke rose from the straw, the martyr was wrapped in a cloud. But out of the cloud came a voice: "*O Christ, Son of the living God, pity us. O Christ, Son of the living God, pity us. Thou who art born of Mary the Virgin*"—the flame was up now, and smote him on the mouth. Huss was silent at last.

When the flames were spent, there was seen a fire-bitten post and a charred skeleton. The executioners were not satisfied. They broke the brittle bones, cleft the black skull, flung them again on the pile, and heaped fuel till all was consumed. The martyr's heart had somehow also escaped destruction at the first burning. They placed it on a spear, and held it in the flames till it also was con-



The Boulder Which Marks the Spot Where John Huss and Jerome Were Burnt.

sumed. The paper cap had been blown away by the wind. They burned that, as they did every shred of clothing, that there might be no memorial of the martyr. Finally they gathered the ashes of all and flung them into the Rhine. The swift stream hurried them on to Germany and the north, whence would come the Avenger, who should stand at the latter day upon the earth and proclaim that John Huss had seen and spoken the truth of God.

So died Huss. A year after him, Jerusalem was burned in the same place. You

may see a boulder there, with the names of the two friends engraven. It stands just outside the little town of Constance, hard by the gas works. It is, I think, a quiet witness of the greatest thing in the world: the soul of man that is willing to lose all for what it believes to be the truth. So this stone, and many others like it, steadily give the lie to the hyena and the pelican, laughing and wailing over the death of the soul.

It was on Huss' birthday he died (July 6, 1415). It was his birthday into a more enduring world.

"SO MUCH TO DO AT HOME"*

Mrs. Nora Berkebile

Was it dream or was it vision
In the night-time came to me,
As I thought of home and loved ones
In the land across the sea?
I had left this heated country,
And had crossed the ocean wide,
And was in the dear old homeland
Sitting by my mother's side.

I was thirsty and she brought me
From the well a cooling draught;
I was warm and tired and dusty,
And the cool, sweet air I sought.
In the orchard trees were laden
With the dear, sweet applebloom,
And the cooling air so fragrant
In abundance filled the room.

On the lawn the grass was growing,
Starred with dandelions fair;
And the leaves were gently fluttering
In the perfume-laden air.
Oh, my heart was filled with gladness,
And new vigor came to me,
As I breathed the air so bracing
In my home across the sea!

How I longed to pluck the clover
In the meadow and the lane—
To inhale its sweetest fragrance,
And to rest my weary brain!
Dear sweet blossoms seemed to beckon
To me through the old house door,
And I went and sat among them
As I oft had done before.

Oh, to sit here in the clover,
Oh, to breathe this air so clear,
And to know that I am resting
In the home to me so dear,

Overpowered me with its pleasure,
And I praised the Father near,
Who had left me cross the ocean
Just to rest and linger here.

While I rested mid the blossoms,
Brothers, sisters, friends so dear,
And the dear, dear loving father,
With my mother walking near,
Smiled and rested just beside me,
Talked of lonely days now flown—
How they wished and longed to see me
After I had from them gone.

Others came and lingered near me—
Came and clasped my hand once more—
And they begged me not to leave them,
As I left them once before.
"In this dear, sweet home of freedom
There is evil, there is sin,—
Stay and work here in the homeland,—
Here are souls for Christ to win.

"Oh, why cross the wider ocean?
Why on heated plains to roam,
When around us souls are dying?
So much here to do at home.
There are only heathen creatures.
Ugly gods of wood and stone,
Superstition, filth and ignorance.
Why should you among them roam?"

"Stay at home and do your duty,
God will some way care for them,
Surely He who is so gracious
Will not those poor souls condemn."
Thus they begged and gently pleaded
For the "Much to do at home,"
And an instant I had yielded
And decided not to roam—

Said I not again would leave them,
I would do the work so near,
I would never go to India—
Sunny India, oh, so dear,

*This poem may be had for free distribution as a missionary leaflet by addressing General Mission Board, Elgin, Ill.

With its bright-eyed, loving children,
With their glossy bodies brown,
And the widows, wives and maidens
Found in village, field and town.

They are not so filthy, dirty,
As some stranger might conclude,
Just because they worship idols—
Idols made from stone and wood.
They are often clean and gentle,
Sparkling eyes and curling hair,
And among the men are many
Learned, wise and dressed with care.

In an instant they had vanished,
And a voice so sweet and low
Said, "Dear child, look up and tell me,
Surely you your Master know?"
Hands outstretched were sore and bleeding,
And the side was deeply pierced,
While upon His brow so noble
A crown of thorns was deeply pressed.

Oh, the sweetness and compassion
Of the gentle face so dear!
As I looked I quickly uttered,
"Master! Master! art Thou here?"
"Yes, my child, where thou art resting
For a time from work set free
I have come to bless and comfort—
Dost thou gladly welcome me?"

Yes, I welcomed Him most gladly,
As I rested there at home,
And I told Him how they begged me
Not in heathen lands to roam.
"Going out to My poor lost ones—
Sheep without a shepherd there?
Will you leave My dying heathen
For a home of comfort here?"

"In this land of wealth and culture—
Yes, there's plenty work to do;
But I called you to the heathen—
That's the work I gave to you,
To some more I gave the mission,
But they did not heed the call—
'Much to do here in the homeland'
Is the plea of one and all.

"I had left My home in glory,
I obeyed My Father's will,
And for these I deeply suffered—
Died and bled on Calvary's hill.
Yes, they say, 'In God's compassion
He will not these souls condemn;
And just stay here in the homeland,
Do not spend your life for them.'

"In My holy book 't is written,
'If they sin without the law
They without the law shall perish,'
Christ the Light they never saw.
Can you leave those brown-skinned chil-
dren—
Eyes so bright and smile so wide—
Can you leave these, My poor lost ones?
As for **you** I for **them** died.

"In this homeland there are Bibles,
'And how many workers, too,
As compared with foreign helpers—
No, my child, the work needs you.
Yes, there's work here in your country,
'I will give near home,' they say,

When I call for city missions
Then they often say Me, 'Nay,

"'Nearer home I'll give my money,
Nearer home there's work to aid.'
When I call near home they answer,
'All my offering I have paid,
And I cannot now assist You
In more mission work at home,
And I **will not** give to workers
Who on foreign fields will roam.'

"He who will not give to missions,
To the heathen far away,
Seldom does much in the cities
Or for those who near him stay,
But when all the final reckonings
Of My creatures shall be done,
And from every clime and kingdom,
Scattered 'neath the smiling sun,

"All shall come and show their records,—
Learned, ignorant, great and small,
And the books before Me open
And I all their names shall call,
Then, perhaps, a dark-skinned heathen,
(Who the Gospel never heard,
Just because a Christian brother
Would not take to him the Word

"Which I bade him to them carry,
That they, too, the Light should see,
But he did not heed the summons
Which would set the heathen free),
Will come up and stand before Me
With his little open book,
Which shows only idol worship
As I through and through it look.

"As these two in God's great balance,
With My holy book are weighed,
Will the heathen be found wanting,
Or the one who disobeyed
When I called him on that mission—
Called and called for him to go.
That the poor benighted heathen
Might My sweet compassion know?

"Now you are your brother's keeper—
Keeper of your sister, too;
But I fear some are not doing
Work I begged them much to do.
'I am not my brother's keeper.'
This they act, but do not say—
Do not claim a spirit kinship
To the souls so far away.

"Your dear ones will never hinder,
For they did not say Me nay
When I told them how I needed
Many helpers far away.
Others have no right to tempt you;
Sure, they sorrow when you go;
But just make them feel the mission,
How you gospel seed must sow.

"Let the need ring o'er the homeland,
How My children over there
Have dear souls to Me as precious
As souls in this land so fair,
Oh, go tell them how I need them
In My country o'er the seas!
Though there be work in the homeland
Many gladly care for these."

Then He left me and I started
On the mission, where He sent;
And I begged for men and women
Who seemed cold and quite content
Just to linger 'mid the pleasures,
Just to heap up lands and gold,
When the poor, deluded heathen
Die in sin without the fold.

How I tried to burn the message!
But they did not care to know
How the poor, benighted creatures
Would unsaved to darkness go.
Yes, I pleaded for the workers,
Yes, I begged, but begged in vain,
That they join the Lord's great battle
On some heated Indian plain.

Men and maidens, strong and hearty,
Both in body and in brain,
With no special work to bind them;
But they heard the call in vain.
They are not their brother keeping,
For they do not go or send,
And instead for land and money
Every effort they expend.

All, He does not call to labor
On some foreign hill or plain,
For with wife or child or parent
They at home are to remain,
That, He gives them for their mission,
That, He left for them to do,
And they do that work most nobly
While they help the other, too.

Oh, if they could know the pleasure
And the peace to those who go
To the dark, benighted heathen,
That the Savior they might know,
They at home would never linger,
They would hasten to the fight,
And on heated plain and jungle
Battle for the Lord and right!

No, not all are called to labor
In a land so far away;
But not all He calls will listen—
Will not go, nor send, nor pray.
Thus I tried to burn the message
Into hearts in many a home;
But they would not listen to it—
Forced me to return alone.

Days there had been full of pleasure,
When I seemed so free from care,
But my mind went o'er the ocean
And I longed so to be there.
But the field was ripe for harvest,
And more reapers would not go.
They refused to join the battle,
That the heathen Light might know.

I awoke, I had been sleeping
In my dear, sweet Indian home,
And the midnight breeze had driven
Sultry heat quite out the room.
While the scent of mango blossoms,
Wafted by the gentle breeze,
Filled the room with mildest fragrance—
Fragrance from the green of trees.

I was glad the Lord had called me
To this land so far away,
And I longed that more might hasten
Soon the summons to obey;
For around us men are dying
And the Light they do not know,
For there is a dearth of workers
Here the gospel seed to sow.

Vada, Thana District, India.



THE WOMEN OF INDIA*

Alice K. Ebey



IF all the women of India were to stand shoulder to shoulder the line would be long enough to reach around the world. Think of it! One hundred and fifty million women. One-fifth of all the wives and mothers in the world live in India and not one in a hundred has even heard the name of Jesus.

We read much of India's zenana woman, who from girlhood is kept in a darkened house, shut off from the life and society of the outer world, and in many cases never seeing the face of any man save that of her own husband. These women dare not walk out in the bright sunshine, nor breathe God's pure air, nor look upon the beauties of nature, but are kept in total ignorance and utter spiritual darkness. Yet some persevering missionary women have been able to enter these prison-like houses and by long, patient teaching have brought the gospel light to a few of their darkened hearts.

But the millions of India's common women are not found in these secluded zenanas. We meet them everywhere; in the crowded market, each one walking behind her husband, with a large basket of grain on her head and a child astride her hip. The husband walks ahead with the umbrella to shade himself and wears the one pair of shoes. We see them working in the fields or elsewhere with the men. In the evening they sometimes sit together outside their hut to gossip to-

gether. We find them in their low, grass-covered huts, grinding on their handmills or cooking the food on a little, open fireplace. We see them washing by the riverside or drawing water from the village well. At the railway station, in the crowded railway carriage, on every side are our India sisters, and as we look into the dark faces our hearts go out in sympathy as we remember their suffering and ignorance. According to the Hindoo belief woman has neither mind nor soul, and not more than one in two hundred of Hindoo women can read, and they have been taught largely through missionary effort.

The woman of India is very fond of jewels. The wealthier classes have ornaments of silver and gold; the poorer classes, of brass, iron, glass or clay, but jewels the heathen woman must have, lest her husband be without honor. She wears rings on her fingers, rings on her toes, rings on her arms, sometimes from wrist to elbow, and a heavy one or two slipped down above the elbow; rings on the ankle, from ankle to knee, as many as fifty. Besides, she wears beads as many as two hundred strings at once. Then she has ornaments in the ear, so heavy that the ear bends over with the weight, and also in the end or side of the nose. But the desire for jewelry, not yet satisfied, she may paste a jewel on her forehead, or bore holes in the front teeth in which to set jewels. Clothing may be scant, or food for the family lacking, but the woman of India must have her jewels. How our Christian sisters stand in contrast, clothed in modest apparel and seeking the incorruptible ornament of a meek and quiet spirit, which, in the sight of God, is of great price.

When we meet one of our heathen sisters we often ask, "Sister, how many

*This is published in leaflet form for free distribution. Address General Mission Board, Elgin, Ill.

children have you?" She may reply, "Alas, lady, I have only one, just this one little son." But seeing several little girls clinging to her we ask again, "But these girls, whose daughters are they!" "Oh, yes, they are mine, but they are only girls." Girls don't count in India. Parents don't count them, because they belong to their husbands and they are not counted in their husband's house because they are only slaves.

Everybody is disappointed when a daughter is born, from grandparents to distant cousins. "But it is our fate; what can we do?" they say, and then proceed to arrange for her marriage. Before the strong hand of the English government ruled over India, hundreds of these helpless girl-infants were thrown into wells, strangled or poisoned, or else they died of sheer neglect. But now government looks so carefully into these matters that, should the number of boys in a certain village far exceed the number of girls, the village headman is called to account. So fear of the law, if nothing else, saves the lives of many girls.

After the birth of a daughter the parents proceed at once to look out for a suitable husband. In some cases arrangements have even been made before birth, in case the child should be a girl. It is quite common for girls four or five years old to be married, and every girl must be married before she is grown. And who is a suitable husband? Age is of no consideration, for a man of forty often marries a girl of six. Neither wealth, nor education, nor personal traits are considered, but he must belong to the same caste. The bride's father bargains with the groom's father for so much money, and then they are ready for the wedding.

The bride may be too young to understand what a wedding means. She only knows that mother and sisters and aunts and cousins are very busy making sweetmeats, and if they belong to the drinking classes she knows that father and broth-

ers and uncles and cousins have brought dozens of large earthen vessels of liquor. She may also understand, in a vague way, that she is the center of all this ado, for she is bathed in the yellow saffron and has had some new jewels and a bright new dress put on.

Finally the groom and all his relatives, with all the caste people of the village, come to the little bride's home. They feast and drink and beat their drums and dance all night long for a whole week and then they are married. The marriage fee is spent and most likely a heavy debt rests on the bride's father. The bridegroom returns to his village; the girl-bride continues with her mother as before and may soon forget that there was a wedding, playing about as free and careless as a child is wont to do.

But some day, when the girl is ten or twelve years old, the mother-in-law sends for her, saying, "It is time now for my son's wife to come and serve me." So the parents send her away with a charge like this, "Daughter you must go. You belong to your husband's house. Go, suffer all things, but never come back to your father's house, else you be as dead to us." Do you ask whether these mothers have no love for their daughters? Yes, they love them, but this is their custom and their religion and they know no other way to do.

So the innocent girl leaves the home where she has had at least the shelter of a mother's natural love. She goes into her new home to serve her mother-in-law and elder sisters-in-law. To this child-wife the heavy tasks of the household fall. She grinds and washes and cooks and fills water and scours the vessels and does her full share of work in the field or at the loom. If she falls short in any of these tasks, or if a vessel be broken or the rice scorched or the food not properly seasoned, of course it is the new wife at fault. So on the return of the young husband the old mother advises him to beat his wife. "How shall she learn to cook without being beaten?" Then he beats

her, oftentimes most cruelly. She may scream and cry for mercy, but no one interferes. It is only a wife being beaten and no one takes any notice, for it is the custom. A few days ago a husband beat his wife most cruelly, breaking her arm, but no one said anything and the wife herself dared not complain, lest a worse thing befall her. So the poor wives are beaten, but who cares? Only the Lord knows the depths of the wrongs of India's women, and only His servants try to help or comfort them in their ignorance and suffering.

So the young heathen wife struggles on day by day, working and suffering. She cooks the meal and sets it out for her lord and then eats what is left. No heathen woman would ever think of doing such an improper thing as to sit down to eat with her husband or sons. Nor dare she eat before he returns home, however late. But the young wife looks forward to the time when some of these things may change. She hopes to be a mother, a mother of sons, and by and by she may be a mother-in-law, the mistress of the house, with daughters-in-law to serve her.

But sometimes the husband dies. The wife becomes a widow, the most despised and degraded creature in the land. The following extract from one of the Hindoo sacred books reveals their thought in reference to the widow:

"What is cruel?
The heart of a viper.
But what is more cruel?
The heart of a woman.
But what is cruellest of all?
The heart of a soulless, childless widow."

In lands where the Bible and Christ influence society the widow calls out the tenderest sympathy, and all are eager to help and comfort. Not so in a heathen land, where Christ is not known. In India the blame of the husband's death rests on her head. "The viper," hisses the mother-in-law, "has bitten my son and killed him." "Poor creature," wails the mother, "how good if she had never been born." Before the English abol-

ished the cruel custom, the widow often threw herself on the funeral pile and burned with her dead husband. Sometimes relatives bound her fast, lest in the agony of burning she seek to escape. But *suttee*, as it was called, has been put away, and yet according to their own testimony thousands would prefer rather to burn than to live in the disgrace and degradation of widowhood.

As soon as the husband is dead, the widow, even if but a child, is stripped of her jewels and bright clothing. The barber shaves her head and she is arrayed in the widow's garb, a plain, coarse, white or red saree, wound about her body. Everywhere they scorn and curse her. She dare not show her face at a wedding, nor be present on any of the happy family occasions, for to see a widow is an ill-omen. The curse has fallen upon her, and when misfortune or death comes to the family, they say, "We shelter a widow, hence this ill-luck." Then they curse and blame her the more. If in the early morning a man on his way to work should chance to meet a widow he would stop to curse her most vilely; then returning to his house would stay there all the day, saying, "I have met a widow and that forebodes ill, so I cannot look after my business today."

Most of these poor widows can hope for nothing else. Their life is one long series of fasts and wailings, taunts and curses. Once a widow always a widow. Even though a child, not yet in her husband's house, she is not permitted to remarry. She is the drudge of the household and is allowed but one meal a day; besides she must often fast in honor of her dead husband. There are 21,000,000 widows in India, and about five per cent of them are children under twelve years of age.

At last death comes to the widow, but even death brings her no relief, for according to their belief she must go on suffering through eternity as a punishment for the death of her husband. So

she goes out into the awful darkness and misery of the future without hope or comfort, and hundreds are dying daily without Christ.

To these suffering wives and degraded widows missionary women bring the gospel message of hope and comfort. Think you that they run to meet the messenger, and eagerly drink in the message of peace and receive the Christ as their Savior? Nay, not so. These women, who suffer so much on account of their religion, are last to renounce it. Let a son turn to Christ. Then the mother, tearing her hair and beating her breast, entreats him, "Son be true to the old religion of your fathers. If you forsake our old religion you are as dead to me." And often a woman's influence keeps him from confessing Christ. If he should turn to Christianity his mother shuts the door forever in his face and refuses to receive a drop of water or a morsel of food from his hand for fear of defilement.

But usually the women listen to the gospel story, at first listlessly, as though utterly incapable of comprehending its meaning. Again and again the faithful messenger goes, knowing that Christ can open blind eyes, unstop deaf ears and soften stony hearts. At last a ray of light creeps into the darkened mind and she exclaims, "This Gospel must be a most glorious thing for women in Christian lands. How good to be loved in the home, honored in society and comforted in widowhood. It must be very grand and glorious for women to live in a Christian land."

Then the missionary tries again to convince her that Christ died for women in India as well as for women in America and Europe, but she sadly shakes her head, saying, "It can't be true. Surely God never meant us to be happy, else we would not have been born Hindoos."

Then the missionary is apt to go home sad and disheartened, wondering whether after all it pays to be a missionary, and whether it is worth while for the church

to pray and sacrifice and deny herself to give the Gospel to those who will not receive it. Then, ashamed of the momentary discouragement, she turns to the little band of Christian sisters. Once they could not understand nor did they care. Once they had said, "It cannot be for us." Now a new joy has come into their lives. Christ has broken the chains that bound them. The Christian woman is her husband's true helpmeet, not only sharing the burdens of life but being a partner in life's joys and a joint heir of eternal life. Together they read God's Word and pray, and together they teach their children of the Jesus who loves them. These Christian women are not perfect, but they stand in great contrast to the crushed and suffering, ignorant heathen women. We see them as their loved ones are taken away with a new hope in their hearts, knowing the life to come is better than this. Then we know it pays, even more than pays, for all the sacrifices and prayers, the labors and tears. On these Christian homes and these Christian women is built the hope of India's future. Convert all of India's women today and tomorrow India will be converted. It pays! It pays a hundred-fold in this life, and God only knows how it will pay in the world to come. What greater joy in that final day than to hear the Savior say, "Well done, good and faithful servant. You have had your part in bringing the light to these souls in darkness." Who, then, will regret having given too much or having done too much for the Lord's work among these daughters of darkness? Surely, then, our only regret will be that we have given so little and done so little for these benighted ones.

Then when we are all gathered together in our Father's house, these dark-faced sisters from India with the fairer ones from other climes, we shall raise our voices together to sing the song of praise and glory to the Lamb who shed His blood for the ransom of sons and daughters from every clime.

AN OPEN LETTER

W. B. Stover



Y eyes are heavy with sleeping in daytime and working nights. These moonlight nights are beautiful to be among the people, and more, for our own sakes, we cannot do otherwise. So we sleep in the day and then go to work in the night. For, you see this is now the HOT weather, and oh, so hot it is! On the north veranda of our house the thermometer from one o'clock till after sundown stands generally at 110. Inside, on the enclosed veranda facing the east, it is 100, while by keeping it dark inside and the doors shut we keep the temperature down to 92. In this 92 we nap from 12:30 to 2 P. M., and then endure it till six in the evening. The other day I put the thermometer out in the sun on a board pile, and it went up to 140 straightway, without asking any questions!

In the night we go in little companies to the villages, and there we sit and sing or talk or preach if occasion permits. You know I have come to the opinion that we want to be wise with respect to our preaching, for in many cases as the present preaching and preaching and preaching seems only to tease the people, and so we sometimes sing, and sometimes talk, and sometimes make what might be called purely social visits. Whatever it is, there is a wholesome admixture of "preaching" in it all the same, and we go on rejoicing. Last night we talked wholly against drink. Night before we sat on a cloth spread out for us in the open between several houses, and there we were singing. Presently one of the men called out to us, one of a good company of listeners, saying,

"Preach. We want to hear the wisdom you have got." And we preached, we did, with an enthusiasm that would have warmed up anybody. It was good to be there. It was good to hear. It was good to help in a happy job like that. We got home about midnight.

Two weeks ago we were looking for a few men who had asked for baptism, to come in the evening to Ankleshwer, as they could not get off from their work in the daytime. We said they should come in the night, and we had been expecting them till bedtime, and were thinking of going to bed. But then they came. Two men, two good-sized boys, and with them their friends, they came as they had said, desiring baptism. Asking them the usual questions, they were so shy that they could not answer anything at all. So I asked the brother who brought them to ask the questions, and they replied more freely. He told us that they had given clear evidence before coming, and had been waiting for some time. So we took the council of the church, the part which was awake and had not yet gone to bed, and they all thought, certainly baptize them, both the men and the boys. Then the man whom we had been talking to for an hour before, and who seemed unsettled, spoke up and asked why he could not also be received with these four. We said he could, if he was sure that he would stand firm, enduring with joy what persecution would naturally follow from his people, and have simple faith in the Lord Jesus as his only one Savior, and promise as long as he lived to *hear the church*. We make this a special point in our instructions to applicants. They promise for better or for worse, come what may, to hear the church. And I think it is the right thing to do. It ought to be so. Therefore we do it.

After prayer we went out to the water-

side, and one by one they got into the tank with me and were baptized. I might add a word about the simplicity of all this: it is wonderful. These were poor people all. They brought no change of raiment with them, and we could hardly supply them all with our clothes. Moreover, that would be unfitting anyhow. So we let that matter work itself out. And this is the way it worked: The first man wrapped himself in a piece of clothing, which is ordinarily worn among them, one single piece. When, after baptism, he went out of the water, he gave the same cloth to the next, who hastily slipped it on and came into the water. In the same way he passed the cloth to the next man, and he was baptized. The fourth and the fifth the same way. All were baptized in one and the same piece of cloth, and only that one article of clothing for them got wet. No one said anything about it. No one thought anything about it. A perfectly natural move, it was, and a matter of convenience among themselves. Verily, what a dunce a man makes of himself who lives in a cold country and argues against the apostolic baptism, and against the immersion of 3,000 in one day from the imaginary standpoint that they would have trouble to change clothes! Heathen arguments against Christianity seem flimsy and idiotic, but nothing quite equals this: "Where would they find water enough? Where would they go to change clothes?" from gentlemen of education! The clock struck 12 as we came back into the house.

Speaking of the support of native workers in the mission, we have to make changes sometimes, and people at home can't quite appreciate this. If it is made clear I think they would understand. For example, only a few weeks ago a brother supported by the Middle District

of Iowa, who is doing a good deal of farming besides mission work, was recommended to become self-supporting by the committee. He is ready and willing to do so. He has just been elected by his congregation to the deacon's office, and promises better in the future than he has been even in the past. This is all right, but the congregation supporting this brother will find another name placed against theirs in the support list. This is the reason—and reasons for changes often come. Sometimes they are very good, sometimes not so good. But we make the change when it is absolutely necessary to do so, and trust for the good of all. At the present time Iowa supports more workers than any other State, more than twice as many as Pennsylvania and Pennsylvania more than twice as many as any other State! The District Mission Board of the First District of India is supporting one, the church at Ankleshwer is supporting one, and the Scottish Bible Society is supporting three colporters. Some time in the future it may be of advantage to publish that list in full in the VISITOR, if it is thought best to do so. In many respects it were better to give for the work, and let the distribution be made according to the necessity and opportunity. I know many are doing this. But if the brethren desire it otherwise, if they desire that we should assign a worker for their special support, why, we will always try to accommodate ourselves to the desire of those who love the work and pray for it.

May the Lord bless every one richly who gives of his living that others may hear the blessed story of the Gospel, and come into living contact with the blessed Savior. This has been our joy. We pass the joy on to others, and wish them all the good that we have got.

Ankleshwer, May 7, 1909.



A VISIT TO SERAMPORE

I. S. Long



IN the spring of 1907, as Bro. D. H. Zigler, of Virginia, and I were in India's metropolis, Calcutta, for a day or so we were very desirous of seeing what the great city had for the visitor. On consulting our guidebooks we concluded that in that vicinity there are no spots more interesting than the "Black Hole" and Serampore.

Early in the morning we boarded the north-bound train for Serampore, a suburban town of Calcutta, twelve miles away. The country between lies low, is thickly settled and most beautiful. Stations followed in close succession and soon we ran into an unpretentious station called Serampore.

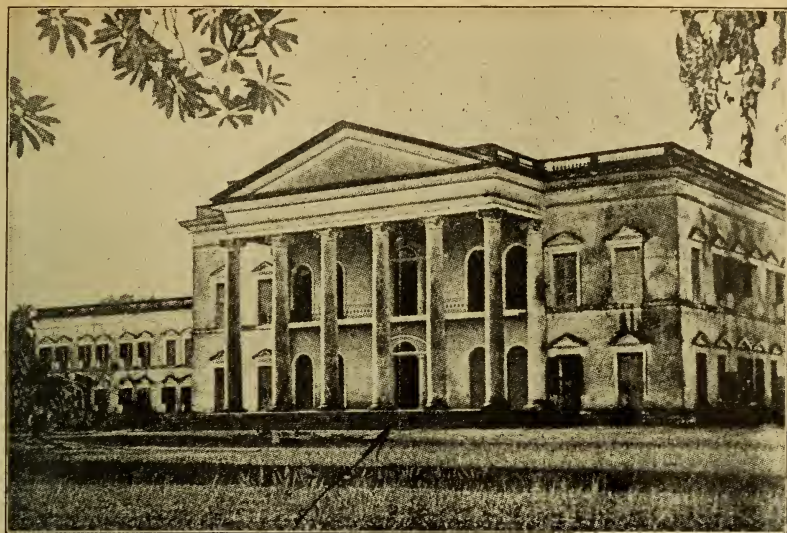
We got down from the train, tried to get our bearings, asked a few questions about the town and the "old mission," etc., etc. The several English-speaking people to whom we talked either were new in the place or else they had no interest in us, for they looked at us as if we were mistaken in the place we desired to go. Could it be that these fellows are ignorant of Carey's name even, we thought? And don't they know there is a famous mission in the town? Our surprise and bewilderment were but a part of greater surprises that followed our stay there. However, we were finally directed to the mission premises by the people we met on the way.

Think of the sacred memories that cluster about the names of Carey, Marshman and Ward! Think of the feelings as we stood before those two massive buildings, the college of Serampore and Carey's house! One could not help but be surprised at the dimensions and the

present appearance of the buildings. After a century of rust and time the buildings appear in good shape and they bid fair to stand for many a long day yet. Even so will Carey's name endure, we thought.

"The center building intended for the public rooms was 130 feet in length and 120 in depth. The hall on the ground floor, supported on arches and terminated at the south by a bow, was ninety-five feet in length, sixty-six in breadth, and twenty in height. It was originally intended for the library, but is now occupied by the classes. The hall above, of the same dimensions and twenty-six feet in height, was supported by two ionic columns. It was intended for the annual examinations. Of the twelve side rooms above and below, eight were of spacious dimensions, twenty-seven feet by thirty-five. The portico, which fronted the river, was composed of four columns, more than four feet in diameter at the base. The staircase-room was ninety feet in length, twenty-seven in width, and forty-seven in height, with two staircases of cast iron, of large size and elegant form, prepared at Birmingham. The spacious grounds were surrounded with iron railing, and the front entrance was adorned with a noble gate, likewise cast at Birmingham."

Likewise the house of Carey was built large. Some people are disposed to criticize the builders for building on such a grand scale. In defense it may be said that they built well and strong. Moreover, it is well known that the missionaries from their own earnings, Carey, as professor in the Government College at Fort William, and Dr. and Mrs. Marshman from their earnings in the printing press set up by Ward, financed the work. "The buildings you must raise in India" had been the word sent from



The College at Serampore, and Carey's House.

the homeland. And there stand to this day those massive structures, almost in their original form, abiding witnesses to the faith of the builders and a challenge to the faith of those who follow.

In north India what spot so sacred to all missionaries! It was good to be there, and once on that historic ground, good to meditate. It was here that the first versions of the Christian Scriptures in the several Hindu languages were prepared and printed by the first mission printing press seen in India, and on paper manufactured on the spot by means of the first steam engine ever seen in the country. It was here that the first Bengali convert, Krishna Pal, was baptized, and here that the first Protestant Christian church in north India was established.

The visitor today may see by the river-side the house in which the Serampore trio first took up their residence. It has been partially rebuilt, and adapted for use as a place of worship; but the original plan has been preserved. In this chapel it is said Sir Henry Havelock was baptized and in adjoining rooms to it Judson and wife lived during their short stay at Serampore before departing for their wonderful work in Burmah. Close by is the college house in which Carey lived and in which he died, and adjoining this is the college proper.

The several missionaries living there today were very kind to us in showing us about the premises. Here was Carey's room, full of interest. Over in the college is a large room filled with tomes and tomes of his old manuscripts, old versions of the Bible in various languages, the work of Carey and his pandit, many of his and his companion's books, the photos of the famous trio, Carey's crutches—for he was compelled to use crutches for a time—Carey's study chair and many other articles of great interest, a real museum of interest.

A little further down the river may be seen the ruins of the Hindu temple, in which, together with the saintly Henry Martin, David Brown and Claudius Buchanan during their residence in Serampore, Carey, Marshman and Ward used to meet for prayer. On the other side of town stands the old Danish church, in which the missionaries and Anglican chaplains used to preach to the English residents. This house is now used by the Church of England.

Before leaving we were led to the old cemetery. First we sat on the high, massive wall surrounding it and took a general survey of the whole. Then, one after another, we examined the old tablets. By this time it was too warm to bare our heads to the sun; however, we were on

ground where one felt like baring his head and taking off his sandals. The cemetery is not large, but is nearly full of unpretentious old tombstones, all of which show the marks of hoary time. There we stood, midst the graves holding the consecrated dust of four generations of missionaries, converts and other Christian people. On one side, near together and some larger than the others stood three old monuments to the memory of Carey, Marshman and Ward. If you would know the beauty and simplicity of their faith, their humility and nobility, you merely need to stand and read. For example, all that Carey would allow inscribed on his monument I append:

William Carey.

Born August 17th, 1761;

Died June 9th, 1834.

"A wretched, poor, and helpless worm,
On Thy kind arms I fall."

We left for Calcutta, glad for the visit and glad for the impressions made at Serampore. At the same time we were filled with inexpressible pathos, for today there are but a few Christians living about there, and a small school of young people are occupying the old college building. Today there is an effort being made to make Serampore a Christian University. For one, I think it a most worthy project and I hope the effort will succeed.

Jalalpor, India.

AN OPEN LETTER—CHINA

F. H. Crumpacker



WE are not located on a river of any size, but better than that this is on a railroad, and that makes it a very important place. It is the farthest west of any railroad in China, so from here all the northwest gets its supplies. This is the place that all of the mails come to, and here it is distributed to carriers that take it on on foot. Goods can be brot here quicker, but not much cheaper than years ago before the railroad.

This town is located in the Shansi plain. On either side of us there are mountains, some very high ones. This is a rich valley and furnishes wheat to much of the surrounding country. It reaches from north to south for about half the length of the province, and from east to west it is rather narrow, about twenty miles would be an average. But remember that other societies claim all of this valley and if we get territory we will go to the mountains. The mountain peo-

ple, however, are more easy to preach to and the climate is much better.

Many questions have been asked about this language, its alphabet, grammar, etc. I have no way of saying now, for I do not know much about it yet. At present it would seem to me that as far as grammar is concerned there is little or none. Yet there is some, but one must nearly know what a conversation is about before he can follow the conversation. This is because there are so many words that are pronounced exactly the same, but have different meanings and come from different characters.

Reading is not so very difficult; not so nearly as listening and interpreting. There are 214 radicals that we might call the alphabet. Then there are about 1,000 phonetics. Every word has a radical in it and nearly all have besides the radical one or more of these phonetics. These put together make the characters, and the characters then stand for a word. There is some system to it all, but oh, so little. The "Kwan Wha" is the common written language, and if read nearly all of these northern Chinese can understand

it but none of them scarcely talk the Kwan Wha. They all have a dialect of their own, which is taken from the original. As to dialects I have absolutely nothing to say, for nearly every village has a dialect that in some measure differs from their neighbors'. If I should dwell on this a little while I would get the blues, for after one has learned Kwan Wha, then he must learn the dialects.



Chinese Children Going to School.

To be sure they are not so hard, after one has the foundation, but at the best they are difficult.

As to their religion, I can't as yet tell, only what I have seen. Nearly all of them have some kind of a god in their house. This god is not much noticed unless some one in the house gets sick, then they, like we, go to their god. I have seen the sick down before their gods, making their bows and continuing this for a little while, and then getting the Chinese doctor to give them a prescription that they get the Chinese druggist to fill, and then with the daily visits to the gods they hope to get well. Most any Chinaman if asked if the gods can do anything will say, "No, they can't," but let this same fellow get sick and his inherent superstition will take him to his god. This is a common testimony. They have no standards of morality to amount to much, and yet they do. It is so far from our stand-

ard, tho, that I have no real way of explaining it to you intelligently.

The prevalent immorality among them is their utter annulling of all kinds of virtue. Few, if any, either men or women, have clean records. Not many are bold, but some even are bold about that kind of sin. It is appalling. The Chinaman, as I see him, is not a great sinner because of what he does; rather he sins because he does not do—omission.

As to their soil here, it would be very poor in a short time if these fellows farmed like the average American. This they do not, but rather take care of the land. They use all kinds of fertilizer. You can see men on the road walking a certain beat, watching for the droppings of the animals. The sanitary conditions about the towns would be something terrible if it were not for the farmers, who go over the towns and villages every day and get all the filth that they can find that will do for manure.

Each farmer has but a little field, and in this part of the country he does most of his farming without any animals. Maybe several of the farmers will own an ox or a donkey together to do their heavy packing and hauling, such as the delivery of their grain. Not much grain is sent out of the country, for it is all needed to feed the people. Their crops are such things as they can eat. They have been great opium raisers, but thanks to fortune, that crop must go.

The average town of several hundred families will have little lights on posts that serve as the street lights. They are a very small lamp.

At the side of the streets most anywhere they can find a well. There is no lid on it. Any can go there and draw. They use a straw bucket to draw the water and wood bucket to carry it. There are few places where the individuals have

(Continued on Page 236.)

Editorial Comment

¶ To one who has never been permitted to attend a missionary meeting at Conference it is hard to imagine the real enthusiasm and deep spiritual impression which is experienced by those present. To be one of perhaps five thousand who are fed from the Master's bounty thru a Spirit-filled speaker, is to be party to an experience never to be forgotten.

¶ Such was the meeting on Monday, May 31, at Harrisonburg. The day was ideal, and the speakers were at their best. Bro. Geo. W. Flory spoke with fitness and power and the heart of the large audience was touched mightily by his words. With clearness and force of expression and compactness and striking illustration he drove home one truth after another in such a manner that no one could escape the burden laid upon him.

¶ But that was seemingly not enough. Bro. J. Kurtz Miller, of Brooklyn, N. Y., was to follow and was detained at home because of illness in his family. Just a few hours before the meeting Bro. W. M. Howe, of Johnstown, Pa., was asked to fill the vacancy. He did it with some reluctance. When he arose he felt, and many in the audience likewise felt, the time was ripe to lift the collection. Bro. Howe started out by saying as much. But he was not long speaking until everyone felt there was still much more to be said; and with added vim and strength the line of that so ably begun by Bro. Flory was carried to a point still in advance in the mind and heart of the congregation.

¶ At this point Bro. D. L. Miller, chairman of the meeting, related how a certain sister in California washed for a living, and lived in a small, unpretentious home, in order that she might spend all of her living in works of charity better known to God than man.

¶ By this time the congregation felt so deeply its shortcomings in doing what it might have done that one brother wrote on the envelope containing the offering from his congregation these words: "Since this meeting I feel ashamed to drop this in. I will teach better at home this year." Another brother was so deeply moved that, tho he had been a liberal contributor thru the church at home, he gave again this time until he had to borrow money to return home.

¶ These instances are given simply to show the power of the Spirit manifest in the meeting. Many of the envelopes which had been sealed after the check from the home congregation had been enclosed had been opened and a bill of one dollar or more was added.

¶ The "loose in the hat" part of the collection amounted to a little over \$1,400. Of that amount there were not 150 pennies. In keeping with the Scriptures, "the silver and the gold are his" did the Spirit prompt the givers to make their offering.

¶ The total offering amounted to \$12,-716.36.

¶ In one congregation, all unexpected to parents and others when taking up the offering for Conference, a sister put in her name and gave herself. The average gift from that congregation was \$3 per member besides. The happy parents, rejoicing in the Spirit of the Lord thus working in the heart of their child, at once laid plans to prepare their daughter for the field. Oh, what a privilege to be the parents of children thus willing to serve the Lord!

¶ Some prophesied that, since there was so much unrest and dissatisfaction in parts of the Brotherhood over certain questions, the offering would be small this year. The facts are otherwise, however.

And I am wondering whether we are not making too much ado about our differences and not enough about our agreements. To be so greatly concerned as some appear at times to be, would almost smack of an absence of faith. God rules. His Spirit is with His children. Let us be filled and trustful and faithful and move on to still greater victory.

¶ The Secretary, who prepared the Annual Report and the Board who approved of it, regret very much that the name of the missionaries in China were omitted from the list appearing on the second page of the report. To make amends as far as possible this is the list:

Frank H. Crumpacker, Mrs. Anna N. Crumpacker, Geo. W. Hilton, Mrs. Blanche Hilton, Miss Emma Horning.

Their address is Tai Yuan Fu, Shansi, China.

¶ Even if the body does grow weak with age some men's souls seem never to grow old, but retain the fire and spirit of manhood. Here is the way Elder John M. Mohler, hoary headed by seventy-four winters, writes about mission work in Missouri in particular and the field in general: "It is easy to work at missions now compared to what it was twenty years ago. Then it was outright opposition, even some elders taking exceptions. Now we have no outright opposition and we go into it with all our might. And oh, when I consider with what tremendous proportions this world-wide work looms up before us, how can a soul-lover and a soul-winner rest or sit idly by with folded arms when the whole world cries out for the Bread of Life?"

¶ By an oversight on the part of the editor the illustrations intended to accompany the write-up of Juniata appearing in the last VISITOR, were omitted. Due apology is made to the institution, for it was no lack on their part and would have added interest to the well-prepared article had they appeared.

¶ The American Sunday-school Union for the year ending February 28, 1909,

shows some very gratifying results as set forth in the following: Two hundred and forty-one missionaries were employed whole or part time. They organized 1,772 Sunday schools, with 6,471 teachers and 59,875 scholars. They re-organized 714 additional schools with 24,844 scholars. These missionaries delivered 22,744 sermons and addresses, visited 180,452 families, and distributed 21,369 Bibles and Testaments, besides other books and papers amounting in value to \$6,263.61. As a direct result of this effort 118 congregations of different denominations were organized, 44 houses were built, 290 Young People's Societies and prayer meetings formed and 11,652 souls united with some church. The receipts for the year amounted to \$227,354.45 and the expenditures \$211,432.02.

¶ Everyone is at liberty to reject Christ if he chooses and abide the consequences; but having accepted Him, no one dare reject His greatest command, "Go ye," without imperiling the faith and hope he professes to have in Christ.

¶ At Vada, in India, Bro. and Sister Berkebile's station, smallpox broke out about May 1. Sister Berkebile writes thus about the situation: "Instead of the people trying to keep from contracting the disease they flock to the house where there is smallpox and worship the person who has the disease. The chief magistrate protested, but they would not heed him and the ones afflicted curse him and say the smallpox goddess will send some calamity on him. He is a high caste, well educated and about half Europeanized, and therefore tries to have some health rules to protect his people. We talked with them, but they would not heed us. At home our town would have been quarantined, but here see how different it is! When India is Christianized all will be changed. The government compels the children to be vaccinated and ignorant people resent it as a cruel tyranny. Our chickens got smallpox and I told a boy to cut off the head of a

sick one. He said, 'No, mama, I will never kill a creature that has smallpox.' It might be called a sacred disease."

¶ In 1905 the Fredonia church, Kansas, built a meetinghouse. The burden was just a little heavier than they felt they could carry at the time and they secured a loan of \$200 from the General Board on the following terms: They were to pay \$40 each year for five years, without interest, unless any one payment became past due. The congregation paid the \$40 each November 1, as it came due, and recently sent a check for the notes due Nov. 1, 1909 and 1910, thus paying the debt. Instead of feeling that the loan has been a burden to them the congregation thanks the Board for its favors. This simply shows the spirit in which the proffered help is received by this congregation. The Board has the funds to help churches, on the same plan, and is glad to do it. If congregations only realized it, the method is far better than general solicitations, which have proven very expensive, unsatisfactory, and discouraging to all kinds of church work. The General Board again urges that congregations needing help apply to the loan funds, and that churches receiving calls to help build meetinghouses respectfully refer them to the fund and not take up the collection for them, unless the call has been authorized by the General Board.

¶ Some people do not believe in endowments. "What will become of the principal when the world comes to an end?" That question should not trouble people half as much as the best methods of doing all the good possible. What will become of our churchhouses when the world comes to an end? What will become of all other property which the church holds for better carrying on her work, when the world comes to an end? Yes, what will become of the property which the individual members hold from the Lord and keep to carry on their own ambitions? Just as fair a question and just as serious a one, too. A sister, formerly of Quinter, Kansas, but

who is now with the blessed, provided that \$25 should be sent to the Board to endow one subscription to the *Gospel Messenger* for some poor one who might, thru its pages, be led to believe on Christ. There is a perpetual preaching set to work and it would be hard to think of any more extensive and effectual way of using \$25.



AN OPEN LETTER,—CHINA.

(Continued from Page 233.)

wells in each compound. This is coming, tho, and they like to have a well of their own. All of the water is boiled before using, both by them and foreigners. China does not know that there is such a thing as a sewerage system. The whole empire needs it, but like many other things they do not know about it. No paved streets away from the ports and railways, no parks to speak of at all. They have tea gardens, but these are merely places where they can go and drink tea and do other and much graver sins.

China is rapidly taking up the reforms that come, and in her attempt to get the good the devils of foreign countries are often coming with the bad, and poor, ignorant China does not know how to choose. Sometime ago there was a terrible thing made public by one of the United States consuls. He urged the beer merchants to come with their drinks (poisons) to China. Well, to be sure, they can sell it here, but I pray the Lord to paralyze that line of work in such a way that that class of goods cannot be gotten to our land.

Some of China's great men are learning that these things will not do, and are making an effort to keep them out. For example, the cigaret, that will take the place of the opium to smoke. It is sent here with so much poison in it that China is saying, "Let China make her own cigarets and keep the poison out." Well, I hope they will do that, but that is not nearly so good as to say like they are saying about the opium smoking, that

(Continued on Page 242.)

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

During the month of May the General Mission Board sent out 64,260 pages of tracts.

Corrections.—In the statement printed last month, the credits of Anna M. Vasey, \$1.00; Flora L. Vasey, \$1.00, and D. Vasey, \$1.00, should have been placed in the donations from Nebraska instead of Southeastern Kansas.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of May 1909:

WORLD-WIDE MISSIONS.

Pennsylvania—\$131.63.	
Eastern District, Congregation.	
Coveny,	\$ 14 40
Individuals.	
"A Brother and Sister, \$25; H. B. Horst, \$18; Eliz. Myer, \$3.60; Receipt No. 9982, \$3.50; Mrs. Kate Smith, \$2; Vernie E. Blanch, \$1,	53 10
Southern District, Sunday School.	
Mechanicsburg,	28 40
Middle District, Sunday School.	
Riddsburg,	2 23
Individual.	
M. E. Himmelsbaugh,	1 00
Western District, Individuals.	
D. M. Stouffer, \$8; H. L. Griffith, \$8; Linda Griffith, \$5.50; Receipt No. 10034, \$5; W. H. Kontz, \$5; Hannah Smith, \$1,	32 50
Ohio—\$43.60.	
Northeastern District, Congregation.	
Wooster,	24 60
Individual.	
"A Brother, New Bedford,"	2 00
Northwestern District, Congregation.	
Lick Creek,	3 50
Individuals.	
W. P. Lentz, \$10; Jesse J. Anglemyer (Marriage Notice), 50 cents, ...	10 50
Southern District, Individuals.	
J. R. Halladay, \$2; Katie Beath, \$1,	3 00
California—\$38.50.	
Northern District, Individual.	
D. L. Forney,	3 00
Southern District, Individuals.	
Fanny E. Light, \$30; Angeline Reese, \$2; M. Grace Miller, \$1; J. Z. Gilbert (Marriage Notices), \$1.50; J. A. Brubaker (Marriage Notice), 50 cents, J. M. Cox (Marriage Notice), 50 cents,	35 50
Canada—\$38.40.	
Congregation.	
Fairview,	38 40
Maryland—\$35.87.	
Eastern District, Individual.	
W. H. Swan,	2 00
Middle District, Congregation.	

Broad Run, \$26.27; Hagerstown, \$7.60,	\$ 33 87
Idaho—\$34.75.	
Congregations.	
Nez Perce, \$23; Boise Valley, \$11.75,	34 75
Virginia—\$32.14.	
First District, Individual.	
Mrs. Bertha F. Thurmond,	1 00
Second District, Congregations.	
Barren Ridge, \$13; Pleasant Valley, \$6.57; Summit, \$6.57,	26 14
Individuals.	
D. H. Smith and wife,	5 00
Illinois—\$28.27.	
Northern District, Sunday School.	
Silver Creek,	4 77
Individuals.	
M. D. Wingert, \$20; A. C. Wieand, \$1; Mrs. N. E. Minnich, \$1; Lizzie Shirk, \$1,	23 00
Southern District, Individual.	
Geo. W. Miller (Marriage Notice),	50
Indiana—\$17.15.	
Northern District, Individuals.	
Elizabeth Ebie, \$5; Joseph Weaver \$4,	9 00
Middle District, Congregation.	
Eel River,	4 40
Individuals.	
H. F. Myers, \$2; Mrs. Lottie Hummel, 75 cents,	2 75
Southern District, Individual.	
Pearl M. Pheanis,	1 00
North Dakota—\$16.45.	
Congregations.	
Bowbells, \$9.40; Carrington, \$7.05, ...	16 45
Kansas—\$12.85.	
Northeastern District, Congregation.	
Wade Branch,	3 35
Southeastern District, Individual.	
"A Sister,"	1 00
Northwestern District, Sunday School.	
Freedom Union,	3 84
Southwestern District, Sunday School.	
Pleasant Valley,	4 66
Oregon—\$10.00.	
Congregation.	
Newberg,	10 00
Iowa—\$6.40.	
Middle District, Individuals.	
Rebecca C. Miller, \$5; Anna Obrecht, \$1.40,	6 40
Missouri—\$6.00.	
Northern District, Individual.	
Mrs. E. Reddick,	6 00
Oklahoma—\$5.35.	
Congregation.	
Washita,	5 35
Louisiana—\$5.00.	
Individuals.	
Mrs. M. S. Bolinger and wife,	5 00

Washington—\$5.00.	
Individual.	
Dora Whitaker,	\$ 5 00
Minnesota—\$2.00.	
Individuals.	
C. S. Hilary and wife, \$1.50; D. H. Keller (Marriage Notice), 50 cents, ..	2 00
West Virginia—\$1.90.	
Second District, Individual.	
J. F. Ross,	1 90
Arkansas—\$1.50.	
Individuals.	
Lucy Blackquell, \$1; John Blackquell, 50 cents,	1 50
Colorado—\$1.00.	
Individual.	
John Trissel,	1 00
Tennessee—\$0.50.	
Individual.	
A. H. Duncan,	50
Michigan—\$0.50.	
Individual.	
Vina Huff,	50
Total for the month,	\$ 474 76
Previously received,	705 22
Total for the year so far, ..	\$1,179 98

INDIA ORPHANAGE.

Ohio—\$40.00.	
Northeastern District, Sunday Schools.	
Kent, \$20; East Nimishillen, \$20, ..	40 00
Pennsylvania—\$39.00.	
Eastern District, Individuals.	
Mr. and Mrs. Jacob A. Price,	1 00
Southern District, Aid Society.	
Shanks,	10 00
Middle District, Aid Society.	
Spring Run,	8 00
Western District, Christian Workers.	
Meyersdale,	20 00
Illinois—\$20.00.	
Northern District, Christian Workers.	
Naperville,	20 00
Iowa—\$20.00.	
Middle District, Individuals.	
W. I. and Katie Buckingham,	20 00
Virginia—\$20.00.	
First District, Individual.	
Mrs. T. C. Denton,	20 00
Kansas—\$18.50.	
Northwestern District.	
"Class 8—Quinter,"	16 00
Southwestern District, Sunday School.	
Slate Creek,	2 50
California—\$16.00.	
Southern District, Individual.	
Perry Bashore,	16 00
Maryland—\$10.00.	
Middle District, Individual.	
Henry Funk,	10 00
Indiana—\$10.00.	
Northern District, Individual.	
"K. K.,"	10 00
Arkansas—\$5.00.	
Individual.	
Mrs. Frank Reed,	5 00
Total for the month,	\$ 198 50
Previously received,	605 86
Total for the year so far,	\$ 804 36

INDIA MISSION.

Louisiana—\$22.00.	
Congregation.	
Roanoke,	\$ 22 00
California—\$20.00.	
Individual.	
Ina Marshburn,	20 00
Pennsylvania—\$6.74.	
Eastern District, Individuals.	
"Receipt 9982," \$3; Mrs. and Mrs. Jacob A. Price \$1,	4 00
Middle District, Individual.	
J. D. Ellinger, \$1.74; Catherine Hostetler, \$1,	2 74
Arkansas—\$5.00.	
Individual.	
Mrs. Frank Reed,	5 00
Canada—\$1.00.	
Individual.	

Lester T. Jordan,	\$ 1 00
Total for the month,	\$ 54 74
Previously received,	97 51
Total for the year,	\$ 152 25

CHINA MISSION.

Kansas—\$6.00.	
Northeastern District, Individual.	
Lydia A. Barnhart,	\$ 1 00
Northwestern District, Individual.	
Virginia Garst (Deceased),	5 00
North Dakota—\$6.00.	
Congregation.	
Cando,	6 00
Pennsylvania—\$6.00.	
Eastern District, Individuals.	
Receipt No. 9982, \$3; Mr. and Mrs. Jacob A. Price, \$2,	5 00
Western District, Individual.	
Hannah Smith,	1 00
North Carolina—\$1.00.	
Individual.	
Ophrah T. Marshburn,	1 00
Indiana—\$0.75.	
Middle District, Individual.	
Mrs. Lottie Hummel,	75

Total for the month,	\$ 19 75
Previously received,	50 72

Total for the year,	\$ 70 47
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PORTO RICO.

Pennsylvania—\$1.83.	
Middle District, Individual.	
J. D. Ellinger,	\$ 1 83
Total for the month,	\$ 1 83
Total for the year,	\$ 1 83

ANNUAL MEETING COLLECTION.

The General Mission Board acknowledges the receipt of the following donations to the Annual Meeting Collection for 1909:

Pennsylvania—\$1,804.98.	
Eastern District, Congregations.	
First Church of the Brethren, Philadelphia, \$309.06; Geiger Memorial, \$125.50; Spring Creek, \$92.92; Lancaster City, \$50.64; Ephrata, \$40; Germantown, \$37.25; White Oak, \$34; Elizabethtown, \$28.81; Upper Dublin, \$25; Reading, \$22.44; Mountville, \$20.57; Big Swatara, \$20.25; Springfield, \$12; Ridgely, \$12; Little Swatara, \$10.50,	\$ 840 94
Sunday Schools.	
Ephrata, \$15; Mingo, \$4.35,	19 35
Individuals.	
Individuals of Conestoga, \$4.25; Lizzie Andes, \$1; Alace Bushlong, \$1; Mary A. Fasnacht, \$1; Mrs. Mary Ressler, \$1,	8 25
Southern District, Congregations.	
Antietam, \$100; Back Creek, \$41; Upper Codorus, \$37.26; Lower Cumberland, \$36.25; Upper Conawago, \$34; Upper Cumberland, \$31.26; Falling Spring, \$30.78; Codorus, \$21; Waynesboro, \$15; York, \$13.73; Perry, \$12.50; Pleasant Hill, \$12,	384 78
Individuals.	
H. B. Miller and wife, \$10; Katie Miller, \$1; Receipt No. 10083, \$1,	12 00
Middle District Congregations.	
Woodbury, \$47.79; New Enterprise, \$35; Altoona, \$25; Lewistown, \$21.41; Everett, \$15.79; Clover Creek, \$14.54; Fairview, \$11.30; Snake Spring-Koontz Congregation, \$11; Yellow Creek, \$9.02,	190 85
Sunday School.	
Lewistown,	7 75
Individuals.	
Mrs. Alice M. Leister, \$25; Joseph Kinsel, \$1; Irvin C. Stayer, \$1,	27 00
Western District Congregations.	
West Johnstown, \$75.01; Shade Creek, \$36; Johnstown, \$35; Quemahoning, \$34.74; George's Creek, \$22; Elk Lick, \$20.01; Windber, \$20; Summit Mills, \$18.76; Pittsburg, \$12.50; Maple Glen, \$8; Johnstown-	

Moxham, \$5.04; Plum Creek, \$5. Ten Mile, \$2; Ligonier, \$2; Rockton, \$1, \$	297 06	Howard, \$12.25; Upper Fall Creek, \$9.35, \$	269 50
Individuals.		Sunday School.	
Wm. Thomas, \$10; Unknown, \$5; J. O. and M. E. Kimmel, \$2, \$	17 00	Nettle Creek, \$	37 68
Ohio—\$1,337.43.		Individuals.	
Northeastern District, Congregations.		A Brother, \$15; Albert Krall, \$10; John L. Minnich, \$6; Gertie Harrison, \$1, \$	32 00
Ashland, \$96.59; Chippewa, \$54.73; Maple Grove, \$42.52; Black River, \$38.50; E. Nimishillen, \$33.80; Springfield, \$33; Owl Creek, \$23.66; Wooster, \$20; Fostoria, \$8; Mt. Zion, \$6.50; Bethel-Mahoning, \$5; Bunker Hill, \$1, \$	363 30	Iowa—\$1,008.32.	
Sunday School.		Northern District Congregations.	
Akron Mission, \$	6 50	South Waterloo, \$120.25; Grundy County, \$66.56; Kingsley, \$42.37; Green, \$27.29; Grundy Center, \$17.59; Franklin County, \$12.09; Spring Creek, \$10.31; Pleasant Prairie, \$10, \$	306 46
Individuals.		Individuals.	
Mrs. Elizabeth Koller, \$1; Julia M. J. Schrantz, \$1; Mrs. D. F. Kelley, \$1; Frances J. Miller, \$1, \$	4 00	N. M. Albright, \$25; Mrs. H. E. Walton, \$10; David and Sarah Bralier, \$8; Mae Albright, \$5; Mrs. Geo. Mills, \$2, \$	50 00
Northwestern District Congregations.		Middle District, Congregations.	
Sugar Creek, \$54.52; Eagle Creek, \$39; Swan Creek, \$32.76; Lick Creek, \$24.98; Logan, \$24.41; Silver Creek, \$24.20; Greenspring, \$24; Lima, \$7.75; Bellefontaine, \$6; Maumee, \$4; Baker, \$3, \$	244 62	Prairie City, \$140; Dallas Center, \$67.40; Cedar Rapids, \$54.61; Brooklyn, \$54.10; Panther Creek, \$47.57; Coon River, \$32; Des Moines Valley, \$30; Cedar, \$29.90; Iowa River, \$15.31; Indian Creek, \$8.01, \$	478 90
Individuals.		Individuals.	
Mrs. Susan Burns, \$5; Sarah Lytle, \$5; E. R. Lytle, \$5; David Lytle, \$5; Marand Leib, \$4; B. F. Driver, \$1; Chas. McCune, \$1; J. N. Baker, \$1, \$	27 00	Jane and Sam, \$	25 00
Southern District, Congregations.		Southern District, Congregations.	
Salem, \$60.23; Trotwood, \$56.81; Donnels Creek, \$51.50; Bear Creek, \$50; Lower Twin, \$48.72; Hickory Grove, \$47.84; Price's Creek, \$46.60; Ludlow, \$43.47; Upper Stillwater, \$36.35; Lower Stillwater, \$23; Union City, \$27; West Dayton, \$23.57; Covington, \$21.81; Poplar Grove, \$20; West Milton, \$19.12; Middle District, \$14.76; Sidney Mission, \$13; Oakland, \$12; Lower Miami, \$11.82; Beaver Creek, \$11; Greenville, \$5.30; Beech Grove-Upper Twin, \$2, \$	650 90	South House—English River, \$27; Salem, \$26.04; South Keokuk, \$25.25; Mt. Etna, \$17; Fairview, \$14.07; North House-English River, \$12; Libertyville, \$9.10, \$	130 46
Sunday Schools.		Individuals.	
Schools of Wolf Creek Congregation, \$31.11; East Dayton, \$5, \$	36 11	Mrs. Geo. Replogle, \$12.50; Jacob Keffer, \$4; Mrs. D. M. Baughman, \$1, \$	17 50
Individual.		Virginia—\$1,068.36.	
I. C. Brumbaugh, \$	5 00	First District, Congregations.	
Indiana—\$1,212.94.		Botetourt, \$120.89; Roanoke City, \$102.11; Peters Creek, \$29.12; Germantown, \$7.38; Red Oak Grove, \$5.75; Jeters Chapel, \$5.10; Bethlehem, \$4; Smith's Chapel, \$1, \$	275 35
Northern District, Congregations.		Individuals.	
Union Center, \$40; Pleasant Valley, \$34; Solomon's Creek, \$29.78; Pleasant Hill, \$27.91; Yellow Creek, \$24.90; Second South Bend, \$23.05; Rock Run, \$23; Bethel, \$22.36; First South Bend, \$22; Maple Grove, \$16.90; Turkey Creek, \$16; Cedar Creek, \$14.25; Nappanee, \$14.23; Elkhart City, \$13.25; Goshen City, \$12.61; North Liberty, \$12; Walnut, \$10.25; Baur, \$8.80; Tippecanoe, \$8.50; Cedar Lake, \$8.50; Osceola, \$5.75; Hawpach, \$2.03, \$	390 07	A. M. Frantz, \$5; J. W. McOvoy, \$5; E. P. Sanger, \$1, \$	11 00
Individuals.		Second District, Congregations.	
H. S. Bowers, \$20; J. H. Miller, \$17.03; Mr. and Mrs. Henry Gale, \$5; Mrs. Nora A. Whitmer, \$2; Mrs. Eliz. Ebie, \$1; Chas. A. Gale, \$1; John Neff, \$1, \$	47 03	Bridgewater, \$185; Mill Creek, \$51.03; Cooks Creek, \$40.50; Lebanon, \$35.16; Beaver Creek, \$33; Sangerville, \$28.10; Nokesville, \$26; Greenmount, \$25.18; Elk Run, \$21.76; Fairfax, \$21.09; Barren Ridge, \$13; Upper Lost River, \$9; Manassas, \$7.15; Mt. Vernon, \$5; Woodstock, \$4.50; Midland, \$3.15; Linville Creek, \$1, \$	508 62
Middle District, Congregations.		Children's Sunday-school Collection. Annual Meeting Grounds, \$	15 24
Bachelor Run, \$90.60; Mexico, \$54; North Manchester, \$46.85; Salamonie, \$38.81; Huntington City, \$29.55; Pleasant Dale, \$21.75; Lower Deer Creek, \$16.33; Eel River, \$14.05; Markle, \$13.70; Clear Creek, \$13.34; Camden, \$13.25; Monticello, \$12.88; Huntington (Country), \$11.40; Ogas Creek, \$11.03; Roann, \$10.62; Pipe Creek, \$10.25; Somerset, \$8.25; Sugar Creek, \$6, \$	422 66	Individuals.	
Sunday Schools.		John W. Cline, \$100; S. D. Cline, \$100; Jos. A. Click, \$15; S. D. Zigler and wife, \$10; D. M. Glick, \$5; Dennis Weimer, \$3; Mary Smith, \$2; S. H. Miller, \$2; I. S. Wampler, \$2; L. H. and Benjamin Miller, \$2; F. N. Weimer and family, \$1.15; S. R. Kline, \$1; J. D. Wine, \$1; Harry C. Reed, \$1; Bettie J. Flory, \$1; Noah Rhodes, \$1; William H. Haller, \$1; Lottie Driver, \$1; Fannie E. Moore, \$1; J. S. Culp, \$1; John W. Zigler, \$1; A. S. Wenger, \$1; C. F. Fifer, \$1; John Clanahan, \$1; Godfrey Shipp, \$1; J. D. Showalter, \$1, \$	257 15
Santa Fe-Copper Creek, \$	10 00	Illinois—\$978.84.	
Individuals.		Northern District, Congregations.	
J. S. Baughn, \$3; Kittle Hursh, \$1, \$	4 00	Silver Creek, \$114.01; Pine Creek, \$70.50; Franklin Grove, \$68.17; Chicago, \$59.45; Elgin, \$55.68; Yellow Creek, \$30.76; Milledgeville, \$26.55; Shannon, \$26.21; Lanark, \$24.07; Polo, \$24; Waddams Grove, \$11.75; Wade Branch, \$11.50; Hickory Grove, \$11; Batavia, \$10; Rock Creek, \$6.34; Arnold's Grove, \$5, \$	554 99
Southern District, Congregations.		Christian Workers.	
Nettle Creek, \$58; Mississinnewa, \$44.25; Four Mile, \$29; Prymont, \$28; White, \$27.10; Buck Creek, \$19.53; Fairview, \$15.52; Indianapolis and Muncie, \$14; Arcadia, \$12.50;		Lanark, \$	5 97
		Individuals.	
		Mrs. R. E. Arnold, \$10; D. Bar-	11 00

Southern District, Congregations.

Pleasant Hill, \$72.18; Macoupin Creek, \$37.50; Cerro Gordo, \$37.25; Oakley, \$35.50; Sugar Creek, \$30; Hudson, \$25.25; Okaw, \$25.17; Panther Creek, \$25; West Otter Creek, \$24.25; Woodland, \$21.12. Astoria, \$20; Lamotte, \$17; Mansfield, \$8; Big Creek, \$6.51; Martins Creek, \$6, \$ 390 73

Sunday School.
Kaskaskia, 3 65
Individuals.

Alma Crouse, \$5; Salome Yordy, \$3; Geo. Trone, \$1.50; Alice S. Wallick, \$1; Chris. Barnhart, \$1; Betty Barnhart, \$1, 12 50
Kansas—\$786.41.

Northeastern District, Congregations.
Ablene, \$82.05; Morrill, \$44.30; Kansas City, \$37; Ottawa, \$36.35; Sabetha, \$22.50; Overbrook, \$20.50; Washington Creek, \$19.35; Olathe, \$16.80; Appanoose, \$15.25; Vermillion, \$9.51; Ozawkie, \$9.50; Washington, \$6.60; Rock Creek, \$5.50, 325 21
Southeastern District, Congregations.
Parsons, \$17; Verdigris, \$10; New Hope, \$8.50; Scott Valley, \$7.15; Osage, \$5.10; Mont Ida, \$2, 49 75
Individual.

J. M. Replogle, 2 00

Northwestern District, Congregations.
Quinter, \$53.63; Victor, \$25; North Solomon, \$14; Belleville, \$11; Burr Oak, \$10.50; Maple Grove, \$6, 120 13
Individuals.

Lester E. Williams, \$10; Virginia Garst (deceased), \$3.50; D. M. Shenk, \$1, 14 50

Southwestern District, Congregations.
Larned, \$61.81; McPherson, \$60.55; Monitor, \$36; Slate Creek, \$21.55; Eden Valley, \$17; Garden City, \$16.08; Salem, \$8; Walton, \$7.80; Peabody, \$5.78; Murdock, \$5.22; Prairie View, \$5.03, 244 82
Individuals.

Henry, O. Perry, \$25; L. Andes and children, \$2; Nancy Harter, \$2; Amos O. Brubaker, \$1, 30 00

California—\$445.55.

Northern District, Congregations.
Reedley, \$35.50; Sacramento Valley, \$20.50; Oak Grove, \$13.35; Butte Valley, \$11.55; Raisin City, \$10.50; Fruitvale, \$2.25, 93 65

Southern District, Congregations.
Pomona, \$106; Covina, \$62; Lordsburg, \$45; Glendora, \$36.50; Pasadena, \$35; South Los Angeles, \$27.85; Inglewood, \$23.55; Egan, \$8, 343 90
Individuals.

Belinda Riley, \$5; "Three, Tropico," \$3, 8 00

Maryland—\$414.08.

Eastern District, Congregations.
Pipe Creek, \$36; Meadow Branch, \$31.56; Bush Creek, \$22; Sams Creek, \$10; Frederick, \$10; Woodberry, \$8.72; Fulton Avenue, \$6, 124 23
Sunday School.

Maryland Collegiate Institute, 7 09
Bible Society.

Maryland Collegiate Institute, .. 6 17
Individuals.

Mrs. A. L. Ausherman, \$18; Lizzie and Clara Klein, \$10; Mr. and Mrs. J. H. Whitmore, \$5; Unknown, \$5; Julian M. Roop, \$1.50; W. H. Roop, \$1; Howard Myers, \$1; Mrs. D. A. Ebaugh, \$1, 42 50

Middle District, Congregations.
Brownsville, \$94.82; Welsh Run, \$44.17; Hagerstown, \$33.60; Manor, \$27.45; Beaver Creek, \$20, 220 04
Individuals.

E. S. Miller, 12 00

Western District, Individual. 2 00

H. H. Baker, 2 00

Missouri—\$336.37.

Northern District, Congregations.
Rockingham, \$88.50; Wakenda, \$61.96; Smith Fork, \$37; Bethel, \$10; Honey Creek, \$10; Log Creek,

\$10; Shelby County, \$6; Turkey Creek, \$5, \$ 228 46
Individuals.

Emma Schildknecht, \$2; Luther and Jane Rhodes, \$2, 4 00
Middle District, Congregations.

Mineral Creek, \$57.15; Mound, \$23.46; Osceola, \$4; Prairie View, \$3.25; Walnut Creek, \$2.55, 90 41

Southern District, Congregations.

Carthage, \$10; Nevada, \$1.50, 11 50

Individuals.

Nannie A. Harman, \$1; Mrs. Lizzie Shallenberger, \$1, 2 00

Idaho—\$200.15.

Congregations.

Twin Falls, \$52.15; Payette Valley, \$40.65; Boise Valley, \$24.60; Nampa, \$18.60; Boise Mission, \$7; Clearwater, \$6.15, 149 15

Individuals.

N. J. Garman, \$50; Mrs. J. A. Har-

lacher, \$1, 51 00

North Dakota—\$134.96.

Congregations.

Cando, \$29; Williston, \$23.51; Snyder Lake, \$21; Pleasant Valley, \$9.10; Salem, \$18.25; Bowbells, \$12.50; Egeland, \$10; Rock Lake, \$9.60, 132 96

Individual.

Anna Brindle, 2 00

Nebraska—\$128.03.

Congregations.

Bethel, \$39.65; Alvo, \$22.88; Falls City, \$7.50; South Red Cloud, \$5, 75 03

Individuals.

Receipt No. 10431, \$50; Mrs. J. U. Slingluff, \$1; Mrs. John Paroly,

\$1; Mary Hargleroad, \$1, 53 00

Colorado—\$113.67.

Congregations.

Rocky Ford, \$47.67; Fruita, \$23.89; Sterling, \$23.75; Denver, \$8.50; Mt. Garfield, \$6.86; St. Vrain, \$3, 113 67

West Virginia—\$107.12.

First District, Congregations.

Beaver Run, \$26.75; Crab Orchard, \$6.50; Hevner, \$5; Top of Alleghany, \$1.37, 39 62

Individuals.

Calvin and Elizabeth Rogers, \$25; Mrs. Kate Leatherman and mother, \$10; D. D. Hinegardner, \$10; Lizzie Burgess (deceased), \$5; Jeremiah Thomas, \$2; A. L. Cook, \$1; Aaron Fike, \$1; C. R. Amtower, \$1, 55 00

Second District, Congregation.

Bethany, 12 50

Michigan—\$80.73.

Congregations.

Woodland, \$37.20; Thornapple, \$24.50; New Haven, \$9.75; Sunfield, \$6.50; Vestaburg, 78 cents, 78 73

Individuals.

Vina Huff, 2 00

Louisiana—\$69.85.

Congregations.

Roanoke and friends, \$55.35; Jennings, \$14.50, 69 85

District of Columbia—\$56.00.

Washington, 56 00

Texas—\$52.50.

Congregations.

Manvel, \$37; Saginaw, \$15.50, 52 50

Oklahoma—\$49.80.

Congregations.

Mound Valley, \$12.25; Big Creek, \$11; North Star, \$3.85; Guthrie, \$3.70; Pleasant Home, \$3; Bright Star, \$2.30; Indian Creek, \$2, 38 10

Individuals.

Mrs. W. L. Stone, \$10; a sister,

\$1.70, 11 70

Tennessee—\$44.10.

Congregations.

Pleasant Hill, \$12; Pleasant Valley, \$5; Limestone, \$4.05; Bristol, \$2, 23 05

Sunday School.

Boons Creek, 15 05

Individuals.

Louiza Klepper, \$2; J. M. Gaby,

\$1; M. D. Carter, \$1; P. M. Cor-

rell, \$1; Lulu Klepper, \$1, 6 00

New York—\$40.00.	
Congregation.	
Brooklyn,	\$ 40 00
Minnesota—\$38.43.	
Congregations.	
Hancock, \$16; Worthington, \$15.18;	
Lewistown, \$5.75,	36 93
Individuals.	
Mrs. Bernice Ashmore, \$1; Albert	
Miller 50 cents,	1 50
New Mexico—\$36.65.	
Congregations.	
Clovis, \$25; Miami, \$6.65; Dexter,	
\$5,	36 65
Washington—\$37.30.	
Congregations.	
Sunnyside, \$10.75; East Wenatchee,	
\$10.35; Centralia, \$8.70; Spokane,	
\$5.50,	35 30
Individual.	
A. M. Dickey,	2 00
Oregon—\$33.72.	
Congregations.	
Portland, \$20; Coquille, \$10.54, ..	
Sunday School.	
Coquille,	3 18
New Jersey—\$15.00.	
New Jersey churches,	15 00
Wisconsin—\$15.00.	
Congregation.	
Ash Ridge,	15 00
South Dakota—\$13.75.	
Congregation.	
Willow Creek,	13 75
Alabama—\$13.00.	
Individuals.	
E. J. Neher, \$5; W. B. Neher, \$5;	
Stella E. Neher, \$3,	13 00
Arkansas—\$10.00.	
Individual.	
Mrs. Frank Reed,	10 00
Arizona—\$8.50.	
Congregation.	
Glendale,	8 50
Canada—\$5.00.	
Individuals.	
Louisa Shaw, \$3; Willis and Ella	
Stutsman, \$2,	5 00
North Carolina—\$4.00.	
Congregation.	
Melvin Hill,	4 00
Montana—\$2.00.	
Individuals.	
J. W. Penrod, \$1; Sarah A. Pen-	
rod, \$1,	2 00
Miscellaneous—\$31.00.	
"Kindness of Miss Ida," \$25; W.	
H. Holsinger, \$2; Unknown, \$1; Un-	
known, \$1; Mrs. Louisa Wisler, \$1,	
"From a boy interested in missions,"	
50 cents; Silas C. Foster, 50 cents, ..	31 00
Total by State Districts,	\$10,630 51
Found Loose in the Hat,	1,798 97
Total collection for World-wide, \$12,479	48

INDIA ORPHANAGE.

Ohio—\$29.50.	
Congregation.	
Northeastern District, Congregation.	
Aashland,	\$ 2 00
Individual.	
Mary R. Hoover,	20 00
Northwestern District, Individual.	
Lois Thomas,	7 50
Iowa—\$20.00.	
Middle District, Individual.	
S. E. Miller,	20 00
Virginia—\$16.00.	
First District, Congregation.	
Roanoke City,	16 00
Maryland—\$5.00.	
Eastern District.	
Fulton Ave. Sewing Class,	5 00
Pennsylvania—\$3.77.	
Southern District, Sunday School.	
Spring Creek,	3 77
Total for the Annual Meeting	
collection,	\$ 74 27

INDIA MISSION.

Pennsylvania—\$1.00.
Southern District, Individual.

Receipt No. 10083,	\$ 1 00
Total for the Annual Meeting	
collection,	\$ 1 00

INDIA HOSEITAL.

Pennsylvania—\$1.00.	
Southern District, Individual.	
Receipt No. 10083,	\$ 1 00
Total for the Annual Meeting	
collection,	\$ 1 00
Total for the year so far,	\$ 1 00

CHINA MISSION.

Pennsylvania—\$36.00.	
Eastern District, Congregation.	
Harrisburg,	\$ 35 00
Southern District, Individual.	
Receipt No. 10083,	1 00
Idaho—\$26.00.	
Congregation.	
Weiser,	26 00
Illinois—\$20.53.	
Northern District, Congregations.	
Bethel (Naperville), \$18.03; Chi-	
cago, \$2.50,	20 53
North Dakota—\$12.50.	
Congregation.	
Bowbells,	12 50
Ohio—\$12.00.	
Southern District, Congregation.	
Newton,	7 00
Individual.	
A brother,	5 00
Washington—\$0.50.	
Individual.	
Receipt No. 10159,	50
Total for the Annual Meeting	
collection,	\$ 107 58

DENVER MEETINGHOUSE.

Denver, Colo., May 11, 1909. Amount of money received by the Church of the Brethren toward the building of a churchhouse in Dever, Colo., from April 1, 1909, to May 1, 1909:

Anna E. Shank, \$1.50; Lizzie Greene, \$2; collected by S. A. Honberger: J. Lehman, \$1; A. Neher, \$2; Guthrie church, Okla., 35 cents; Paradise Prairie church, Okla., \$4.16; Essie S. Holsinger \$4; M. A. Worrell, \$2; N. J. Worrell, \$2; S. G. Burnett, \$3; Catharine Bank, 50 cents; B. S. Burnett, \$1; E. Garman, \$1; J. E. Fillmore, \$2; D. L. Kinzie, \$3; J. L. Holsinger and wife, \$2; Big Creek church, Okla., \$5.10; H. Fillmore, \$5; Ethel Belle Holderread (7 years old), 1 cent; L. Wolfe and wife, \$5; W. H. Leaman, B. S. Miller, \$3; collected by J. F. Kahler: From Canton church, Canton, Ohio. Susan Loodenberger, \$1; Martin, Moomaw, \$1; Rachel Frick, \$1; Susanna Kahler, \$1; Cora McDaniel, \$1; John Summers, 50 cents; Mr. and Mrs. Bayer, \$1; Ida Moomaw, 50 cents; Milton Taylor, \$1; Bro. McDaniel, \$1; Grace, Evelyn and Laura Lichty, 15 cents; Amanda Sollinger, \$1; A. F. Shriver and family, \$1; a brother, \$1; Florence Youtzer, 50 cents; Martha Youtzer, \$1; Ira Grise \$1; Martin Horst, \$1.50; Adam Miller, \$1; Bertha Bachtel, \$1; Jacob Keim, \$1; a brother, \$1; Dora Leichty, 50 cents; Jacob Warick, \$1; Wm. Moon, \$1; John L. Stoner, \$1; Martha Stoner, \$1; Irice Stoner, \$1; collected by J. F. Kahler: From Reading church, Ohio. Maud Stanley, \$1; Bertha Stoffer, \$1; Frank Roose, \$5; Samuel Heestand, \$1; Joseph Shaffer, 50 cents; E. B. Kelly, \$1; Mrs. Stroup, 70 cents; James Thomas, \$1; Walter Stoffer, \$1; Levi Heestand, 50 cents; Hiram Heestand, \$1; Wm. Stroup, \$1; Owen Hahn, \$1; John Stoll, \$1; H. L. Stoffer, \$1; collected by J. F. Kahler: From West Nimishillin church, Ohio. Clara Brumbaugh, \$1; Catharine Gross, \$1; Sarah Brumbaugh, \$1; Mahala Stoner, \$2; a brother, \$1; Moses Hower, \$1; Theodore Myers, 50 cents; Otto Newbower, \$1; Aaron Beltz, \$1; Hiram Eble, \$1; John Hines, \$1; Isaac Hall, 50 cents; Frank Surbey, \$1; Cyrus Young, \$5; Samuel Sprankel, 50 cents; H. S. Young, \$1; collected by J. F. Kahler: From Mahoning church, Ohio. Henry Rohrer and wife, \$2; Solomon Esterly, \$1; Jacob Brubaker, \$1; Jonas Horst, and wife, \$1; Simon Long-

anecker, \$1; Jacob Detwiler, \$1; Maggie Lehman, \$1; Joe Harold, \$1; A. W. Longanecker, \$1; John H. Bassinger and wife, \$1; E. L. Longanecker, \$1; Enos and Lena Longanecker, \$1; D. W. Garver, \$1; Eld. Jacob Kurtz, \$1; H. F. Kohler, \$1; W. F. Kohler, \$1; J. C. and Irene Summers, \$5; collected by J. F. Kahler: From East Nimishillin church, Ohio. John Wolf, \$2; Christian Kurtz, \$1; Mary Kurtz, \$1; I. D. Brumbaugh, \$1; Henry Kinsley, \$1; Wm. Eshelman, \$1; Harvey Brenneman, 50 cents; Wellington Cordin, 50 cents; Rice Meyers, \$1; John Culler, \$1; C. Senften, \$1; Chas. Kinsley, Jr., \$1; Isaac Brumbaugh, \$5; Chas. Kinsley, Sr., \$1; Anthony Kinsley, \$1; Emory Wolf, \$1; Cyrus Brumbaugh, \$1; Edwin Stiffer, \$1; E. W. Wolf, \$1; Josiah Kurtz, \$1; U. R. Kurtz, \$1; Mrs. M. E. Hildebrand, \$6; Norvel and Elnora Switzer, \$10; Macdoel Sunday school, California, \$2.45; O. M. and Adaline Moore, \$3.05; collected by S. A. Honberger: Parsons church, Kans., \$7.41; M. A. Empfield, \$5; J. L. Foutz, \$2; E. B. Studebaker, \$1; P. S. Myers, \$1; Clement J. Sell, \$1; John Darst, \$1; W. H. Sell, \$2.50; John Messner, \$5; Frank S. Waas, \$1; John Spangler, \$5; I. A. Miller, \$1; B. F. Miller, 50 cents; N. J. Joyce, \$2; D. W. Miller, \$1; Lorene Sell (9 years), 7 cents; D. B. Sell and wife, \$1; G. W. Sell, \$1; W. C. Watkins, \$1; Oak Creek church, Okla., \$1; C. B. and S. Lehman, \$5; J. W. Harnsberger and wife, \$2; Henry Shidler, \$5; Mrs. Emma Wheeler, \$5; Hannah Dierdorff, \$2; Wm. H. Breese, 50 cents; Hannah Puderbaugh, \$3; Hattie Yeck, \$1; J. S. Lehman, \$2.50; a brother, \$5; M. Bowman, 25 cents. Total, \$253.20.

H. F. Caylor, Secretary-Treasurer, Building and Fund Committee.

165 So. Clarkson St., Denver, Colo.

Denver, Colo., June 3, 1909. Amount of money received by the Church of the Brethren toward the building of a churchhouse in Denver, Colo., from May 1, 1909, to June 1, 1909:

Clara Watkins, \$5; Alfred A. Smith, \$10; Belinda Riley, \$2; Geo. S. Rieman, \$2; Mrs. S. F. Rieman, \$2; Lizzie Rieman, 50 cents; E. C. Whitmer, \$20; Lucinda Rinehart, \$1; D. H. Miller and wife, \$1; R. S. T., \$1; Brethren's Sunday school, Cerro Gordo, Ill., \$21.13; Dan'l Mohler, 50 cents; M. Thomas, \$1; Mrs. Geo. M. Hineline, 15 cents; L. H. Root, \$5; C. F. Daggett, \$25. Total, \$97.28.

H. F. Caylor, Secretary-Treasurer, Building and Fund Committee.

165 So. Clarkson St., Denver, Colo.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The Extension acknowledges the receipt of the following contributions during the month of May:

Ohio.—Andrew B. Miller, New Madison, \$1.35; Mrs. Geo. A. Hall, Delta, \$2.50; M. S. Leckrone, Glenford, \$2.75; Emery C. Wolf, Hartville, \$10. Total, \$16.60. **Indiana.**—J. C. Brumbaugh, New Paris, \$1; Dortha D. Foote, North Liberty, \$2.05; Bertie M. Hire, Churubusco, \$5.05; Guy Bates, Topeka, \$2. Total, \$10.10. **Pennsylvania.**—J. H. Sell, Woodbury, \$5; Jos. P. Long, Baker's Summit, \$1.08; D. K. Kenneth, Carlisle, \$9.10. Total, \$15.18. **Illinois.**—J. C. Lightcap, Mansfield, \$3; Minnie Mark, Chicago, 20 cents. Total, \$3.20. **North Dakota.**—J. W. Scholtman, Larrabee, \$3; Anna Burkholder, Ellison, \$1. Total, \$4. **Michigan.**—S. S. Weaver, Clarksville, \$2.60; Bro. Cross, Michigan City, 25 cents. Total, \$2.85. **Iowa.**

—Mrs. Jennie Messener, Grundy Center, \$2.56. **Texas.**—J. M. Moore, Manvel, \$5. **South Dakota.**—A sister, Penno, \$1. **Kansas.**—F. N. Sargent, Dunlap, \$1.25. **Louisiana.**—M. S. Bolinger, \$3.40. Collections, Extension, No. 2, \$5.96. Ogden Christian Workers, \$5.40. Total contributions received, \$76.50.

Chas. W. Eisenbise, Secretary and Treasurer.
860 So. Clifton Park Ave., June 1.



AN OPEN LETTER.—CHINA.

(Continued from Page 236.)

it must be stopped. Some of the officials are getting their heads chopped off because they do not see that the law is enforced with their people. I mean that they have their heads chopped off, for that is China's way of killing a man, and many are killed that way. Disobedience to higher officers is most sure to mean death. They all know that and are now at listening to the higher officials. I hope that the day will soon come when the Christian nations will think so much of their exports that they will not let the devil's goods be sent out.

I think I have said enough about the houses. Suffice it to add that the houses are built around an open court. The back side of the house often is against the street and the inner part is open into the court. The most of the houses are made of brick and mud—mud among the poorer people and brick where they can afford it. The floors are nearly all either dirt or brick. Lumber is quite expensive here, and when you get it you have a very poor class.

The most hopeful thing in sight in China is the establishment of schools most all over the empire. I think that will break their superstition quicker than anything else. And believe me, I think superstition is the biggest hindrance to-day for the Gospel in China.

Tai Yuan Fu, Shansi, China, April 18, 1909.



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Vol. XI

AUGUST, 1909

No. 8

For Thee

Mary C. Stoner.

Since Thou hast bought me with Thy blood,
And gave Thy life for me—
Since Thou hast called Thy trusting child
To give her life to Thee,

O Lord, my God, my Shield, my Strength,
My ever-present Friend,
I yield my hope, my joy, my all,
To go where Thou shalt send.

No more to live for self or earth,
No more to be my own;
For Thou hast sealed me with Thy love
Before Thy holy throne.

And now for Thee, Thy humble child
The message sweet shall take,
And bear for Thee the words of life
With joy, for Jesus' sake.

274 No. Holmes Ave., Indianapolis, Ind.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XI

August, 1909

Number 8

THE CONSTRAINING POWER

By the Editor



JA COB under command to return to his fatherland is fearful of meeting his brother Esau, whom he had wronged and from whom he had fled. He was encouraged when the Lord said, "And I will be with thee." Gen. 31: 3.

Moses, tending Jethro's flock, is told to return to Egypt and command Pharaoh to let God's people go. He greatly feared, but God put strength into him when He said, "Certainly I will be with thee." Ex. 3: 12.

Joshua, feeling the burden of leadership after the death of Moses, almost shrank from the task. But strength and assurance came as Jehovah said, "I will be with thee; I will not fail thee, nor forsake thee." Joshua 1: 5.

A handful of disciples were with their risen Lord, clinging to His shining presence with trembling confidence as He told them to "go" into all the world; but all fears were dispelled as from His conquering lips came the blessed words, "Lo, I am with you alway." Matt. 28: 28.

Glance backward thru the history of

the church, note the difficulties which have passed away like the mist of the morning, behold the mountain-high obstacles which have been cast into the sea, and every victory must be attributed to superhuman power. Recount the victories of today in His name; they have not the marks of human cunning but Divine power all over them. Whether it be individual or organization, at home or in foreign lands, among civilized or the basely heathen, whether the problems are insurmountable and the discouragements overwhelmingly depressing, victory comes to all who have faith in Christ as a grain of mustard seed, and the Unseen Hand supplements the weak effort of the laborer with overcoming strength. Truly, all the victories of the past, all those of today and all that the church shall ever be able to claim, have been, are and will be by the might and power of the Divine,—of Him who has promised to go with His children "alway." Herein lies the strength of endurance, patience, hope, confidence, and longsuffering so passing understanding among men. It is of God.

"The Lord is my refuge and strength." David.

"For God worketh in you." Paul.

"And lo, I am with you alway." Je-

sus.

A CANDLE that will not shine in one room is very unlikely to shine in another. If you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one.—J. Hudson Taylor.

MEMORIAL BUILDINGS IN THE MISSION FIELD

S. N. McCann



As a rule other churches do not have to take money raised for mission work to build churches, hospitals, schools, colleges, rest homes, orphanages, and even mission homes for their work. Whatever money they raise is thrown direct

into the work of evangelizing and Christianizing the heathen. This gives them great advantages above our plan of work, where as a rule every kind of work must draw from our fund donated for mission work. It is true all this work is real mission work, yet if some of the expense could be met without drawing on our missionary money it would greatly add to the work to be accomplished.

The large and well-equipped Methodist College at Baroda, India, was built as a memorial college by a rich member in America. We see memorial colleges, memorial hospitals, memorial orphanages, memorial rest homes and such like all over India, China, and Japan.

These buildings make perpetual monuments to the donors' memory. Their money will go on doing good in ages yet unborn. Generations yet to come will rise up to bless the memory of the ones who used their means in such a noble cause. Such a monument is more beautiful, more lasting and much more blessed than marble shafts with glowing epithets upon the last resting place of the dead. Such a monument speaks for Christ and for Christianity, while it holds in everlasting remembrance the donor.

Our missionaries in China will and must of necessity have a school, if not a college, in the near future. They will be almost compelled to have a hospital if they want to do the best work in their field. No more blessed work can be done by some one of our brethren or sisters, whom the Lord has blessed with this world's goods, than to build or set apart money enough to build a memorial hospital in China or a memorial college. It would take about \$10,000 to build a hospital or college that would meet the need that must soon be met in China if we are going to succeed.

In India a missionary rest home and school for our missionaries' children is one of the pressing needs. Such a home and school could be built for \$6,000. No monument to the memory of a brother or sister could do more to bless the lives of those who gives themselves wholly to the cause of Christ and to their children on the field than such a home and school. The memory of the one donating such building would be perpetuated as long as the cause of missions is remembered or recorded in the history of the Church of the Brethren.

Information in reference to memorial donations can be had from the missionary secretary.

The Waterloo church, Iowa, has built a memorial building at Bulsar, India, for the orphan girls. This is the only monument of this kind in the foreign field for our brethren up to this time.

May the future show many such monuments to the memory of those who loved the cause of Christ.

No man can ever be right until he acknowledges he has been wrong.—Selected.

THE OUTLOOK

W. N. Brubaker



ON the mountains of western Pennsylvania is found a hardy and intelligent class. They are scattered over the territory and are willing and anxious to have the full Gospel preached to them. The call comes from every side and the workers are too few to respond to the call. We are on the frontier of our district and our northern boundary is yet undefined. There is a field for a host of consecrated workers among our own nationality. If we wish we also could reach nearly all the nationalities in the manufacturing and mining sections.

As it is at present we have not an appointment in any of the larger towns. Du Bois, 10,200; Clearfield, 7,000; Curwensville, 2,500 are the largest ones at present surrounding our field of labor. In these we have done no work. Ridgway, 6,000; St. Mary's, 5,500; Brockwayville, 2,400; Kane, 6,400; Warren, 12,000, and Bradford 22,000 are the principal larger towns lying to the north in Pennsylvania. All this is virgin soil as far as our church is concerned, without bringing into consideration the smaller towns of the 74,000 of these towns worth the towns and the scattered population. Are

effort to save them, as well as those also at the other places?

Oh, for the time to come when these waste places will be built up! We have (or did have) members at Punxsutawney, 10,500; Big Run, Mahaffey, and Hyde, but with no preaching services. At present the corps of ministers are down to two, with five regular points to be filled—Rockton, Greenville, Hickory, Stronach, and Clover Patch. The last has been abandoned for lack of workers, though it is a promising field. Well may the Master say that the harvest truly is great but the laborers are all too few to gather in the precious sheaves.

Our workers when put in office find other fields of labor. One is in Maryland, one in Washington, D. C., one at Tyrone, and one at Johnstown. One left and one no longer works. Two were chosen and would not accept. In the ten chosen but two are left to hold the fort; though we are aided as a rule by staunch helpers, those willing to labor for the cause and to assist in the great work.

May the day soon come that all these places mentioned will be centers from which the surrounding sections of the territory may be reached and the joyful tidings be proclaimed throughout the length and breadth of our land

Rockton, Pa.

COMMUNION with God has the effect of making us joyous. The Lord does not like to see any of His disciples looking sad. . . . When men seek to entice you to forego communion with God and to follow the world with them, let your face shine with the brightness that comes from your communion with the Master, and they will cease to trouble you. Christians can sometimes do more by shining for God than by speaking for Him.—Andrew A. Bonar.

"LOVEST THOU ME?"

Ida M. Helm



IF the question should come to each one of us from Omniscience, "Mary, John, lovest thou me?" Could we feel as conscious as Peter did when he stood in the presence of the Lord and answer, "Lord, thou knowest all things; thou knowest that I *love* thee"? The Lord had a work for Peter to do. All his past wrongs were forgiven and he was to leave the boat and net with which he had so skillfully gathered in this world's substance, and follow Christ; he was to be an undershepherd and tend the lambs and sheep of the Good Shepherd.

The question, "Lovest thou me?" comes to each one of us today. We may answer with our lips, "Yea, Lord, Thou knowest that I love Thee," but we must prove our love with our life's work. If we do not the Master's reproving words will come to us, "Why call ye me Lord, Lord, and do not the things which I say?"

"Lift up your eyes, and look on the fields; they are white already to harvest," says Jesus. He has given each one of us a work to do in His harvest field, and all the excuses we can frame will not avail us if we neglect to do that work. We dare not plead, "There are too many difficulties in the way." There was never yet any work of great worth accomplished without meeting and overcoming difficulties. Think of the difficulties Jesus saw in the way when He came into this world on His great mission to redeem lost humanity. He knew He would have to meet the jealousy and opposition of

His own people; the mockery, the scourging, the crown of thorns and the agonizing death on the cruel cross. He loved us and He willingly labored and suffered and died for us. And He has commanded, "Go ye" and promised, "Lo, I am with you alway, *even* unto the end of the world. Amen." The plea, "Home duties or our business claims all our time," will not excuse us. "Seek ye first the kingdom of God, and his righteousness," is Jesus' teaching, and all things needed shall be given to you. "I am not eloquent," or "I am not sufficiently educated to go into active work for the Master," will not excuse us. Moses' plea was that he was not eloquent, but the Lord said, "Who hath made man's mouth? . . . Now, therefore, go, and I will be with thy mouth, and teach thee what thou shalt say."

Everybody can study the Bible and learn of Jesus and live for Him. The promise Jesus gave before He left this world, "But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you," is for each one of us.

If we have no money to give we have our hands, our feet, our intellects. We may give ourselves. Everyone can pray for the success of the Master's work. There is wonderful power in prayer. The New Testament says, "The effectual fervent prayer of a righteous man availeth much." Love, prayer and work go together. In answer to prayer the Spirit is given. A Spirit-filled church will turn the world upside down. "Lovest thou me?" Prove it with thy work.

THE GOSPEL IN THE CITIES

J. Hugh Heckman



VERY disciple in whose heart missionary sentiment has had its due progression, is alive to the work of evangelizing our cities. It is strange that there should lurk anywhere disfavor toward city missions, but we do meet it in

some places today. To discourage this phase of missionary endeavor implies a disbelief in the Scriptures which defeats the claim of divine inspiration.

Jesus taught city missions. In sending forth His disciples they were to shun no villages or cities, except for special reasons at a certain time (Matt. 10: 5, 11; Luke 10: 1). Most of the Master's works were done in cities (Matt. 9: 35; 11: 1; John 5: 39). Disapprobation of city work is a declaration that the Savior was mistaken in His policies and plans for accomplishing His mission.

The Pentecostal outpouring was in Jerusalem.

Acts is an interesting record of mighty missionary endeavors. The Lord had a people in ancient times in Corinth, in Ephesus, in Rome, etc. He has a people in the cities today.

Our cities are the strongholds of our population. This makes them points of supreme importance. The greater number of souls must live and die amid city environment. Shall these be denied the right of an opportunity to embrace the truth as it is in Him who died for them? Many of these souls have once been country boys and girls. Must they be lost simply because they have become city dwellers? Then there is the alien and heathen element which we must influence for Christ, or be in some measure ourselves influenced against Him. In civil

elections the city vote turns the tide in the decision of national issues. The character of a nation must suffer when its cities spread a baneful influence.

As industrial centers, our cities need the Gospel. There the line is finely drawn between capital and labor. Only the application of Christ's social teachings will settle the friction between them. Once men's hearts have the principles of love and fairness and contentment abiding in them, no longer will our fair land be disgraced by mobs and riots.

We cannot deny that our cities are the scenes of greatest sin. We become partakers in crime if we remonstrate not against giving full sway to evil. The presence of sin makes our reason for fighting all the stronger. As marts of trade, the cities have a vital connection with the whole country. Shall the poison there be allowed to so collect that it shall flow out upon every section of our national body? It becomes a question of decency and morality versus debauchery and crime.

A city not for Christ is against Him. No country is safe with its cities in the hands of the enemy. If Christianity cannot succeed in the city, it must fail everywhere. Jesus did not introduce a religion which falls down at the point of supreme importance. So the city is the test of Christianity. Are we afraid to have our religion tested?

It is not impossible for a city to be clean. Revelation 21 gives us a glimpse of one noted for its purity. As we work for holiness now, in like measure will we appreciate the absence of evil in the New Jerusalem. In the light of gospel truth, and dying humanity, who will oppose, or hinder, or withhold service for Christ in the city?

Rocky Ford, Colo.

YOUR HEAVENLY FATHER KNOWETH

There are two words of light divine
That fall upon this heart of mine,
That thrill me in the hour of gain,
That still me in the hour of pain;
Two words endued with magic power:
He knows.

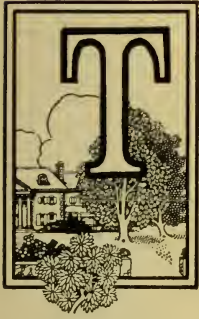
As summer breezes, cool and sweet,
Bring rest, relief from toil and heat;
As showers, needed as they fall
Renew, refresh, and comfort all—
So to my feverish heart is given
This loving message fresh from heaven:
He knows.

My fainting heart finds strength in this,
My hungry heart here seeks its bliss;
Here angry billows never surge,
Here death can never sing its dirge;
My rising fears, with murmuring fraught,
Find sudden calm beneath this thought:
He knows.

O lullaby for children grown!
O nectar sweet for lips that moan!
O balm to stricken hearts oppressed!
O pillow where worn heads may rest!
All joy, all comfort in thee meet,
O blessed words surpassing sweet:
He knows.

UPPER CONGO WOMEN

By Miss Cork, of the Congo Balolo Mission



O give to others anything like an adequate idea of the Congo women, apart from seeing them and living amongst them, seems almost impossible. But if the following account of their life and condition stirs the hearts of

Christians, and especially the hearts of Christian women to pray for them, this little article will not have been written in vain.

On first sight to a white person their general appearance is by no means prepossessing. They are above the medium height, well proportioned, and having a graceful carriage when walking.

They are the usual type of the African negro people, with flat noses and thick lips, and varying in color from a dark chocolate brown to a much lighter hue.

They spoil their appearance considerably by tattooing their faces and bodies, shaving off the eyebrows, and removing the lashes, filing away to points the incisor teeth, or filing a big gap in the two upper center ones, and in some tribes removing them altogether. They do not seem to mind any amount of pain when the object is to beautify and adorn their persons, often suffering great-

ly for months while the tattooing is in progress.

Mentally the women seem to be inferior to the men, and it is almost a hopeless task to teach them to read when they are old, their minds being entirely taken up with their home affairs.

Their days commence at sunrise, and, after distributing to their husbands and children the remains of the last night's meal, and making a scanty breakfast themselves, they start off for their morning's work to their gardens in the

forest, to hoe, sow, weed, and dig up a heavy basket load of cassava root to carry home for the family consumption. On arrival home about midday, and after a little rest, they prepare the cassava, and pack it neatly in baskets, placing it under water in the river or a stream to soak for several days to remove the poison which the cassava contains. They always keep a supply of soaked "toko" on hand for the daily needs. The cassava is squeezed to free it from water, and it is then steamed and when cooked looks like nicely cooked potatoes. This, their bread, entails hard and continuous labor for the women, to keep up a daily supply for the family. Then, of course, there are other things to be cooked—greens, fish, meal, and palm oil prepared from the palm nuts, to be added to the above to



How the Congo Baby Is Carried.

flavor, all costing much time in the preparation, as they are clean and methodical in their cooking.

They also fish in certain seasons of the year, make various kinds of baskets and mats, and are also the barbers of the family.

Their chief topic of conversation with each other is concerning the jealousies and intrigues obtaining in the polygamous and sometimes polyandrous conditions of their home life, and not fit for the little ones that surround them to hear.

Their mode of dress is from a grass skirt, woven like a fringe, about twelve inches long, to a single string of beads, tied round the body just above the hips, this occasionally having a tiny strip of cloth hanging from the center.

They consider themselves beautifully and fashionably dressed when well oiled and profusely smeared all over with camwood powder, and their hair dressed in the prevailing style of the district, also oiled and covered with this same red powder.

Favorite wives have special favors shown them by being allowed to become the bank of a good amount of their husband's spare cash. If the husband has more brass rods (native currency) than

he can find present use for he takes them to a blacksmith, who melts them down, and welds them into a heavy brass necklet or anklets, or leggings to reach the knees.

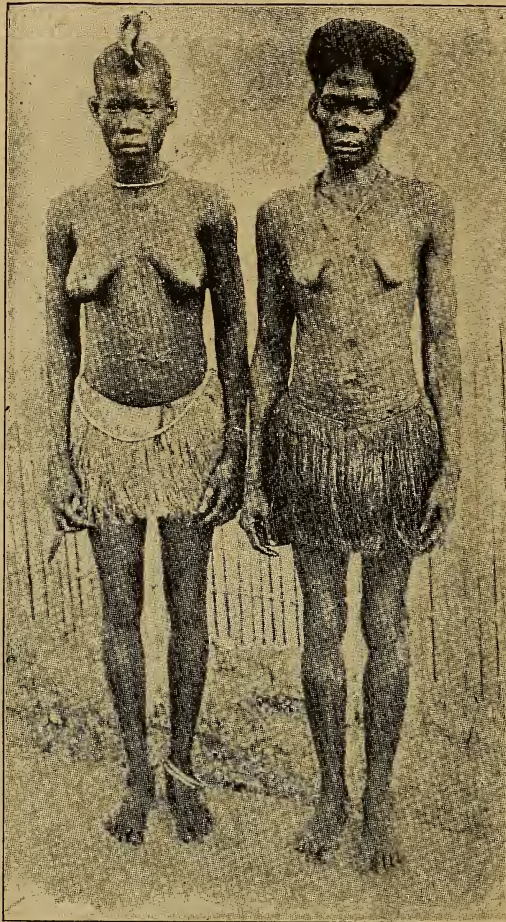
When they are finished, the woman is taken to the blacksmith to have them put on. She cannot remove them at pleasure, but is obliged to wear them always or until she may have displeased her husband, or he is wanting money. Then she is again taken to the blacksmith for him to remove them.

The woman who is adorned with a necklet, anklets, or leggings, is very proud of her jewelry, more so if she is the wearer of both necklet and leggings.

These ornaments are very heavy, and the continual wearing of them frequent-

ly causes bad ulcers and sores, but there is no woman who will willingly and at her own pleasure have them removed, as they are considered as marks of distinction and favor shown by the husband to the wearer.

The religion of the people, if such it can be called, is that of witchcraft, superstition, and fetishism. It is very difficult to describe, but binds them hopelessly (apart from the Gospel of our Lord Jesus Christ and received by them). The women are the most fanatical and



Two Women in Ordinary Native Dress.

persevering to keep up the rites and customs. Soon after the birth of a baby, a witch doctor is called or the little one is taken to him, when he ties a piece of string with a charm on it around the neck of the infant, saying some sort of incantation over it the while. So long as this is worn it ensures to the wearer health, wealth, and happiness. It may be worn until death, other strings and charms being added as the individual feels the need of them to protect from a prevailing epidemic or from evil spirits.

The charm is always something of no value, such as a piece of bark of a tree, a large seed, certain leaves put up together, the claw, tooth, or horn of some animal. The value lies in the incantation of the witch doctor.

Superstition holds powerful sway over their minds, some having been known to die as a result. Should one person have a grudge against another, by some means something belonging to the person will be sought for, such as hair-cuttings or combings, nail parings, etc. It is then taken to a witch doctor. When it is brought back it is put somewhere where it can be seen by the individual to whom it belongs, and so great is the effect on being seen that more often than not the fright that it gives brings death to the one concerned. It has been noticed that after some hair-dressing has been done, the hair-cuttings are most carefully gathered and burned lest any be left to be found by an enemy.

Sometimes an unusual sound in the forest, heard by a woman when alone, will cause her to rush home in a state of frenzy and hysterics, the belief being that the noise was made by the spirit of

some deceased person, and the spirit has entered into her. Then a visit to the witch doctor is made, and he may remove it for so much money, and, at a most extortionate price, the woman may stay at

his place for treatment, or she may be sent home to follow his directions and receive visits from him. A woman so possessed always performs "jebola" (spirit dance), it being repeated day after day to weird and monotonous sounds made on a drum. This continues until the evil spirit is exorcized from her or the woman becomes too weak and exhausted to perform them, which she very frequently



Returning with a Load of Cassava Root.

does. So horrible are the contortions of body and appearance of the dancer that they seem to be actually possessed with an evil spirit.

They also believe in the transmigration of souls of some of their departed friends or relatives into a leopard or crocodile. And this is often the cause of much disaster to a community, as the people will not do a thing to destroy the creature that is working destruction and death, although there is great rejoicing if it should be killed by accident or by the white man.

On occasions when certain fish cannot be caught or are scarce, the spirit of some deceased person is supposed to be influencing them, and a dog or fowl may be sacrificed to appease it. Sometimes gifts to a spirit may be placed on a grave, and a booth to cover the grave.

All the spirits of the departed roam about to work evil. Children have a

separate burying-place to the adults that the spirits of the children may not annoy the spirits of the adults. Any unaccountable noise, bad smell or disease is attributed to these spirits.

Each family or individual have their fetish. It is placed in the house or outside of it, or on the person, in the garden, or at the foot of a fruit tree which may belong to them, and not a person would dare venture near to steal.

They believe in a good spirit and an evil one, which dominate events. The latter only is referred to when things do not prosper or go wrong.

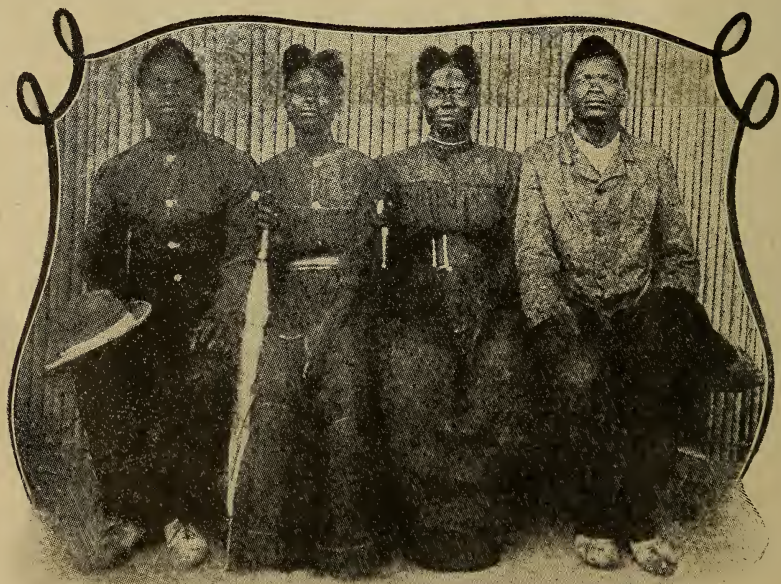
The Congo women live in polygamous homes. There is great rejoicing when a baby girl is born, as bringing the father great riches. Soon after her birth negotiations are begun for her marriage by the passing over of a portion of the purchase money. Before she is five years old she is betrothed, her suitor fulfilling the contract by giving her father the remainder of the amount agreed upon. This may include beside brass rods, blankets, knives, and any slave women he may have, indeed, some always are included when these marriage palavers

are being settled. The value of a wife in English money is about £18 or £20, perhaps more. But the full amount may not be paid until she goes to live in her husband's home. In the meantime she pays visits to his family. And when she is about ten years of age she leaves her father's house, and goes to live in that of her husband, to take her share with the other wives in the household duties, often being a little drudge to the rest, and before she is fourteen or fifteen years old becomes the mother of a little child unless some means have been taken to prevent it.

The number of wives in one household may vary from two to a thousand or more, a man's wealth being reckoned by the number of wives he possesses.

Their lives are so hard and their work so laborious that they prefer to be one of many. Then, too, it gives them some social distinction. When asked if they would not be happier if the only wife, they invariably answer, "And do all the gardening and all the cooking!"

The women are bought and sold as cattle, and wrangled over in palavers. Is it any wonder that she sometimes objects



Two Converted Couples, Clothed, and in Their Right Mind.

and becomes difficult? Betrothed before five, and married before ten years of age to a man she probably detests, and old enough to be her father or grandfather, she sees some one she likes better, and more her own age; she elopes with him. The husband seeks her, and brings her back, gives her a good beating, ties up her hands and feet in stocks to prevent its recurrence. This may go on until the husband gets tired of it, and sends her back to her father, when fresh troubles begin, and the man wants the prize given for her back again, perhaps with interest. Then the lover is called to buy her.

Another side of this terrible system is when a man dies, leaving several wives. Then her condition is worse still, not even being allowed to be a widow for more than a few days. They have no voice in the matter, being the victims of a degrading custom, which causes endless sordid palavers. Life is truly a burden when a woman has true sorrow when her husband dies as is sometimes the case. His family give her no peace until she accede to the funeral rites by fasting several days, shaving the head, sitting in the dirt, joining the general wailing, and

tabooing fish or meat the rest of her days, ending up in wicked dances on the distribution of the deceased man's wealth, she goes to some other male member of the family. More, much more could be told of these poor, dark, heathen women, content after a fashion in their lot because they know nothing better. But there is another picture the writer is thankful to say. A new life and condition is possible to them when they come under the influence of the missionary. We ambassadors of the Lord Jesus have seen the marvelous effect of His Gospel when grasped by the mind and believed by the heart in the changed lives of these same women.

During a time of revival on a mission station just four or five years ago, numbers of the women came right out on the Lord's side, and after a time of probation to test their sincerity, were baptized, and are today earnest followers of Jesus—utterly changed, the light of the Gospel upon their faces, a complete transformation in their conduct and living, and showing to those they live amongst that Jesus can save, *and does save*, Congo women.—*Illustrated Missionary News*.

ANIMAL SACRIFICES IN ISLAM

A. J. Harvey, Lucknow, United Provinces



ANY readers may be unaware of the fact to what a large extent animal sacrifices still prevail among the followers of the Prophet of Arabia. Such sacrifices are practically universal among the 200,000,000. Moslems spread over the earth.

It may interest some to learn in what these Mohammedan sacrifices consist, and the occasion and method of their offering.

The first occasion for animal sacrifice is found in earliest childhood, in the ceremony named the *Aqiqah*, a rite established by Mohammed himself, and prevalent today throughout the Moslem world. When a child attains the age of seven days, its hair is shaved for the first time, and a name is given to it. At the same time the father sacrifices a goat or goats in the name of his child. In the case of a little son he sacrifices two goats; in the case of a daughter only one. The goats must not be above a year old, and must be without spot or blemish. After being sacrificed the flesh is dressed

and cooked, and whilst the friends eat of it, the father offers in Arabic the following prayer: "O God, I offer to Thee, instead of my own offspring, life for life, blood for blood, head for head, bone for bone, hair for hair, skin for skin. In the name of the great God I sacrifice this goat."*

As the Israelites in Egypt ate the flesh of the lambs or kids of the Passover, so in this Mohammedan sacrifice the relatives and friends eat all the flesh, and great care is taken to bury the bones of the animals that they be not eaten by dogs or jackals.

Thus we have in Islam, in spite of its constant denial of the need of the death of Christ or of any substitutionary offering for sin, a true instance of substitution, a sacrifice slain and offered to God, "*instead of the child.*"

The second great and universal occasion of sacrifice is on the annual festival, called *Idu'l Azha*, or commonly in India *Bakr'Id* (literally the "goat festival"). It is held on the tenth day of the Mohammedan month of pilgrimage, and Mohammed instituted it at a time when he was unable, through his feud with the people of Mecca, to observe the pilgrimage. Assembling his followers in Medina, where he and they were then residing, he ordered two young kids to be brought before him. One he sacrificed, and said, "O Lord, I sacrifice this for my whole people, all who bear witness to Thy Unity, and to my mission. O Lord, this [the other animal] is for Mohammed and for the family of Mohammed."

Following the institution of their prophet, Mohammedans on the appointed day, after attending service in the mosque, return home and sacrifice the offering. The animal may be a sheep, or a cow, or a goat, or a camel. The master of the house turns the head of the animal towards Mecca and says, "In the name of the great God! Verily my pray-

ers, my sacrifice, my life, my death belong to God, the Lord of the worlds. He has no partner; that is what I am bidden, for I am of those who are Moslems." The animal is then slain, and its flesh divided into three portions; one-third is given to the relatives, one-third to the poor, and the remaining third is reserved for the members of the family themselves.

There is a remarkable tradition related by Ayeshah, the favorite wife of Mohammed. In it the "prophet" is reported to have said, "Man hath done nothing (on the *Idu'l Azha*) more pleasing to God than the spilling of blood; for verily the animal sacrificed will come on the day of resurrection with its horns, its hair and its hoofs, and will make the scale of his good actions heavy. Verily its blood reacheth the acceptance of God before it falleth upon the ground; therefore, be joyful in it."†

Mohammedanism is thus a witness to the truth that "without shedding of blood is no remission"; though it is ignorant of, or denies the truth of the One Sacrifice adequate to atone for human sin—of which all animal sacrifices are but types, and shadows, and foretellings—our Lord Jesus Christ's sacrifice of Himself for us.

The rite of the *Aqiqah* and the *Idu'l Azha* are the two principal occasions in Islam of animal sacrifice. There are, however, other minor cases where it obtains. For instance, a Mohammedan will sacrifice a goat, or goats in the fulfillment of a vow, and as an acknowledgment of the goodness of God in having answered his prayer. Similarly a sick man, or his friends on his behalf, will vow that if he recover his health he will offer an animal in sacrifice.

A strange custom prevails among a small sect of Mohammedans called *Timurians*. Lady Parke, in her well-known book, mentions it, and an Indian gentleman whom I know assured me he had

* See Dictionary of Islam, article "Children."

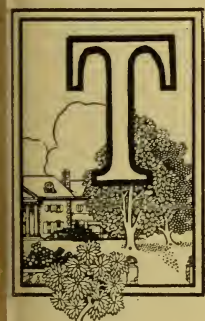
† For this tradition see Hughes' Dictionary of Islam, article "*Idu'l Azha*."

once seen the rite performed in India. It takes place on the occasion of a wedding. On the arrival of the bride at her new home the bridegroom, clad as he is in his wedding apparel, slaughters a goat on the threshold of his house, and, before his bride enters it, smears the animal's blood on the great toe of her foot. How striking is the reminder in this of the Mosaic rite of consecrating Aaron and his sons (Exodus 29: 20), when Moses placed the blood of the victim on the right ear, and on the thumb of the right hand, and on the toe of the right foot, as a sign of consecration to God!

It would be hard to say how much spir-

itual meaning these sacrifices convey at the present day to the mind of the Mohammedan. Possibly, oftentimes, very little indeed. Yet the existence of these sacrifices is a help to the Christian missionary, enabling him to explain their original meaning, and the fulfillment of all sacrificial types in the One Antitype, the voluntary sacrifice of the Son of God. May the day come when Moslems shall acknowledge the truth of the death of Christ, and rejoice in that which it has effected, the reconciliation of God and man through sacrifice of the "Lamb of God that taketh away the sin of the world."—*The Gleaner*.

ARMENIAN HORRORS



HE *Illustrated Missionary News* from time to time publishes accounts of massacres in Armenia and Asia Minor, but nothing quite so horrible has appeared as the stories which have been told by two women, eye-witnesses and partici-

pants in the tragedy.

One of the women from Kozolook, an Armenian village to the north of Tarsus, gives the following account of her terrible experience at the hands of the Turks:

"There were forty-seven of us, men, women and children, who were taken by the mob as if to go to one of their villages; other groups were driven in other directions. They marched us for hours on the mountains, with one pretext or another, till they brot us to a level place not far from the Tarsus road. Here they debated whether they should kill us. For a long time they threatened, and we besought them with tears and crying to spare us. They then said they must send to Tarsus for instructions; we gave

money to one of them who was to go as messenger; what word he brought back, or whether he returned at all, I do not know. They at last told us they were going to kill us.

"We were at the edge of a field of wheat; they took us away into some bushes not far from a terebinth tree, for they said the fire would hurt the wheat. They ordered us to lie down on the ground in a row, with our heads to the west. We begged them to shoot us through the heart or the head, but they said they did not want to waste powder and ball on swine like us; they would do the thing more cheaply. There was a great crowd of them. Four or five went at each of us with swords and daggers, hacking our heads and breasts. I cannot get the shrieks out of my ears. I was badly wounded, but not killed.

"They had made a great fire of dry bushes, and now they threw us all, dead and wounded, into it. My three little children had not been killed; the men took my oldest and my youngest, a mere babe, and flung them into the flames, where they perished. I had my second child in my arms and we were thrown into the fire together. I at once scrambled out,

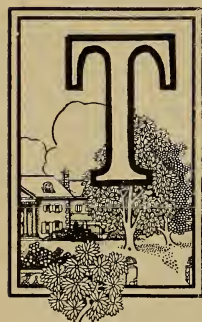
though badly burned, with the little one. I ran a short distance and sat down dazed and weeping. A Turk had pity on me and led me away, and at last sent me here. My husband and thirty other members of our large family were killed."

The father of her husband was the chief man in our church there, quite well to do, and very happy in his numerous children and grandchildren. He was slain, and all but this poor woman and her child. How often have we sat beside his hospitable hearth and talked over church and school affairs with him and his neighbors! His name was Sarkis

Sarajian. One must go back to some of the Indian massacres in America, or to the Sepoy Rebellion, to find a parallel to these atrocities. Harouteun, one of our juniors, became there a true martyr of the Lord Jesus; when many were putting the white cloth about their heads to show that they had become Moslems, he refused. "No! I will never deny my Savior; if you kill me I will die a Christian," he said, again and again. Noble boy! We remember his prayer in the last meeting that was held before the Easter vacation. He was faithful unto death.

A CHINESE DOCTOR

Mrs. W. E. Hipwell, Shiu-hing, S. China



HIS is no ordinary doctor, but a leading man in his profession, keen and prosperous. Several points in the picture show this. The coat, buttoning on the right shoulder, has sleeves eighteen inches longer than his arm, to show that

he is wealthy, and can afford more material than is actually necessary.

Then, his consulting table is of marble, beautifully carved and polished, and the hand resting on it has finger nails of abnormal length. This is considered a badge of respectability, for Chinese literary men think it a disgrace to do any manual labor. They sometimes wear silver shields to prevent anything interfering with the growth of these nails. This practice is hardly aseptic, but the idea of germs and microbes never troubles this doctor, for he knows nothing at all about them.

In the opinion of the Chinese this would be a very fine gentleman, but he looks sadly perplexed and troubled; and no wonder, for the woe and sickness of

the non-Christian world are appalling.

In China sickness is believed to be the work of demons. A sick person becomes an object of loathing and terror; and often the nearest relative refuses to attend the sufferer. Apart from missions there are no hospitals for the sick, the insane, or the blind.

In heathen lands, where Satan rules, demons are worshipped, and they often obtain control of the minds and, in some cases, of the bodies of those who are so infatuated as to seek their aid. How helpless is the heathen doctor to deal with these cases of demoniacal possession! The poor lepers also come seeking cure from him when he has none. Alas, he has never heard of the Great Physician, nor of that heavenly land where lepers are cleansed, and "the inhabitants shall not say, I am sick." He is "without God, having no hope."

This heathen doctor knows nothing of surgery, and deals chiefly in charms and curious nostrums. The Chinese materia medica includes centipedes, snakes, spiders, scorpion's eggs, tiger's tusks and whiskers, mummified caterpillars and ground millstones!

One day a boy came to the C. M. S.

dispensary at Shiu-hing, with his thumb greatly inflamed by some irritating plaster, and solemnly assured the missionary that it would turn into a snake. However, with aseptic and soothing treatment it was soon cured, and the little lad was delighted to find there was no serpent in it. On account of the secluded position of women and girls, it is hardly possible for them to tell their symptoms to a man like this, and there is no help for them unless from the medical missionary.

The need for medical missions is very great, and European men and women doctors are earnestly invited to volunteer for this work of ministering to stricken bodies in order to win hearts for Christ our King.

One of these Chinese gentlemen, for the purpose of preventing anything interfering with the growth of his nails, put one hand for some time in splints. When he removed the splints, he found he had lost the use of his fingers.

Are not very many of God's dear children like that man's fingers? Members



of the body of Christ, but useless members that do no work? Are you a useless member? or is your cry that of Paul when Jesus met and saved him, "Lord, what wilt thou have me to do?"—*Church Missionary Gleaner*.

CHRIST'S DOMINION

Rev. Dwight Williams

I.

From sea to sea
Shall His dominion be,
According to the promise written;
And He in scorn and insult smitten
Shall hear the welcome salutations
Of long oppressed and weary nations;
And He shall rule
Star-crowned and beautiful.

II.

He shall come down,
As on the grass new mown
The rain descendeth from the spaces,
Renewing all earth's tribes and races
With His sweet life of love and beauty
Through faith in Him and deeds of duty;
And thus shall He
Hold sway from sea to sea.

III.

And He shall live;
And men to Him shall give
Their treasures as they tell the story
Of His renown and rising glory;
And it shall be a rich oblation,
To Him, the Lord of our salvation,
Who from His pain
Went up henceforth to reign.

IV.

He shall not fail;
His kingdom shall prevail;
His armies come with royal banners,
Oppressions die mid their hosannas;
His chariot is onward speeding,
The cry of all His poor ones heeding;
Great Prince, ride on!
Till Thou all lands hast won.

A JEWISH WEDDING AT ANKLESHWER, INDIA

W. B. Stover



ON the evening of March 28 we went by invitation to witness a Jewish wedding here in Ankleshwer. We had never seen a Jewish wedding, and we were glad for this opportunity. It seems the custom prevails among Jews of marrying cousins, which was rather a surprise to us. The same is true among Parsees and others in India. Our doctor in Ankleshwer is a Jewish gentleman, and a warm friend to all of us. His three children were to be married to three children of his brother. Jacob and Moses married Ruth and Leah. The young men are our doctor's sons. The brides are children of the other doctor, for these two brothers are both doctors. Elizabeth, sister to Jacob and Moses, married Solomon, brother to Ruth and Leah. That makes three pairs. And the fourth, Sarah, had to go outside the immediate family to find a companion, and so she was married to Menassa Elija. That is to say, there were four couples married at once, Jacob and Moses, Elizabeth and Sarah being brothers and sisters.

A place was secured for the weddings. A large house was adapted well to the purpose, and the whole affair came off in the evening time. There was a good deal of ceremony had to be gone through with, and by the time two couples were done it was getting dusk, and the lamps were lighted. That made a little trouble, as it signified the beginning of the next day, and the initial ceremonies had to be done over again. The ceremonies of today would not do for the weddings of tomorrow!

In the marriage rite, the bride was seated on a chair before her husband, who stood a couple of feet in front of her, and responded to all the ceremonies. He made the vows, and he chanted the response at the proper time. He made the sacred vow over his sacred garment that every Jew has for prayer and special ceremonies, while she was the silent listener and witness. In the proper time, he drank from a small goblet some juice of the grape, and gave to her the remaining part. She drank, and the ceremony went on.

As each pair was married, they were seated together in a prominent place among the invited guests, but before the nuptials the brides were kept back, the young men apparently having full possession of the place, for they were in a happy mood, and were here and there chatting with us one and all. As the time was up, the bride for the man was brought forth amidst chanting of Hebrew verses, and seated as I have mentioned above.

The ceremony lasts some time, and four separate ceremonies lasted some time longer. An old Jewish doctor friend of mine, whom I had learned to know at Bulsar years ago, seeing me came and sat by me and began to talk. As the whole ceremony is in Hebrew, the guests can either listen or talk as they feel disposed. The doctor was talkative, and I was glad to ask questions.

I was told the grape-juice ceremony was very old. It was the custom of the Jews, when closing their prayers on the Sabbath days, at three different times to take a sip of the juice of the grape. In India, where grapes do not grow, the juice is made from good raisins, and wine is never used.

ידני שמחה בישואל
Dr. Isaac Aaron

requests the pleasure of

Mr. H. B. Stone & family's
company at Sukleswar on
Sunday the 28th March 1909 at
5 p. m. to witness the nuptials
of his daughters

ELIZABETH with SOLOMON DAVID
and
SARAH with MENASH ELIZA

ידני שמחה בישואל
Dr. Isaac Aaron

requests the favour of

Mr. H. B. Stone & family's
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of his sons

JACOB and MOSES
with
RUTH and LEAH

daughters of Dr. David Aaron.

Invitations to the Weddings.

The men put over their shoulders a kind of veil, which at first appeared to us as if the bridegroom would wear the bridal veil among the Jews. But the veil was the sacred prayer robe, which is taken by all Jewish boys when they have completed their twelfth year of age. The knots on the two corners of this are specially arranged, and significant to them, and over these knots the marriage promises are made,—made by the man, for the woman says nothing all the way through. The doctor explained that after a boy had taken the sacred garment he was responsible for his sins. Emmert asked who was responsible for the sins before they were twelve years old. The doctor smiled and said before that God was merciful, but after the lad was twelve years of age, and had taken the sacred garment, then there was no more pardon!

Jacob and Moses are college men, and it was pleasant to meet them on this special occasion. We had made their acquaintance before, and enjoy being with them when we can. The brides were not as old as the bridegrooms, of course, their ages ranging perhaps from 14 to 18 years.

I learned that there are some customs among them which are very suggestive, and at which these young college men poke fun. For example, when the priest or rabbi was sitting there on Saturday,

and I had called, they told me he would not think of opening a letter on the Sabbath day. I said "No?" in respectful response. To which they replied: "But he will receive it, and hand it to some non-Jew to open and take out of the envelope, and when they hand it back to him he will read it from one end to the other, page after page, and think nothing of it!"

They said also that it was prohibited in the Bible to light a match on Sabbath, so the rabbi and the stricter Jews would not do so,—but they would get some non-Jew servant or friend to light the fire, and then they would scour pots or do other hardest work for half a day if need be and think nothing of it!

I told them those things reminded me of the way the Mohammedans work to evade the law; how that it is prohibited in the Koran to wear silk, so manufacturers in India, preparing silk saris for Egypt and the Mohammedan ladies there, make the saris one part cotton and nine parts silk. Thus they are not *silk* saris, which are prohibited by law of Koran, but they are cotton and silk, which are not prohibited! I am of the opinion that there is a word which will touch this kind of trick as it ought to be touched: "The letter killeth, but the Spirit giveth life." I told my Jewish friends so, and they agreed with me. And the truth applies not only to those walking in semi-

darkness here and there over the world, but there are actions just as awkward sanctioned almost daily by those who are the children of light. It ought not to be so. *It ought not.*

The wedding lasted about four hours,

and all the people dispersed after the giving of a few flowers, leaving the members of the family and the wedding parties proper to take their evening meal by themselves.

PIMPALNER AND THE DANGS

I. S. Long



As one leaves the more or less humid atmosphere near the Arabian Sea and goes inland toward Vyara and Nandurbar he can feel the dryer and hotter air as he proceeds. It was so ten days ago as I met Bro. Ross at Vyara

for a trip on committee work to Pimpalner. From the Chinchpada railway station we struck across country through the most beautiful mountains to Pimpalner, a town about thirty miles to the south-east. Our conveyance was a light ox cart, without springs, in which two scrawny little ponies were hitched. The road is a pike, one of the best we have yet seen in India; so, although the sun was, in an effort to fry us, pouring down dry, hot heat, still we did not mind it, for our little ponies took us hurriedly toward our destination.

Our journey, although thru mountains, was not so hilly as we expected, the road being made so as to avoid the hills as far as possible. The English government, too, has spent a great amount of money in making the road, furnishing bridges, making walls on the mountain side, etc., etc. For a good part of the way villages seemed few and far between; but as we got across the main line of hills we came in sight of many small towns. Ten miles from our destination we left the pike, taking a short cut over a jungle road. This was a hard ride for us for

several reasons. Drink always makes a man mad. Our driver got some liquor to drink. Thereafter he drove like a wild man, not seeing the ruts and gullies, nor having any mercy on man or beast. We were glad to arrive at the home of our Bro. Aziz, and glad that our skullbones were all intact after such a drive.

Pimpalner is a tumble-down dirty town of about 3,600 inhabitants. It seems to be declining as a town. Surely if these are the palmy days of Pimpalner they are not so glorious. The people know nothing of sanitation, even as they know little or nothing of the true God and the salvation He has sent to the world in Jesus. So, we are glad our Bro. Aziz is there witnessing for Jesus. Our little crowd of Christians there are the first in that part of the country, and every indication shows they are making a good confession and good impressions on the people. When our brother first went there he had great difficulty to get a house at all, for Christians were not welcome in the town. Now several houses may be had. The work, however, we hope to do there is not in that town, but out in the surrounding small villages. Bro. Aziz is wise in that way. He seeks but one or two castes and as far as possible avoids, in the start, villages where higher castes than these live.

After a day with Bro. Aziz and his helpers we went to the villages where work has been begun. The Bhils and Kokanos are the two castes upon whom Bro. Aziz has set his heart, and for whom he is giving his strength for the present.

The first two villages we entered were all Bhils. In both villages we had good receptions and made good impressions apparently. Next day just at the edge of a large town we were met by Bhil musicians and escorted into town in what they call pomp and splendor. It made us feel a little queer, for it was heathen pomp. For all, it was their way of welcoming us, and we enjoyed it. Hundreds of people at once assembled; but seeing the high caste men we avoided much talk till the Bhils were well posted on our business and message. This posting Bro. Aziz did by having his men do personal work among the chiefs of the Bhils before our night meeting.

Bro. Aziz is a native man of quite a large experience. He somehow manages to win the confidence of a few of the chief men, and through them a large number of their followers. When one man becomes a friend he is told to bring his kindred. In this way the work spreads. The Bhils feel our brother is their brother and friend; so when taunted by the caste men they answer boldly, "This man is our friend, come to help us. What if he does make Christians out of us? What is that to you?" etc.

After four days together we two left Bro. Aziz, we going toward the Dangs and he toward Pimpalner. As we passed village after village, saw how many were people largely of one caste, realized their backward condition and above all their need of a Savior, both bodily and spiritually, we longed to see the work continued, for it looks as if God has opened the doors for our mission to do a good work there. If He opens doors may we have grace to step in, and may He give us grace and faith like that of Joshua and Caleb to the end that we may go in and possess the land for His sake, and in His name.

As we rode by ox cart toward the Dangs the clouds thickened, the thunder rolled and vivid streaks of lightning flashed on all sides of us, and to our surprise we were caught in two nice showers

of rain. They were April showers indeed; and no marvel in America, but here when we look for rain only in monsoon so much rain seemed quite out of order. Nevertheless, the showers were quite refreshing, both to us and to all nature. Thereafter, how beautifully green the leaves of the trees appeared! And since enough rain fell that the water stood here and there in pools we imagined we saw the grass spring up as if by magic.

The pass between Pimpalner taluka and the Dangs, strange to say, has a made road or pike of several miles in length. This was a welcome relief to our oxen, which were struggling up grade with our muddy-wheeled cart. About 8:30 at night we reached the Kamla village, known as being the home town of one of the Dangs' best patels. Here for the third time we made our beds on the ground, and although in the jungle, midst everlasting hills, we slept the sleep of those whose trust is in the living God. I had as well confess that while we got some sleep we usually sleep better in our tape-bound beds at home.

Hearing of our coming to Ahwa Bro. Pittenger kindly sent his horses to meet us. These we mounted while it was yet early morning and by the shortest footpath we wound our way out and in, up and down, till ten o'clock when we arrived at Dolidole, the home of one of our Christian families. They are helpers of Bro. Pittenger, and it is not too much to say that our stay with them of just one short hour was refreshing both to body and spirit. After serving tea to us the Bibles were brought, without our invitation. We were asked to read and pray. I had to wonder what per cent of our home brethren do as well when the minister comes. As freedom for prayer was given our Sister Ratnabai, the wife of the home, broke out in a plaintive prayer for the people for whom she and her husband, Bro. and Sister Pittenger, and other helpers are really giving their lives, their very selves. Rather I had better say she wept for her people, and it was

especially effective since, although a native woman, she prayed in good English.

At about 12:30 we arrived at Ahwa, the home of Bro. Pittenger. Bro. Emmert, who has been helping to finish the new bungalow was also there. There at Ahwa we tarried for three days, resting and in fellowship with our brethren. To this time we had ridden by ox cart or on horseback at least seventy-five miles, and nearly all of the ride was thru the moun-

tains or high hills. But mountainous though the Dangs are there are about 20,000 people there who ought to be won, and by faith and conscientious effort may be won, we are sure, for King Jesus. Ah, when they do turn to Him how they will leave the dust in which they now grovel, and the liquor in which they would fain swim, and mount up, yea mount up with wings as eagles, till they reach the heavenly home! May it be so, soon.

Jalalpor, India.

AN OPEN LETTER

JALALPOR, INDIA.

To Phoebe Zook, Mattawana, Pa.

My dear Sister: Peace to thee and grace from God the Father and the Lord Jesus Christ.

I think of you many times and wonder just what part of the work here interests you most. We at present are eating only one full meal a day, in order to save some money for the spreading of the Gospel in beautiful, sinful India. India is indeed beautiful, but not more so than my own dear old native State, Pennsylvania.

Am I glad I came? Yes, a hundred times gladder than I dreamed I could be. The sin and vice of this country is dreadful. I think it must open afresh the wound in the Savior's side when He looks down and sees how their poor souls are groping for the light and have no one to lead them. To be sure they are not ready and willing to accept Christ, but how can they be except they be taught, and how can they be taught except they have teachers? With all the years back of them so full of superstition and idolatry we cannot expect them to be willing until they have time to see that our lives prove what we teach.

One old man came to the bungalow who could speak some English. He asked for a Christmas gift. I asked him if he knew what Christmas meant and he said, "No, but I know that the sahib [white] people give gifts." I then ex-

plained to him, that it was a commemoration of the birth of our Lord. I spoke to him at some length, but he said, "It is all very well for you beautiful white people, but if God had meant for us to be equal with you He would have made us white and beautiful just like you." I could not convince him. He, however, has been back and talked with Bro. Long since. They one and all acknowledge that our religion is far superior to theirs, but it means for them to break caste. This they are not willing to do.

Caste is the greatest curse that comes to any country except idolatry. When I was out in the Dangs, I saw many, many idols. They were "just pieces of plank, with one end rounded and a chicken and a tiger carved on it, then driven into the ground, some red paint smeared on the idol and some on the surrounding trees; then a rag tied to a pole and the pole stuck into the ground and here is a place to worship. It makes our hearts bleed.

The language is very difficult, but is coming slowly. I can read considerable but cannot talk yet.

I have not yet seen into an idol temple, but it is said there are hundreds of idols in each one. There are several near here, but we cannot even go into the courtyards without taking the shoes off our feet, and this, so far, I have not been willing to do. They are beautifully

carved on the outside (the temples I mean), and have nice, large courtyards.

The people here have very little trouble about *dress* but it is the *jewel* question here. Some of the working caste are so loaded down with brass ornaments that they can scarcely walk. Just a little while ago a woman went by, who had a loin cloth on and a couple of yards of calico over her head and shoulders, about three large ear ornaments in each ear, rings on toes and fingers, about two dozen brass bracelets on each arm and the legs covered with brass rings clear

to the knees. She had her ankles bound underneath where I suppose they were rubbed sore from the brass rings. These cause dreadful sores sometimes.

I wish some of our American jewelry-loving people could see this. I think they would be ashamed to see what a heathen custom they were following. I forgot to mention the neck ornaments, of which there were not a few, necklaces, with bangles, until one wonders how they carry the load, to say nothing about the work they have to do.

IDA HIMMELSHAUGH.

JHAGADIA, INDIA

E. H. Eby



HERE is a rich cloth merchant, a Brahman, here in Jhagadia who has always treated us with utter indifference, even letting us stand in his shop while he waited on native people who might be there. Last February he sent half of a hundred

rupee note thru the mail without registering it, thinking only of saving the extra anna necessary to register it. He was clever enough not to send the other half of the note until he heard from the first half. But the first half did not reach its destination. It was lost somewhere in the mail service. It became necessary to apply to the currency department for the recovery of the lost hundred rupees. But it was necessary to do this in English. He came to me and asked me to do the work for him. I gladly undertook the task, and for three months carried on correspondence with the currency department at Bombay, filling blanks, answering questions, securing signatures, copies of the merchant's day-book, and a lot of things of that kind. Each week brought us closer to the end, un-

til at last I could tell him that the work was finished and as soon as the government official or inspector should make his annual visit to the Bombay office his case would be finished. This gave him a lot of relief and he began to rest easy. On this particular morning, after I had told him that we had nothing more to do, he said to me, "Sahib, what is the purpose of your coming to this country? I do not understand." I knew this meant a mind ready to listen to the message of my religion, and without a single attempt at reply or discussion or resentment he listened thru the whole story and then went away reflecting. We have called at his shop since and he offers us the very best hospitality and courtesy.

Yesterday in the very hottest part of the day several men came here to tell me that they were bringing a man who had been bitten by a snake while working in the field. They were from another village, and before the injured man arrived I had time to get all my remedies and tools together and to wait on God in prayer for His blessing, for life hangs on such a slender cord when the poison of a snake is coursing thru the system in the blood. I pleaded that the Lord's

(Continued on Page 271.)

The Little Missionary



IF I COULD FIND A LITTLE MUDDY BOOT.

A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight;

You do not prize this blessing over-much,
You almost are too tired to pray tonight.

And if some night when you sit down to rest,

You miss this elbow from your tired knee,
This restless, curly head from off your breast,
This lisping tongue that chatters constantly—

If from your own the dimpled hands have slipped

And ne'er would nestle in your lap again;
If the white feet into their grave had tripped,
I could not blame you for the heartache then.

But it is blessedness! A year ago

I did not see it as I do today—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away,
And now it seems surpassing strange to me,
That while I wore the badge of motherhood

I did not kiss more oft and tenderly
The little child that brought me only good.

I wonder so that mothers ever fret
At little children clinging to their gown;
Or that the footprints when the days are wet

Are ever black enough to make them frown.

If I could find a little muddy boot,
Or cap or jacket on my chamber floor;
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart today,
Tomorrow make a kite to reach the sky—
There is no woman in God's world could say
She was more blissfully content than I.
But, ah! the dainty pillow next my own
Is never rumpled by a shining head—
My singing birdling from its nest is flown.
The little one I used to kiss is dead.



ARE ALL THE CHILDREN IN?

Are all the children in? The night is falling,
And storm-clouds gather in the threatening West;

The lowing cattle seek a friendly shelter,
The bird hies to her nest;
The thunder crashes, wilder grows the tempest,

And darkness settles o'er the fearful din;
Come, shut the door, and gather round the hearthstone;

Are all the children in?

Are all the children in? The night is falling,
When gilded sin doth walk about the streets,

Oh, at the last it biteth like a serpent:
Poisoned are stolen sweets.

O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin!
Oh, shut the door of love against temptations;

Are all the children in?

Are all the children in? The night is falling,
The night of death is hastening on apace;
The Lord is calling; enter thou thy chamber,

And "tarry there a space."
And when He comes, the King, in all His
glory,
Who died the shameful death our hearts
to win,
May the gates of heaven shut about us,
With all the children in.

—Author Unknown.



A MESSAGE FROM THE BOYS.

You know just how it hurts us boys
To save, and give up things;
Most always it's the little girls
That bring their offerings.
But when that missionary came
About a year ago,
She made us boys feel sort o' bad,
Because we didn't show
Much interest in mission bands,
Mite-boxes and such stuff.
She told us how they needed men,
And how there weren't enough
To fight the battles of the Lord
Out in the mission lands;
And asked us what we meant to do
With all our brains and hands.

She said, "God wants you for His work,
And here is where you start,
By doing all these little things,
Each boy his own small part."
We boys got quiet while she talked,
We had been wiggling some
And eating things, and Jimmie Blake,
He had been chewing gum.
But when we saw tears in her eyes,
And when she talked so good,
We listened, and I guess she knew
That we all understood.

So, then, me and another boy
We lifted up our hands,
To show that we would help along
The boys in heathen lands.
And then the rest, they joined in, too;
I didn't think they would,
But mother says it's always so
In things that's bad or good.
Somebody has to start the thing,
And not stand back and whine,
And she was glad that day to see
The first hand up was mine.

So then we boys, we did our best
To work, and earn, and save;
You'd laugh to see how much it was—
The money that we gave;
And when we brought it to the church
To put it with the rest,
The minister he said, "Well, done,
The boys have done the best!"
So now we're bound to keep it up,
And when we're grown to men
Perhaps we'll raise our hands again
If we are wanted then.

—L. A. S. in Missionary Gems for
Juniors.

A PRAYER.

Laura Wade Rice.

Dear Lord Christ, I am only a boy
So merry and brimful of fun,
But I do want to work for You now—
Please give me an errand to run.

If I cheerfully go to my work
And always be fair in my play,
If I do without things that I want
And work for what I give away:

If I carry a basket of food,
Or stop in my game to be kind,
If I help some slow fellow at school,
Or read to somebody that's blind,—

Won't you count it an errand for You?
"Inasmuch as to others," You said,
Won't You whisper new things I can do?
Make me quick to run on where I'm led?

If I live I'll do real mission work,
But perhaps I shall never grow old,
Let me do a boy's work, dear Lord Christ,
Make me willing to do as I'm told.



WHAT I WOULD DO.

(A message from the heathen child to the
American child.)

If you had been born in a far-off land,
Far over the deep wide sea,
And I in America had my home,
In America, Land of the Free;
If you were I, and I were you,
Do you know what I would do?

If you had been born with a swarthy skin,
And people looked on you with scorn,
While I knew that nothing is black but sin,
And the soul may be white as the lily
at morn:
If I had a chance to uplift you,
Do you know what I would do?

If you were an orphan and homeless, too,
And never had heard of the Lord,
While I had been taught from earliest days
To love and obey His Word;
If you were poor and ignorant, too,
Do you know what I would do?

I would save my pennies and nickels and
dimes
And send them over the sea,
That you might be fed and clothed and
taught
To worship the God who is dear to me—
If you were I and I were you,
That is what I would do.

I'd tell all the boys and girls around
Just what I was working for, too,
And I'd never give up till I'd got them to
help
Send the Gospel to the needy like you.
If you were I and I were you,
That is what I would do.

Editorial Comment

☞ "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death; if by any means I may attain unto the resurrection from the dead." Philpp. 3: 10, 11.

☞ Paul was not beating the air in uncertainty when he expressed this very strong desire of his heart. To him the Risen Lord was a reality overcoming much of the power of sin in the world. He knew this from his own experience on the way to Damascus; he saw it in the lives of many men and women who came under the power of the Gospel thru his ministration.

☞ This certainty of experience was a constant joy to the apostle. On the solid rock Christ Jesus he had planted himself and to him came at once the mysterious, tremendous, wonderful Power which could beyond all doubt vanquish guilt, sin and death.

☞ To Paul this power was most precious. Indeed its "excellency" was such that all things else were worthless. His one supreme desire was to be found in Him and thus overcome the power of sin in human life.

☞ This power to save sinful man Paul saw rested in the suffering and death of the Master. It had cost the Redeemer much. It came to Him not thru any life of "flowery beds of ease" but by great vigilance, midnight hours of wrestling even till the sweat became great drops of blood, and the indescribable agony of the cross. Because of the suffering unto the death Jesus was crowned with glory and honor, and draws "all men unto Him."

☞ Paul quickly apprehended, then, that to be powerful in and with Jesus his own life must be rooted in those same sufferings and death—"that I may know the

fellowship of His sufferings, being made conformable to His death."

☞ Are we today willing to pay such a cost for this power? The fellowship of suffering brings the knowledge of Christ and the power of His resurrection. And as we attain to these so shall be the peculiar privileges of the resurrected life vouchsafed unto us. No longer dead, helpless weaklings before the sweep and power of sin, but living the "overcoming life" in a world crying for life, light and hope.

☞ The truth of these words of Paul has often been illustrated on the mission field, where faith in Christ is put to an unusual test. In the province of Shansi, China, a Confucian scholar accepted Christ. His degree and rights as a Chinese were taken from him. He was beaten about the head till the blood burst forth. So greatly was he disgraced that his wife, a Confucian, forsook him. When leaving the magistrate's office some one said, "What a fool you are to suffer like this for a sentiment!" Stirred to his inner depths by thus having his conviction misnamed, he replied, "Suffer for a sentiment! I am not suffering for a sentiment! I am suffering for a loving Savior who suffered for me. He died for me; shall I not do more than this for Him?" And the suffering disciple in that courtyard preached unto the people in the power of the Spirit and with such joy that at least two confessed Christ then and there.

☞ J. Hudson Taylor, who reported the incident above mentioned, added these significant words: "Ah! my dear friends, this is our weakness in this day—we do good, but we do not do good to the extent of suffering. We do good when it does not cost too much, and the consequence is that our testimony is not

an effective power, and does not tell upon the world and upon the church as it would if there were more real following the Master."

¶ How the church today follows Christ "afar off" in this particular! She wants to appear like the world, strive like the world, accumulate like the world, be at ease like the world, be so much like the world that it does not realize either her presence or the power of God. There is no doubt but there is a formalism among many that is repulsive to others and rejected of God; but there is also a worldliness on the part of those not formalists that is so far from knowing anything of "the fellowship of His sufferings, being made conformable to His death" that it is no wonder there is no "power of the resurrection" manifest in their lives.

¶ But this is not all. Not to have power over sin in others is not the only loss. "Faithful is the saying: For if we be dead with Him, we shall also live with Him; if we suffer we shall also reign with Him." Our reigning eternally is not based on our formal, inactive membership in the church, but our aggressive pressing the cross till suffering with Him we bring the Christ in close fellowship with ourselves.

¶ Blessed is the Christian who puts so much of his own life into his labors for others that it costs suffering, deprivation, yea, if need be death, for "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

¶ Jacob Funk, the wide-awake pastor at Wichita, Kansas, orders 1,200 copies of missionary leaflets. He read the samples sent him and quickly responds with an order commensurate with his large hopes for effectual work.

¶ You can be a missionary—at home if nowhere else. You can do most effectual mission work if you will next Lord's day. Here is a list of leaflets and if you will drop the VISITOR a card saying how

many of each you want, they will be sent you postpaid, free. Then you can put them up in packets of one each, and distribute them at the close of church on the Sunday following your receiving them. Will you be a missionary?

No. Wanted

..... 1001	The Key.
..... 1002	Won't Hold Water.
..... 1003	The Problem.
..... 1004	Can Do.
..... 1005	Back to Stones.
..... 1006	Helps to Intercession.
..... 1007	The Difference.
..... 1008	Who Gives the Gold.
..... 1009	When the Deacon Talked in Church.
..... 1010	Apostle Paul as Example of a Missionary Collector.
..... 1011	Uncle Jerry's Conversion.
..... 1012	Six Bible Facts Concerning the Heathen. A Bible Reading.
..... 1013	Does the Tenth Belong to the Lord?
..... 1014	Choked Channels in the Prayer Life.
..... 1015	Chapters of Pure Gold.
..... 1016	Open Doors.
..... 1017	And It Grew.
..... 1018	The Sin of Covetousness. A Bible Reading.
..... 1019	Does God Call Me?
..... 1020	The Women of India.
..... 1022	So Much to Do at Home (a poem).

¶ Thus did the addresses at the missionary meeting move upon one brother at least: "When I started for the missionary meeting that Monday afternoon I took out a ten-dollar bill intending to put that in the 'bag.' But when Bro. Flory was thru I decided to double it and then before Bro. Howe was thru decided to make it ten times the original amount." This is a good illustration of how the Spirit may work on the heart of one open to receive His influences. Those speeches multiplied many predetermined contributions.

¶ Bro. Weaver, pastor of the Pittsburg, Pa., congregation, ordered 160 copies of each of the missionary leaflets published by the MISSIONARY VISITOR. He expected to put them out, a set into each home on his pastoral visit which he makes this summer. It is needless to say what the result will be in such a case.

¶ Sunday, July 4, there was a union Sunday-school and Christian Workers' meeting held at Mt. Morris, Illinois. D. L. Miller, elder of the church, and ever awake to push missions, had received a "wireless message" of the importance

of leaflet distribution and handed out nearly one thousand at this meeting. Such bishops are a help to the mission cause and a blessing to their congregations.

¶ We are thankful for the great number of our readers who take an interest in distributing missionary leaflets. It is not always possible for us to preach a sermon to each man just at the time in his life when he most desires to get nearest to his Father, but oftentimes a missionary leaflet, lying close at hand, in a silent manner will spur the self-satisfied one to greater activity. Not only are the most active in life calling for our leaflets, but also those just beginning to work for the Master and the aged veterans of the cross. All can help. We know of no more effective method of creating missionary sentiment, in which we may in common be engaged, than by this sowing of the seed. The tracts are free for the asking. Do you have a list of them?

¶ D. J. Lichty and wife are now at home with his mother in the Waterloo congregation of Middle Iowa. After the Annual Conference they spent some time in West Virginia, where a number of missionary meetings were held. Then they spent some time near Lintner, Illinois, in the home of Bro. Jno. Arnold, Sister Lichty's father. This fall Brother Lichty expects to answer at least some of the calls for preaching which have come to him. Arrangements will be made later and announcements duly published.

¶ Sister Ida C. Shumaker of Meyersdale, Pa., under appointment for India, will not be able to go this fall because there are no others of our members to go to the field and it is not prudent to send her alone. She will wait until after winter and go when Brother and Sister Lichty return.

¶ Occasionally some one writes us asking how to send wall charts, Sunday-school pictures, etc., to the missionaries in India. The rate is the same to India as to Elgin, Illinois. Wrap, but do not seal, the pictures or charts, address them to Eld. J. M. Blough, Bulsar, India, and put postage on, one cent for every two ounces or fraction thereof. If you have any special station to which they should go and do not have the address, write this office and it will be supplied.

¶ It is the unexpected that always happens and sometimes it is very embarrassing. Sister Eliza B. Miller writes that at a recent wedding in Bulsar, India, when the officiating minister asked the question, "Does any one know any reason why these two should not be united in matrimony?" some one interposed an objection and it was fully a half hour before the matter was settled and the ceremony proceeded. I am wondering how it would go in this country if that formal query should sometime get a real objector and the ceremony, congratulations and feast would be delayed a half hour.

LIKE Ruskin, Stevenson is the great apostle of service. In the Christmas sermon he says, "The injunction is laid upon us not to refrain from doing, but to do. At the last great day He is to ask us not what sins we have avoided, but what righteousness we have done; what we have done for others; how we have helped good and hindered evil; what difference it has made to the world and to our country and to our family and to our friends, that we have lived. The man who has been only pious, and not useful, will stand with a long face in that great day when Christ puts him his questions."

World Wide

INDEED! Last year all Protestants in all the world gave \$17,000,000 for foreign missions. That is about the same amount that liquor dealers in New York State alone gave for the privilege of selling liquor to about 8,000,000 population of the State.

MISS LILAVATI SINGH died May 9, 1909. She was one of the best products of Christian missions in India. Concerning her, President Harrison at the World's Ecumenical Conference, held in New York in 1900, said: "If I had given a million dollars for foreign missions I should count it wisely invested if it had led to the conversion of this one woman."

THE STUDENT VOLUNTEER MOVEMENT is indeed a movement among the colleges. From its organization some years ago to January 1, 1909, 3,951 volunteers have actually reached mission fields in foreign lands. From the students and professors of the schools it collected \$76,000 for foreign mission work; besides in many instances the institution itself is supporting a worker on the field.

IN KHAMMAMETT DISTRICT persecution has broken out because certain have broke caste and accepted Christ. The Christians have lost their business and the crops. A missionary camped close to the village and in reply to the invitation to come to their houses in the city said: "Will it be well if I come? Will not the other people be angry if they see me at your houses, and beat you?" To this the little band said: "Yes, they will beat us, but never mind that; come as often as you can. Things cannot be worse than they are, and we need all the help you can give us."

THE C. M. S. OF ENGLAND during the fiscal year ending March 31, 1909,

expended a total of £33,592-4-8 for medical missions in the many countries where they are operating. Of this £191 was used in training candidates, £1,712 to carry on the collecting of this fund, and £965 for administrative purposes.

ACCORDING TO J. CAMPBELL WHITE 164,674 were added to Christianity among native churches on foreign fields. The increase in gifts for foreign missions in the United States and Canada is \$602,000 over the preceding year, while the native churches increased their gifts \$1,360,000.

WHAT A TRANSFORMATION has come about in less than fifty years, when the Governor of New Guinea reports that "it would be safer for a white man to travel without arms from the delta of the Purari to the border of German New Guinea than to walk at night thru certain quarters of many European cities. This to a large measure is the fruit of missionary work."

HERE IS A SPLENDID ILLUSTRATION of what endowment will do: A man in Chicago died, leaving \$50,000 for the American Sunday-school Union, the interest only to be used for the work. In eleven years which the Union has had the income it has been able to report as follows in results: Eight hundred and nineteen Sunday schools started, with 3,086 teachers and 29,784 scholars; 97,559 home visits, 8,577 meetings held, 6,149 Bible and Testaments and \$6,693 worth of religious literature distributed; 3,676 persons converted, 61 churches organized. And above all the \$50,000 intact to repeat this good work in another eleven years.

CASTE IS GIVING WAY in India. In the Methodist North India conference of 4,415 baptisms the persons came from twenty-five different castes. The strong-

holds of Hinduism have been stormed and slowly but surely they are giving way before the advance of Christianity.

OF COURSE it has been only recent years that Korea has received the Word with gladness. It is now passed to be eagerness; for a recent Bible school was held for a week at Yungbyen and two of the students walked 175 miles there and back to attend; three of them each 120 miles; and others less distances. These were earnest laymen of the church whose livelihood depends upon their own efforts.

OF THE BIBLES PRINTED by the British and Foreign Bible Society last year three-fourths went to the mission fields. More than 1,000,000 were circulated in China; in India, 693,000; in Russia, 510,000. A native Christian in Macedonia who was arrested had a copy of Matthew in his pocket, and so readily did his fellow-prisoners listen to him as he read that he continued all night.

CHANGES IN CHINA are affecting every department of life. Within eleven years 3,500 miles of railway have been built, 1,600 miles are in course of construction, and 4,000 miles are projected. Within the same period telegraph lines have been extended to all the provinces. A few years ago there were no modern postoffices; now there are over 2,500, and the number is rapidly increasing. Ten years ago there was only one daily paper in Peking, and that an official one; now there are ten dailies in the same city, one of which is a woman's paper. Printing presses are numerous, but they are not able to supply the demand for translations of Western works.

GREAT BRITAIN HAS ACTED WISELY in placing all of her South African colonies, including Cape Colony, Natal, Transvaal and Orange Free State, into one colonial organization, with a constitution closely resembling the one governing Canada at the present time.

THE MEN WHO THINK the Bible is an out-of-date book and losing ground

can with great profit stop and think that in the English language alone last year upwards of 10,000,000 copies were distributed. This is four times the number sent out twenty-five years ago, when Ingersoll said publicly that the Bible was an exploded book and falling off rapidly in sales. In addition to this the Bible is distributed in from 400 to 500 languages.

THE NATIVES OF PAPAU, in New Guinea, noted for their cruelty and ferocity, have thru the power of the Gospel so changed that the government need not watch them as of former days. Much of this is the direct results of the faithful efforts of Chalmers and Lawes, even tho in this century the former of these men gave his life for these cannibals.

THE CHINA INLAND MISSION closed 1908 with 928 missionaries located at 210 stations, which is a net increase of workers twenty-eight and stations four. They have received and distributed in the work during the year \$317,594.39. The revivals in Korea and Manchuria as well as here and there in China proper stirred the people greatly and wonderful confessions were made. Thus speaks *China's Millions* in its short report of the revivals:

"Let no one think that these times have been times of spiritual enjoyment. On the contrary, the workers have expressed their horror at the revelation of sin, and awe at the manifestation of God's holiness and power. One worker writes: I simply cannot describe the scene; it made one think of the Day of Judgment. God had come among us. All knew it, and every heart was open before Him. For myself, I had the most intense realization of the holiness of God and of my uncleanness in His sight. Under the pressure of God's Spirit men fell to the ground with loud cries and tears, while others smote upon their breasts. And, remarkable tho it may seem, this deep contrition was not mainly thru the fear of future punishment, but rather on account of their having offended Divine

love. In all this the words of the prophet have been fulfilled: 'The Lord, whom ye seek, shall suddenly come to His temple. . . . But who may abide the day of His coming? and who shall stand when He appeareth?'"



A CHANGE ON THE FIELD.

I. S. Long.

It may be of interest to you to know that we are to leave Jalalpor shortly—next week, indeed. We think of going to Bushaval, a station of the Missionary Alliance, to board with them for about four months. So "Bushaval, G. I. P. Ry., India," will be our office for this short time. After that if our plans carry we shall move to "Pimpalner, W. Khandedh, India," and that will be our office and future home, God willing.

Effie and I have lived here at Jalalpor about four and a half years. Humanly speaking (I would not exploit self) we have done some hard work to win these people to Jesus, and we do not mean to leave them forever. The committee has decided to leave the Jalalpor taluka work, save several schools, for a year or so. Perhaps after we leave the people will think on their way. They may be more ready for us when we return. The bungalow will be carefully guarded while no missionary lives in it. Perhaps some of us will go to Jalalpor time after time to rest, to have a season of quiet from our work.

Jalalpor has a nice bungalow and Navsari is a fine bazaar. Moreover, we are on the railroad and are able to meet with our other missionaries at comparatively short notice. Pimpalner, where we go, is thirty miles from the railroad, in the jungle, and the bazaar is very poor. Moreover, till we build a bungalow we shall have a native house. As yet we find nothing at all inviting to take a family in. But God will care for us, we are sure, for we go in His name.

I have been to Pimpalner several times to investigate the field and work. Bro. S. Elvin Aziz is carrying on the work at present. Any directing and baptizing I shall do, for we are to follow him in the work, he simply opening up the work and we carrying it on. Bro. Aziz, with all his faults, is a man of rare ability in many ways. He seems able to win people, to open work where we cannot, and to do it all far more quickly than we. The work there practically began with this current year. Two weeks ago I baptized twenty men, all Bhils but one. In one village there were fifty-eight Bhils asking for baptism.

At Pimpalner there are seven helpers at present, and four of them teach school. The Bhils are very illiterate, none of them being able to read. The country is open for us. Shall we enter? The Bhils there are like a branch, they will turn as we bend them. What size force shall we put in there?



JHAGADIA, INDIA.

(Continued from Page 263.)

name might be glorified in this as in all efforts to help the people. Then the man arrived in a bullock cart and at once we applied the necessary remedy. His whole village came along—women and boys with the men. They watched in breathless silence while I cut the wound and scraped the poisoned parts. Then I told them that my trust is in God and I would ask His blessing on the medicine. I prayed in their presence and with their consent. Then there was a long time for talk while I continued to apply medicine and rub the limb. When the poor fellow was revived enough to be taken away I let them take him home to lie still till the pain should subside. This is the third time this season the Lord has blessed and healed snake bites. We praise His name.

A man can never move the world who lets the world move him.
—Martin Luther.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the BrethrenDollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR THE VISITOR.

	June 1908	June 1909	Apr.-June 1908	Apr.-June 1909	Inc.	Dec.
World-Wide,	\$ 265 65	\$434 26	\$ 1,385 62	\$14,146 75	\$12,761 13	
India,	288 09	275 50	1,122 60	1,307 38	184 78	
Brooklyn,	163 77	.. ..	187 27	.. ..		\$ 187 27
Miscellaneous, ...	5 00	13 50	6 00	234 63	228 63	
	\$ 722 51	\$723 26	\$ 2,701 49	\$15,688 76	\$13,174 54	\$ 187 27
Bicentennial,	20,297 11	.. ..	31,058 18	.....		31,058 18
	\$21,019 62	\$723 26	\$33,759 67	\$15,688 76		\$18,070 91

During the month of June the Brethren's General Mission Board sent out 76,244 pages of tracts.

The General Mission Board wishes to acknowledge the receipt of the following donations for the month of June, 1909:

WORLD-WIDE MISSIONS.

Indiana—\$120.60.

Northern District, Congregations.
English Prairie, \$17.75; Union, \$9,\$ 26 75
Individuals.
Elias Fashbaugh, \$5; Solomon Kannel, \$2, 7 00
Middle District, Congregations.
Pipe Creek, \$18.25; Bachelor Run, \$18.02, 36 27
Sunday School.
Burnetts Creek, 5 00
Individuals.
Sarah Holler, \$5; Mrs. Eliz. Price, \$1; T. J. Downey, \$1; J. G. Stinebaugh (Marriage Notice), 50 cents, 7 50
Southern District, Congregation.
Middlefork, 37 08
Individuals.
Jas. A. Byer and Wife, 1 00

Virginia—\$65.24.

First District, Congregation.
Bethlehem, 3 85
Individual.
T. C. Denton, 10 00
Second District, Congregation.
Cedar Grove, 5 39
Aid Society.
Timberville, 16 00
Individuals.
J. Wm. Miller, \$25; B. C. Moomaw, \$3; Martha E. Hartman, \$1; Bettie V. Miller, \$1, 30 00

Illinois—\$58.97.

North District, Congregations.
Cherry Grove, \$10.90; Rock Creek, \$5; West Branch, \$3, 18 90
Individuals.
Henry W. Faringer, \$10; Minnie Gilbert, \$5.07; Lydia A. Faringer, \$5; Mr. and Mrs. O. A. Fackler, \$5; Sarah Boyer, \$2; D. L. Miller (Marriage Notice), 50 cents; E. M. Studebaker (Marriage Notice), 50 cents; E. B. Hoff (Marriage Notice), 50 cents, 28 57
Southern District, Congregation.
Oakley, 10 00
Individuals.
Sarah C. Mallory, \$1; D. E. Eshelman (Marriage Notice), 50 cents, ... 1 50

Pennsylvania—\$31.87.

Eastern District, Individuals.
S. Frances Harnes, \$4.80; J. T. Myers, \$1.20; John R. Erb, 60 cents, 6 60
Southern District, Individual.
D. H. Baker (Marriage Notice), ... 50
Western District, Sunday school.
Meyersdale, 3 52
Individuals.
Receipt No. 10165, \$15; A Brother and Sister, \$5; Mrs. Rachel Fox, 75 cents; Amanda Weaver (Marriage Notice), 50 cents, 21 25

Ohio—\$28.24.

Northeastern District, Congregations.
Sugar Creek, \$12.25; Chippewa, \$5.84, 18 09
Individuals.
Esther Baker, \$5; In His Name, \$1; Geo. Good, 75 cents, 6 75
Northwestern District, Individuals.
Mrs. Clara Anspach, \$2; N. I. Cool

(Marriage Notice), 50 cents,	2 50
Southern District, Individuals.	
Artie Smith (Marriage Notice), 50 cents; Sister Bradford, 40 cents,....	90
Kansas—\$26.69.	
Northeastern District, Individuals.	
Alice Gorbitt, \$2; Anna M. Kauffman, \$1,	3 00
Southeastern District, Individual.	
Mrs. Eliz. Patterson, \$2.50; S. E. Lantz (Marriage Notice), 50 cents,	3 00
Northwestern District, Congregation.	
White Rock,	15 00
Individual.	
Eli Renner (Marriage Notice),....	50
Southwestern District.	
Pleasant Valley Sunday-school Association,	4 69
Individual.	
C. E. Wolf (Marriage Notice),	50
Iowa—\$20.90.	
Northern District, Individuals.	
Eva Lichty, 50 cents; Mary Slipper, 50 cents,	1 00
Southern District, Congregation.	
English River, \$17.75; Udell, \$6.65,	18 40
Individuals.	
B. E. Gardner, \$1; Homer F. Caskey (Marriage Notice), 50 cents,...	1 50
West Virginia—\$21.90.	
First District, Congregations.	
Beaver Run, \$8.75; Welton-Beaver Run, \$7.40,	16 15
Individual.	
Geo. T. Leatherman,	4 00
Second District, Individual.	
J. F. Ross,	1 75
North Dakota—\$14.85.	
Individuals.	
Earl Ankenbaur, \$9.85; J. I. Clark, \$5,	14 85
Idaho—\$14.28.	
Congregation.	
Nez Perce,	9 28
Individual.	
Emma Parriott,	5 00
California—\$5.50.	
Southern District, Individuals.	
Walter and Selma Stephens, \$1.50; P. Landis and wife, \$1; Eliza W. Brown, \$1; Della Lehmer, \$1; Catharine Deveny, \$1,	
Louisiana—\$5.00	
Individuals.	
Milo Spaulding and family,	5 90
Missouri—\$5.00.	
Southern District, Individual.	
Frank M. Shriver,	5 00
Maryland—\$4.50.	
Eastern District, Individuals.	
W. H. Swan, \$2; A Brother, \$1; Wm. E. Walton, \$1; A. B. Murdock, 50 cents,	4 50
Nebraska—\$3.50.	
Congregation.	
Beatrice,	3 50
Canada—\$2.00.	
Individuals.	
Bro. and Sister Walter S. Ullery,	2 00
Wisconsin—\$1.22.	
Worden Infant Sunday-school Class, 82 cents; Emma K. Stryker's Sunday-school Class, 40 cents,	1 22
Tennessee—\$1.00.	
Individual.	
J. F. Swiney,	1 00
Oregon—\$1.00.	
S. Brever,	1 00
Washington—\$1.00.	
Lloyd Rittenhouse,	1 00
New Mexico—\$0.50.	
Jacob Wine (Marriage Notice), ..	50
New Jersey—\$0.50.	
J. F. Graybill (Marriage Notice), ..	50
Total amount for the month, \$	434 26
Previously received,	13,712 49
Total for year so far,	\$14,146 75

INDIA ORPHANAGE.

Pennsylvania—\$56.00.
Middle District, Sunday School.

Huntingdon,	\$ 20 00
Sewing Society.	
Lewistown,	16 00
Individuals.	
David H. Glass and wife,	20 00
Ohio—\$40.00.	
Northeastern District, Individual.	
Esther Horner Baker,	20 00
Southern District, Sunday School.	
Greenville,	20 00
Illinois—\$36.00	
Northern District, Christian Workers.	
Batavia,	20 00
Individual.	
M. W. Emmert,	16 00
North Dakota—\$20.00.	
Individuals.	
J. A. Weaver and wife. Lawrence Larson and wife,	20 00
Kansas—\$20.00	
Northeastern District, Sunday School.	
Ramona,	20 00
Indiana—\$18.00.	
Middle District.	
Flora Brim's Sunday-school Class, Primary Department, North Manchester Sunday school,	10 00
Virginia—\$16.00.	
Second District, Individuals.	
A Brother and Sister,	16 00
Maryland—\$16.00.	
Middle District, Sunday School.	
Pleasant View,	16 00
Nebraska—\$16.00.	
Aid Society.	
South Beatrice,	16 00
Colorado—\$14.50.	
Fruita Christian Workers	14 50
Missouri—\$10.00.	
Northern District Congregation.	
Rockingham,	10 00
Michigan—\$10.00.	
Sunday School.	
East Thornapple,	10 00
Total receipts for the month,...	\$ 272 50
Previously received,	878 63
Total for year so far,	\$1,151 13

INDIA MISSION.

Illinois—\$2.00.	
Northern District, Individual.	
Sarah Boyer,	2 00
Total for the month,	\$ 2 00
Previously received,	153 25
Total for the year,	\$ 155 25

CHINA MISSION.

Pennsylvania—\$4.00.	
Eastern District, Individual.	
M. L. Ebert,	4 00
Illinois—\$2.00.	
Northern District, Individual.	
Sarah Boyer,	2 00
California—\$1.50.	
Southern District, Individuals.	
Walter and Selma Stephens,	1 50
Missouri—\$1.00.	
Classen District, Individuals.	
A Brother and Sister,	1 00
Minnesota—\$1.00.	
Mrs. Bernice Ashmore,	1 00
Total for the month,	\$ 9 50
Previously received,	178 05
Total for the year so far,	\$ 187 55

CUBA MISSION.

Illinois—\$2.00.	
Northern District, Individual.	
Sarah Boyer,	2 00
Pennsylvania—\$1.00.	
Western District, Individual.	
Hannah Smith,	1 00
Total for the month,	\$ 3 00
Previously received,	19 53
Total for year so far,	\$ 22 53

CUBA MEETING HOUSE.**Illinois—\$1.00.**

Northern District, Individual.

Sarah Boyer,\$ 1 00

Total for the month,\$ 1 00

Previously received, 7 49

Total for the year,\$ 8 49

CORRECTIONS.

The \$17.03 that was credited in the July Visitor in Annual Meeting donations to J. H. Miller, Northern Indiana, should have been to the West Goshen church.

The footing of the acknowledgments for the Annual Meeting collection should have been \$12,532.51 instead of \$12,479.48, as reported in the July Visitor.

**HOW THE NEW TESTAMENT CAME TO KOREA.**

In 1881 Korea was savagely hostile to Christianity. Any Korean presuming to aid in bringing the Bible to Korea or even possessing a Bible at the time would risk his life. At the King's palace in Seoul was a very learned man named Rijutei, a great linguist, an able writer, and a pagan withal, who hated Christianity like the rest of the court circle; for he was court annalist. This man became the translator of the New Testament into Korean. How he came to do it is the story worth telling.

The King of Korea in 1881 sent one of his officials, an intimate friend of Rijutei, to Japan to study the new system of agriculture. The man was told to consult some Japanese expert in the science, and it happened that he was referred to a certain Mr. Tsuda, who was an authority on agriculture, and also a Christian.

It happened that on the walls of the room where the two men discussed farming the Korean saw a scroll in Chinese containing the Sermon on the Mount. He was startled by what he read on that scroll, for he had to admit then and there that these sayings of Christ were good and enlightening to the mind. Mr. Tsuda asked him to take the scroll with him to Korea; but the Korean declined, saying, with pale lips, that if that scroll were found in his possession his head would be cut off. But it happened that

ideas found in the scroll went to Korea treasured in his mind.

Near to bursting with the greatness of his discovery, this man had to speak of it to some one. It happened that the one man in all Korea whom he dared trust in such a plight was his friend Rijutei, the court annalist. Rijutei heard his friend's story with an amused smile, asked a question or two, became more serious, listened intently, and finally he sprang up, saying that he must find some way of going to Japan to see this wonderful scroll for himself. But he could find no excuse for asking leave to go to Japan.

After a time, however, a request came to the King for a learned man to be a professor of the Korean language in the Imperial University, at Tokyo, Japan; and curiously enough it happened that the King picked out for this duty Rijutei, the court annalist.

Rijutei made no secret of his pleasure at this appointment. He went to Japan; in due time he sought out Mr. Tsuda; he got a Chinese Bible; he found a helpful teacher in one of the Japanese pastors; and finally he found Jesus Christ as his Savior and Lord.

It happened that a man of his nature could not be a Christian without being a prayer-meeting Christian and a hymn-writing Christian. The fame of this remarkable Korean professor reached Mr. Loomis, the agent of the American Bible Society at Yokohama, who wanted just such a man; and soon Rijutei was giving all the time that he could spare from the university to translating the New Testament into Korean. The Gospel of Mark was printed in Korean in the year 1884; and in the report of the Bible Society it is said that "it will not be possible to supply Korea with Scriptures as fast as the work requires."—*From the American Messenger, January, 1908.*

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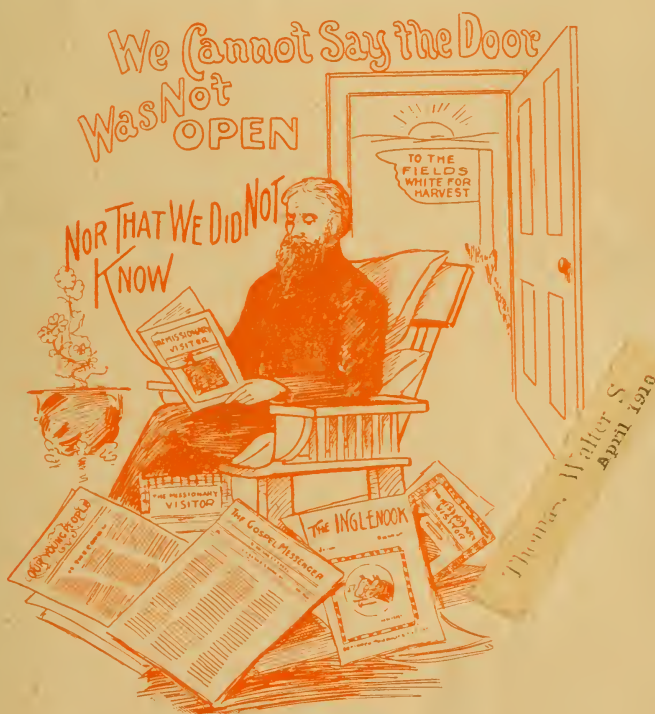
I AM A WORKER

GO YE

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHERN THRU THE GENERAL MISSION BOARD,
ELGIN, ILLINOIS.

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The third Wednesday in April, August
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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

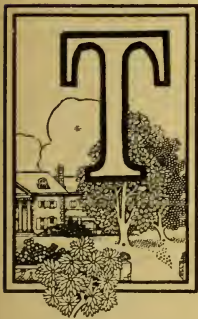
Volume XI

September, 1909

Number 9

“WHERE ARE THE NINE?”

Emma Horning



THE China Conference of 1907 appointed a committee to consider the problem of evangelistic work in China. They find that less than half of the missionaries are doing direct evangelistic work, for they are occupied

in medical, educational and other branches of work so necessary to every mission. The evangelistic work must be done mostly by the natives, but they must have qualified leaders and organizers, those who are willing to push out in the thick of the fight, and give them a Christlike example. Many are daily giving their life blood to this cause, but are so few compared to the millions to be reached that they can scarcely make an impression. Knowing and feeling this great need, the committee has made a call on the homelands for 3,200 men and 1,600 women in the next ten years for this work, alone, besides all the professional workers that will be necessary.

Beloved brethren, what will be our share in the glory of this great evangelization? Are we going to do our part?

It will take of our best men and means, but should we not let the Lord have the best? The Lord's plans are so wonderful that even in your giving the blessing rebounds to yourselves, making a double blessing. The more we do for others the more alive the church will be. This will be the only cure for the flood of commercialism which is sweeping the church as well as the nation. Teach the great love, the constant concern, the tender sympathy for all mankind which marks the life of Christ in all its details. Teach that the real things in life are not what we possess, but what we give, whether it be money or talent. These are safe in the bank of heaven. All the rest will be swept away sooner or later.

Pray that God will choose a torch-bearer in each church of our Brotherhood that he may light the unlit torches around him until each congregation will be aflame to dispel the darkness and spread the light of Jesus' love in every burdened heart. Pray, pray that this great illumination will reach the hearts of the millions in China. Will you be one of the torch-bearers?

YOU little think how much the life of all your graces depends upon your ready and cordial obedience to the Spirit. When the Spirit urgeth thee to secret prayer, and thou refuseth obedience; when He forbids thee a known transgression, and thou wilt go on; when He telleth thee which is the way and which not, and thou wilt not regard, no wonder if heaven and thy soul be strange.—Richard Baxter.



Here Is Our Train. We Traveled This Way About 500 Miles.

OUR FIRST MISSIONARY TOUR

F. H. Crumpacker



As most everyone in the home church knows, we have not yet settled in the section of the country that we are supposed to work while here. So a part of our first work is to find the location that we will settle in and be responsible for.

With this as our object we started out on this trip. Our party consisted of a Mr. Corbin, of the American Board Mission, and Bro. Hilton and myself. Besides the foreign part of the party we had a Chinese preacher and a Chinese cook, besides the two Chinese boys who drove the mules. On account of part of the road being rough and hilly we chose to use donkeys rather than try to go in a cart. It was well that we did, for a part of the way we could not have used the cart at all, for there was only a trail and not a road.

Let me describe one donkey and its

load. The first thing on was a pack saddle. Next was the pack frame that fits into the saddle. On this was tied my folding cot and suitcase. Then one of the Chinamen's beds, and still on top of that was my bedding, which was no little amount, for we knew that some nights would find us sleeping in very cold places. Now on top of this yet I was supposed to ride. This I did with a good bit of comfort. I sat away up there and left both legs dangle, for there are no stirrups on these kinds of saddles.

We were on the trail fourteen days and spent two Sundays in the inns. Now the average farmer at home has a much better smokehouse than a Chinese inn. We managed to get along and I think escaped most of the smaller sized of "China's millions." Bro. Hilton says "no" to that, for he actually felt the fleas bite. Several places we came to the towns and the people would chase the hogs out of the inns before we could enter.

The section of the country visited lies

in the eastern part of this province and is hilly, but has a fine lot of hill people, most of whom are real industrious and as intelligent as the average Chinaman.

All along the way we were well treated by the natives, who flocked around us wherever we would make a stop. They would eagerly take the tracts that we were handing out, and on the trip we sold nearly 400 Gospels. Price, seven cash a copy, about 1-3 of a copper cent. They all are eager to get a hold on something to read, and we were surprised to find so many that could read.

Many of these hill towns are establishing schools. Sometimes we were urged to visit their schools. This we did not do, for we desired to make the trip with as little notice as possible, since so many of the Chinese are afraid the foreigner is some kind of a spy. We studiously avoided the officials, who always seemed to know that we were in town ere we would scarcely get located at an inn. We never gave them an opportunity to call on us, for we came to the town and took a little look around in the evening and were off in the morning before they would get around. The two Sundays we chose towns that had no real government officials. Our reason for avoiding them was simply that they would have detained us on the road. If we had received an

official visit we would have been compelled to stay in the town long enough to return the visit, or we would have broken a Chinese custom which we must be very careful about. One place we had left the inn but a little while when the official called. He hurried back to the yamen (his home) and sent out two of his soldiers as our escorts to the next town. Fortunately we had a good start on them, and the mules traveled well that day, so we were at the next place spreading our beds for the night when the two soldiers came up. They told their business and presented the official's card. We received them kindly, gave them a little money and our cards with our compliments to the official, and they were off.

From the time we left our homes till we returned we had traveled about 400 miles, and about half of that distance we made on foot, for we could rest about as well that way as to ride all the time.

The Lord gave us great visions of the heathen in darkness. We often sing it in the hymns at home, but we never put the real heart into the song that gets hold of one when he comes face to face with this needy lot of God's created. Brethren, pray that we may be guided in choosing a location.

Tai Yuan Fu, Shan Si, China.



Our Party Going Over a Steep Mountain.

REVILED FOR HIS SAKE

George W. Hilton



BLESSED are ye when men shall revile you, and persecute you and say all manner of evil against you falsely, for my sake. Matt. 5: 11.

In the homeland we were seldom reviled for the sake of the Gospel, although we may have met with those who spoke lightly of our faith in a living Savior. Yet we never met with the open revilings and persecutions that in the summer of 1900 marked this province as a great martyr's field. This thirsty soil drank up the blood of dozens of faithful followers of Him for whom they gladly laid down their lives.

During a recent trip of several hundred miles in the mountains, and on the Tai Yuan plain, we were forcibly reminded of the hatred that persecuted to their death almost every foreigner in the province in 1900.

The spring rains have been a little slow coming, and these ignorant people assign the anger of the rain gods to the presence of the so-called "foreign devils" in their land.

Although the country is at present passive to the presence of the foreigner, it is more the attitude of a deadly serpent waiting the time to strike. At every opportunity the official class show this hatred. Only recently an edict has been issued barring all students from mission schools the right of taking the official examinations for holding office in the empire. So no one can now become an official if he took his degree in a mission school.

Although the people as a whole seem to be very friendly, yet here and there we meet with an individual whose as-

sumed friendship cannot hide his deadly hatred for the "foreign devils." If not restrained by those in authority they would gladly reenact the awful tragedy of 1900. Their children are taught to fear the "foreign devil" as a ravenous beast. They are told to stay away from mission schools, chapels and hospitals, for are not the foreign doctors' magic medicines made from the eyes of the Chinese children who come to them? And again, the mother quiets her fretful child by telling it that the "foreign devil" will get it if it does not keep still.

With such teachings as this, backed by a hatred beyond our conception, is it any wonder that we heard such expressions as this, "The 'foreign devil' has come"? and others would run away crying, "See the 'foreign devil'!" Nor was this reviling confined to children alone. A young woman ran into her gateway, calling us "foreign devils." At different times men were even bolder, and stood their ground while they used those words that in 1900 were the signal to kill. In the trip to the eastern mountains we never heard it used, and in the western mountains but once. But after returning to the plain it was many times thrown at us.

Some of our young people at home feel it a great cross to conform to the order of the church in regard to dress. But, brethren and sisters, if you get through this world without at times being reviled and persecuted for His sake, it is evidence that your life is so near like that of the world that unbelievers see no distinction. Remember that "all those who would live godly in Christ Jesus shall suffer persecution," and that Jesus tells His followers that "in this world you shall have tribulation." Therefore, my beloved brethren, let us rejoice that we are counted worthy to be partakers with our Mas-

ter in His shame. For He says: "If they have persecuted me, they will also persecute you." Remember how He was

reviled and spit upon, and let us take courage knowing that great shall be our reward in heaven.

OUR FIRST CHINESE FEAST

Mrs. George W. Hilton



WHILE we were spending a few days with American friends at Taiku, during Christmas week, we were all invited to a real Chinese feast. There was no cloth on the table, and each guest (about twelve in all) was provided with a pair

of chopsticks, a queer looking fork and a small spoon with a handle about eight inches long. We were also given a small plate, a little larger than an individual butter plate. These, however, were not to eat our food from, as all dipped into the same dish. But this was used for resting our chopsticks on when not in use, and sometimes the host would take a choice bit of food from the big dish and place it on one of these little ones. This is a great honor to the guest. It is also a great relief to him to know that if he can't eat the tempting morsel he can give it back to the host.

The dessert was served first. Four or five small dishes are placed in a certain position on the table, and it would cause the host to lose face if you were to pass or move them out of place. So each one dips into them with his chopsticks.

When this course is done, several dishes of cold meats, of different kinds, and ancient eggs, preserved in lime, are served. These dishes are a little larger, and with each course the size of the dishes increases. After this come hot meats, served four dishes in a course. Then vegetables and more meats (some of them were very queer looking and others had a queer taste), such as sea slugs, crawfish, sharks' fins, and eggs that were pretty to look at, if you didn't know they were eggs. The white is a pretty shade of green and the yellow has turned black with age.

In all we had ten courses, with four dishes in a course. We ate some of all of them and found most of them edible. They use no tea or water while eating, although we wished for some to wash down some of the queer tasting oils. We were glad when the rice appeared, which is always the last thing at a feast.

These Chinese foods are very expensive, and when a man gives a big feast it sometimes costs as much as ten dollars of this money for each guest.

We were told that this feast cost over \$100. This is one way the wealthy Chinese spend their money.

Tai Yuan Fu, Shan Si, China.

What is begun
At daybreak must at dark be done.
Tomorrow will be another day—
Tomorrow the hot furnace flame
Will search the heart, and try the frame,
And stamp with honor or with shame
These vessels made of clay.

—Longfellow.

BRIEF SKETCHES OF THE FRUITS OF CONFUCIUS' LIFE

Anna Newland Crumpacker



ABOUT 500 years before the birth of our Savior, Confucius began to influence the human family. No other man has ever influenced so many of God's creatures, and no one even yet is wielding so great an influence over the

thoughts and motives of so many millions of people. Many fantastic and interesting stories cluster about the story of his birth, and yet one cannot help but wonder at the great humility which characterized his actions throughout life. Unlike the founders of the other of the world's great religions, he had no idea of founding a religion, but simply to get his fellow-men to study the ancients and to feel their obligations to those about them.

Confucius was author of very little indeed, but was a voluminous editor. He was a great lover of both music and poetry, and collected quantities of each. Here is one brief sketch of which he was very fond:

"A speck upon your ivory fan
You soon may wipe away;
But stains upon the heart and tongue
Remain, alas, for aye."

Once upon meeting a young man who oft repeated these lines he chose him for a son-in-law. However, many of his poetical gleanings do not contain so much of truth, and it is more than probable that had he not chosen some that he did much of China's misery would have been blotted out. He was a great maxim writer and can rightly be called China's Solomon. His maxims pertain largely to wisdom and relation of man to man.

One can scarcely determine just what his idea of God was. Beyond doubt it was extremely vague. He taught, "Respect the gods but have as little to do with them as possible." In spite of this there were many incidents in his life that show that he considered himself under the care and leading of a great Spirit. Pure Confucianism has no idol worship. Many claim that Confucianism is not a religion, but merely a system of ethics.

But what practical effect have his teachings had on the actual life of his people? This is a hard problem. In spite of all that he taught concerning learning, the facts are that the vast majority of the common people have never learned to read or write. Consequently, among this class, most of his teachings have been handed down verbally. A great many of his maxims have been taken out of their context and have lost their original meaning. Another great difficulty is that the language was, originally, sign language, consequently they lack words to express abstract thought. This has been a serious obstruction to intellectual growth. Thus Confucius' teachings have been closely adhered to, and indeed a remarkable thing it is to find, after hundreds of years, a teacher and millions of people still in such complete harmony. It is a difficult task to find a Chinaman who is willing to admit that anything that their revered teacher taught is wrong.

Some of the strong missionary thinkers feel that the influence of Confucius has been overestimated. One says, "He was a typical Chinaman, molded by the generations before him, and gave expression, once for all, and undoubtedly on a great scale, to the national temperament of his people. He certainly did not

impress upon his race characteristics alien to them. . . . His dislike for the metaphysical, and especially his firm belief in precedent as the fundamental law of life, were all features in which he reflected the characteristics of his race."

One cannot help being astonished at the striking resemblance of some of his teachings to that of the early Hebrew teachings, as well as those of Jesus Himself. Confucius went to the extreme in teaching, "Children, obey your parents," but we must remember that the early Jewish law was quite exacting. He also taught a doctrine of blood revenge, very similar to that of the Old Testament.

Jesus said, "As you would that men should do to you, do you even so to them." Confucius said, "Don't do anything to others that you would not have them do to you." Both Jesus and Confucius laid great stress on social relations. "Love thy neighbor as thyself," is a sample of this. There are many others. Christ's teachings concerning adultery are very similar to those of Confucius, and doubtless it can be said that China is the most moral of the heathen nations. Confucius said, "When youthful blood has not settled to an even flow, what must be guarded against is female beauty."

He took great interest in teaching his disciples how to rule. The following is the maxim: "If you guide the people by law, and enforce the law by punishment, they will lose their sense of shame and seek to avoid them; but if you guide them by a virtuous example, and diffuse among them a love of order, they will be ashamed to transgress."

Like many others of the world's great men, he made a failure from a domestic point of view, and comparatively soon after marriage he and his wife parted. But a great tomb has been erected to his memory. It abounds with elaborate marble gateways, beautiful bridges, etc. There is also a grove of funeral cypresses, which he is said to have planted him-

self. There are a number of inscriptions to be found. I quote a few of them:

"The model teacher of all ages."

"With heaven and earth he forms a trinity."

"His virtue is equal to that of heaven and earth."

"He exhausted the possibilities of nature."

"His holy soul was sent down from heaven."

Here is also a shrine to the "Holy Lady, Wife of the Sage." It suggests this dilemma: If put away for cause she is not entitled to a shrine; if put away without cause, the sage himself is not entitled to one.

Confucius taught the sufficiency of man to do right, if he but heeded his implanted instincts and his moral nature. In view of this one can readily see that his ethics would lead to a system quite antagonistic to spiritual worship. There are abundant reasons to convince us that he did not reach his ideals, but the Christian conception of sin is entirely lacking in his code. No candid mind can say there was no good in Confucianism. Indeed, one wonders that he grasped so much of the truth and still failed to find the kernel.

It seems to me that Confucianism is an eternal, living witness that morality without a *personal loving God* is a blank failure. Who other than Jesus can say, "I am the Bread of Life," "If anyone shall drink of the water that I shall give, he shall never thirst," "Come unto me, all ye that labor and are heavy laden and I will give you rest"?

Confucianism must fail, because it not only lacked the above things, but its leader never attained his ideal and he recognized no help outside and beyond himself to enable him to do it. Last, but not least, because his followers cannot supply the needs of their souls and looking up say, "Our Father who art in heaven."

GLIMPSES OF A WOMAN'S EXPERIENCE IN SOUTH CHINA.

Mrs. W. E. Soothill



IN this peculiar land of China, and changes, a missionary's wife may and often does play many parts. But if she be like me the last part she ever wishes to play is that of adviser. Let me therefore assure you that what I have to say is for the encouragement of such as may sometime have similar experiences and difficulties. So I give you a little experience, poor tho it be, yet mine own, joyfully and sometimes painfully gathered during the nearly quarter of a century I spent in the hot, humid, yet beautiful south, where "the rain it raineth every day, coming down in strings the natives say," and where, during the worst part of the year, the facetious foreigner says, "His boots grow mushrooms in a night."

As one might expect, I, being human, had during this quarter of a century, more than one lapse from grace, to be strictly truthful, two—the longest being the three years spent in a benighted country called England, doing double duty—that is, making love for myself and my husband, to our children, whom we had not seen for six years.

Most of us who come to China in connection with a missionary society have usually had some manner of training, direct or indirect, for the life we expect to lead. Mine was of the indirect kind, and self-imposed—church work in its various branches, encouraged thereto by parents whose own daily life said, "Freely ye have received, freely give." It is pleasant, if simple memory, the filling up of spare moments with flitting about a wide-stretching country

village, reading to the blind, carrying the little basket of palatable food to the sick, and sometimes, the end of all things, the following to the grave the poor and old, but that only on request. Thus it came about that I never stipulated with my future husband that if I came to China I should not be expected to work among the natives, as did one missionary's wife that I know. And truly, I am sorry for any lady missionary, or missionary's wife, who starts to China with *less* than I did, the not having heard the voice which says, "This is the way, walk ye in it." Such alone it is which gives the requisite calmness and courage when the difficult things come—the parting from fond relatives, venturing onto unknown seas, with perhaps not a single acquaintance on board, as in my case, and the landing in an empire of which one had but the slightest knowledge and the funniest of expectations.

When my boxes were all packed and my ticket taken—in fact, during the very time I was bidding adieu to my husband's people—there came a cable which set me shivering. It said there had been a riot in Wenchow, the foreigners' houses were all destroyed, but no lives were lost. Shock tho it was, when our venerable missionary secretary said he thot it would be hard lines for Mr. S. to be deprived of wife as well as home at one fell blow, my decision was made, and I fared forth, believing that, "somehow good should be the final goal of ill." Not, however, until we stood on the little Wenchow steamer, waving adieu to our Ningpo friends on the bank, did I realize how thoroly I had burnt my bridges. So far as I was concerned, we were bidding adieu to the known world, and certain tears did down fall. We had no home to

go to, for Mr. S. had lost everything he had except the summer suit in which he stood, and the riding stock in which was his only protection as he made his way to the yamen thru the crowds that surrounded his then burning house. For six months, and until our new house in the city was built, we were compelled to live in a little two-roomed house on an island in the middle of the river.

We expected to find a handful of Christians, it is true, but the riots had scattered them, too, and the few who remained gradually went to the Roman Catholics, till in a short time, out of sixty or seventy whose names were on the church roll, but thirty remained. The Franco-Chinese War was on (1884), and was threatening the lives of the Europeans. When the steamer left it did not come back for a week or a month, and once it was three months before we had tidings of the outside world. The city was but a fourth of an hour's row from our little house. The sounds from the city would come and disturb both my husband's mind and sleep. Whilst I lay unconcerned, sleeping, he would get up and go outside, just to make sure the people hadn't seized all the boats, and were coming across to put an end to us. Riots are rough on the nerves, and I hadn't then been thru the two small ones that later fell to my share, but in later years I went twice as a refugee from the city to the British consulate on the island.

But those early days had their unhappy moments, even for me. It was during the three months we had no steamer, so we had been entirely without letters or news. However, Mr. Slott, of the Inland Mission, had received word by native post, telling of conditions at Ningpo. Each foreigner had a boat at his door, packed with food and clothing, ready at any moment, day or night, to take his family off to the English gunboat that was but a short distance away. There was no gunboat to which we could make our escape—thank God, we did not then

need it—but sixteen years later, in 1900, when the little band of foreigners had collected in the British consulate, awaiting, they knew not which, their fate or their rescue, they looked longingly down the river for the smoke of their steamer, that was to free them from their prison, not knowing if it would come, for those were the days before the telegraph. But it came, and in the mere nick of time, but so violent was the storm when they got outside that it seemed they had escaped the sword, but to be drowned in the depths.

I have referred to the falling away of our Christians. Something must be wrong. Was it in ourselves? we asked. Was it the new, roomy, cozy house? I wondered, and if at that time it had burnt to the ground I believe I should have rejoiced with chastened joy. But the house didn't catch fire, and has sheltered many a weary one since then, and also temporarily held two families more than once. Those were trying times for me. I was in poor health, and used also to feel as if the few who came around begrudged us our food, so much so that I did not like them to see the beef and mutton. One week end I consulted with Mr. S. as to what I should have for Sunday dinner. "Get a goose," he replied—an expenditure of about 20 cents. I didn't like it, but said nothing and gave the cook instructions to buy, but also said that he must prepare it all on Saturday. I wanted it to be out of the way so that those who came to the 7 A. M. prayer meeting on Sunday should not see it. Imagine, then, my distress at coming down on Sunday A. M. to see my cook outside in the cool of the morning, proudly putting the last few touches to the creature, closely surrounded by a little band of Christians. My heart sank! We had taken onto our premises at that time a typhoid case, a young man without friends to care for him. Well, this was the first Sunday he was able to go to church. After service I wondered if he were going to stay for dinner. My

husband inquired and the one in charge said distantly there was nothing much to eat. I knew she had seen our goose! We went home. I still said nothing, but went to my room, there to indulge in a good, old-fashioned cry. The dinner bell rang the second time, and as I did not appear a search was instituted and I was found. "Whatever is the matter?" asked my husband. "It's that goose," I cried, "I won't touch it." Then of course I got a talking to; was told in substance that there was more than one goose on the premises; further that we could not live like the natives; that we should take our own course in doing what

was right, whatever they said or did. At last I was prevailed upon to go down to dinner, and after we had eaten what we needed, the rest of that wretched old animal was cut up and sent out to the poor and sick. When to myself this seems now a laughable, ridiculous incident, it was real at that time and not easily forgotten. Matters did not mend much in the church, and when, a little later, I was compelled to go to Ningpo, as we walked down to the steamer I could not imagine myself ever wishing to come back to such a heart-breaking place or people.

CHRISTIANITY AND THE OTHER RELIGIONS



THIS is one of the subjects that are discussed by most people of the church today who are interested in foreign missions.

The attitude that is taken varies almost as much as the number of people who write or speak on the subject. The one thing that I notice especially is the attitude that is taken by those at long range (those who have never come in real contact with these religions) and those who are right in the thick of the fight trying to dispel error and put in truth.

There is a great cry today in many places by some to let these religions grow and adopt and adapt. Concerning my observation on this point I have just this to say, not as wholly my own, but as gleaned from an address made by the senior missionary of the English Baptists at Tai Yuan Fu, Rev. A. Sowerby:

Already there are attempts being made in India to form sort of an eclectic re-

ligion. That is, drop out some of the tenets of Christ and adopt some of the Hindu beliefs, and thus have a religion neither Christian nor Hindu. Altho we have not come to that exactly in China, we are approaching it rapidly and the workers need to keep the "teachings of Christ" thoroly and clearly before us. New wine will not suit old bottles. It bursts the bottles and then we have a mess. This does not set one against the thot of recognizing truth wherever it may be found, but it does put him in a position to squarely ask if there is truth to be found in these religions that is not contained in Christianity. It is safe here to take Christ's plan, "By their fruits ye shall know them."

The attitude that Isaiah took toward denouncing idol worshipers, and Paul to the Romans on the same subject, coupled with the terrible immoralities connected with this temple and idol worship, leads one almost to the place of saying that all of these religions are prompted by the father of lies. The earliest missionaries took this position with an uncompromising tenacity. A study of the classics, however, did reveal that there



A Pagoda. These Are Built Near the Cities and Are Temples of Worship.

was much truth wrapped there, but in a rather perverted form. And while we feel that the attitude of the missionary should be that of sympathetic appreciation, yet we can hardly go the whole length with some of the more liberal class, who assert that the Christian Gospels differ from the old classics in degree only and not in kind. These words come from one of the liberal class: "Formerly the good of each religion was not understood well, and hence arose suspicions and antagonisms, but now the better informed are well aware that each religion in its original intent is for the reformation of character, and so virtue is promulgated in all countries and religious freedom is established."

To make choice of our attitude in these lines it seems to me that we have one course to follow, and that course is directed by two methods of search. First, we must find from the Scriptures the claim that Christian truth makes for itself, and how far it can admit any rival to share its labor and divide its glory;

and second, carefully examine the heathen religions and discover what elements of truth they contain, and see if any of this truth will supply a deficiency in the Christian's creed.

The one thing in this is to be careful that in our attempt to amalgamate the Christian doctrine with heathen philosophy, or religion, we may not so much *elevate* the heathen religion as to *degrade* the Christian religion. In reading the Buddhistic literature we are misled by the use of terms, and it shows us how we can easily throw our Gospel away by couching it into their ways of saying things. They have a great desire to have absolute obedience to the law, but what law? Certainly they cannot mean the law of the conscience and the law of God, for the Buddhist knows no such. Buddha says man has no individual existence and cannot say "I," for he is only transient and a part of the perishing whole. He does not think of salvation in the evangelical Christian sense. His "salvation" is not sought for himself to enjoy in the future

world, but rather that he may be freed from the delusions, desires, and apprehensions that the Buddhist creed holds up. Nothing is known about salvation from sin or its penalty. Buddhistic terms cannot be safely used in a Christian sense. If we would serve the highest interest of truth we cannot be too careful of our use of terms. We must see that every idea used in this literature carries its proper credentials. This will keep us from accepting what is about to be put on us for real when it is only in "sheep's clothing."

In looking at any of these heathen religions, or any other as to that, we can be safe to test them as to what they give us concerning the Divine. Then, what do they ask as our relation to the Divine? With this relation established, then what is humanity's relation to this relationship?

One need only look searchingly for a short time to see that there are now, and have been ever since we had the Hebrew Scriptures given, two outstanding ideas of the Divine. One is monotheistic and the other is polytheistic.—one God against many gods.

The first of these ideas naturally includes a definition of our God. In this we may be safe in saying that He has a *personal entity, He is Infinite, limited neither by time nor space; Omniscient, Omnipotent, Omnipresent, perfect in Holiness, perfect in Wisdom, and perfect in Love.*

The other idea, which takes away personality, may be called pantheism. I give here a quotation from Bishop Mylne, formerly of Bombay, India, which sets out the pantheistic view rather clearly: "To predicate of God that He is Infinite would seem, from the logical point of view, to render it totally impossible that anything could exist except Himself. For if it is not included in Himself, then the infinity that was predicated of Him is nullified and invalidated, contradicted by the fact that He does not include it; which if it is included in Himself, then

its existence as other than Himself is equally nullified in its turn. Thus Hinduism surrendered itself completely to the demands of a monotheistic ontology, and passed into the pantheism of the Vedantas, in which God is identified with the universe and the universe with Him. . . . With this had to go all thots of a Ruler of the universe, to whom creatures can render obedience, and to whom they must answer for their lives. Thus Hinduism satisfies itself with a god that is regarded as immanent in the universe, but in no sense transcends it. . . . If it can be said that any being at all survives the irresistible solvent, which pantheism applies, it is the one indiscriminated Absolute, *the pure being which is pure nothingness.*"

This is Hindu, and thus claimed by some as not the Chinese conception, and yet a careful analysis of the three religions (Buddhism, Taoism, and Confucianism) will show that under different forms of expression this latter conception of the Divine underlies them all and gives room for the common saying that "really the three religions are but one."

Thus we can see in all these religions the outstanding difference concerning the Divine—one God or many.

Mylne asserts that Hinduism, being what it is, the pantheism of the Hindu led straight to polytheism, and thus India has her 33,000,000 gods. In a similar way we can conclude that the underlying pantheism of the Chinese, that was left undisturbed by Confucius' system of ethics and was developed by Lao Tzu (the founder of Taoism), has in a very natural way, partly thru a belief in the spirits and partly thru the deification of dead heroes, led to the polytheism of China.

So we are at the point that we can see that these heathen religions have never done anything for man in the sense that we think of him developing into the fullness of a man in Christ, as Paul tells us we should in his effort to help the Ephesian church. The race is where it

was when the religion first got a hold on the people. Besides these monstrous omissions, such as the putting aside of all the Old Testament and pushing out the unity of the Trinity, they have even the worse still. That is, we no longer have the marvelous story of the Gospels, the life of Jesus is with one great sweep blotted out, and with that goes the

it all by His Spirit. We have the doctrine of the Incarnate Word in the person of Jesus Christ, and He it is who restores man to the lost sonship.

We have the historical God, speaking in times past thru the prophets, and finally speaking thru His Son. We have God and man meeting thru the suffering of Christ on the Cross. We have a



One of China's Decaying Temples. No One Thinks Enough of It to Build a Roof Over the Gods.

"Cross," and now we have no evangelical doctrine.

Thus we see if we allow the idea to prevail that the liberalists want, that is, that these religions virtually have Christianity, but in a weakened state, we have made an admission that they are stronger than the Christian religion, for in the absorption they have dropped out the *vitals* of Christianity and nothing remains but the *refuse*.

On the other hand, why substitute anything for what we have unless it in some way supplies a deficiency that we have nothing to put in?

As for me, I much prefer the doctrine of a personal God, transcending the whole creation of which He is the Author, immanent in it all and vitalizing

Christian church fellowship with the redeemed men and women who have fellowship because of a spiritual birth, and because we have this faith and the desire to have others have it, God has seen fit to crown the missionary efforts of the past with a glorious triumph. His church goes marching on.

Can one, then, in the face of this, decide what our attitude toward these religions ought to be? Instead of adopting what they had it is my hopeful belief that it is the missionaries' duty to give to these heathen idolaters the very thing that their religions do not have, that which makes up the Christian religion, and these are found in the Trinity as revealed to us in the Old Testament, and later in the Logos (Christ), and later the

plan of salvation completed on the Cross. Here are points not found in these other religions, and as I view it we have nothing better than these.

"Other foundation can no man lay than that is laid." "There is no other

name under heaven given among men by whom we must be saved." "Every knee shall bow" to Christ "and every tongue confess Him Lord to the glory of God the Father." F. H. C.

THE VOICE OF THY BROTHER'S BLOOD

H. Grattan Guinness

Over the deep blue sea,
Over the trackless flood,
The little band is gone
In the service of their God.
The lonely waste of waters
They traverse to proclaim,
In the distant land of Sinim
Immanuel's saving name.
They have heard from the far-off East
The voice of the heathens' blood;
A million a month in China,
Are dying without God.

For many an anxious day
On America's shore they stood,
As the eagle's longing eye
Looks to the distant cloud;
Their hearts with sorrow heaving;
O China, all for thee.
Their homes and loved ones leaving;
For they heard the ceaseless cry,
The voice of their brother's blood,
Of thy million a month, O China!
Who are dying without God.

And now o'er the mighty deep
The heralds of mercy speed;
Can we wonder that they weep
As they bear the precious seed?
But no labor in the Lord
Shall ever be in vain;
Laden with sheaves of precious souls
They shall doubtless come again.
They must weep, for they hear the cry,
The voice of their brother's blood;
A million a month in China
Are dying without God.

O church of the living God,
Awake from thy sinful sleep!
Dost thou not hear that awful cry
Still sounding o'er the deep?
Is it nought that one out of every three,
Of all the human race,
Should in China die, having never heard
The Gospel of God's grace?

Canst thou shut thine ear to the awful
sound,
The voice of thy brother's blood,
A million a month in China .
Are dying without God!

Oh, speak not of the noble few
Who the gospel sickle wield,
And reap some sheaves with weary hand
On the edge of its harvest field;
For beyond their utmost efforts
Four hundred millions lie,
And a thousand preachers were all too
few
To reach them ere they die.
But hear, oh, hear ye for yourselves
The voice of your brother's blood,
A million a month in China
Are dying without God.

Go, for the Savior sends thee,
To call from the distant East
The idolaters for whom He died,
To His heavenly marriage feast;
The Gospel that thou bearest
The power of God shall prove,
To triumph o'er the souls of men
By the omnipotence of love.
And remember, while thou lingerest,
The voice of thy brother's blood,
A million a month in China
Are dying without God.

And ye who cannot go, oh, help
With the wondrous weapon, prayer;
While ye uplift your hands at home
The cross shall triumph there.
And give you freely from your store
To the warriors in the field;
The more you give, to you the more
Barrel and cruse shall yield.
So only can you cleanse your hands
From the guiltiness of blood,
For a million a month in China
Are dying without God.

—Selected by Mrs. Geo. H. Hilton.



One of China's Roads.

SOMETHING ABOUT CHINESE ROADS



IN speaking of Chinese roads I must confine myself to the roads in the province of Shan Si entirely, as I know nothing of the other provinces.

There are almost all kinds of roads in Shan Si but good ones. In this part of

China there is but one public road, the Imperial Road to Peking. All the others are trespassers on private property. In North Dakota, in its early days, there were no roads and the new homesteader in going from his home to town took the shortest possible cut across the country, and soon had a road of his own, although usually a very crooked one.

The Chinese have no section lines to follow, and I suppose that several thousand years ago some one started a crooked trail across these plains, and like a flock of sheep follows a leader on a

crooked path, so China has followed these roads for years without making any attempt to straighten them.

These roads still wind through the fields in a manner that often makes the farmer fearful of his growing crop. And sometimes the most enterprising ones build a stone wall or dig pitfalls along their fields to keep the carts out. How like the evil one, who has his traps and pitfalls set along the straight and narrow way, into which the followers of the Savior fall when they stray from the narrow path! Into these pitfalls the carts often fall if the drivers are not careful. I have seen a heavily-loaded cart stuck in one of these holes and several extra mules were needed to pull it out.

The roads here might be classed under three heads: (1) The roads on the plains, (2) The roads in the Loess hills, and (3) The mountain roads.

The roads on the plains, as well as the mountain roads, are very crooked. The plain roads are very dusty, except

during the rainy season, when they become as miry as the slough of despond in "Pilgrim's Progress." Many a cart and animal get fast in the mire and must have assistance to escape. In dry weather the roads on the plain have from five to eight inches of dust in the cart tracks, which covers you like a pall when you travel. This dust is never packed, for the reason that the mules never travel in the wheel tracks as they do at home; instead the mule walks in the middle of the road, and if there be two, they are driven tandem style. Sometimes more are added to heavy loads, but they are hitched so they travel outside of the road entirely. This accounts for the great accumulation of dust in these roads. Many roads on the plains are at times used for irrigating ditches, and the

traveler never knows when he will be compelled to go several miles out of his way to avoid flooded roads. This was my own experience on one occasion; on another I went straight ahead, regardless of water, but was finally compelled to dismount in the mud and water to keep my horse from miring.

The second class, or Loess hill roads, are a marvel to the new comer. Just think of roads that have been traveled so long that the roadbed has worn into a canyon from ten to sixty feet deep! I have read that this was caused by carts cutting the soil loose and the wind blowing it away, but from my own observation I believe the cause to be different. These Loess hills are the foothills to the great mountain ranges of the province. The carts no doubt cut the dirt loose

and the water from the snow, melting on the mountains, washes and carries away all the loose soil. It can hardly be the wind, for in many instances the wind seldom, if ever, strikes the beaten way. Then I believe the industrious farmer has his part in deepening these roads. The soil in their fields after being cultivated for several thousand years, is worn out, but the soil in these roads is made very rich because of the hundreds of animals that pass over them daily. So the farmer takes his ox-cart and a shovel and each spring takes up the soil in these roads to the depth of several inches and scatters it over his worn-out fields. I have seen miles of these roads that had been treated in this manner. This procedure would in time make canyons of most any road. Sometimes you can



Entrance to a City in Si-Chuan, Western China.



A Wheat Drill. One Man Keeps the Machine Shaking While Three Coolies Pull. This Is Often Managed by Father and Sons.

travel for hours on these roads, hidden from view, and all view hidden from you. It is like riding on a train that is always going through a deep cut. Yet this has had its advantages at times. In 1900, when the Boxers were killing all the foreigners they could find, some of them managed to make their escape, because they could travel these roads unseen.

After you get higher in the Loess hills you find no cart roads, but only paths around the side of the hills, and many times you have a great earth wall towering above you on one side, some hundreds of feet high, while on the other side a great abyss yawns before you. One must keep to this narrow path of three or four feet if he would be safe. The pack animals have a habit of keeping just as near the edge of the road as possible to keep their packs from scraping on the inner bank. Many times these roads cave outward and throw the helpless animals into the abyss below. During the last winter a party of teachers from the university here were on a hunting trip and one of their pack mules fell over the precipice and was instantly killed.

A lady missionary was killed near here a few years ago, while riding in a litter carried on the backs of two mules. The road caved outward, letting one of the mules and the litter over the bank. All

were buried under a great avalanche of loose dirt that followed. Most foreigners prefer to walk over these places when it is at all possible.

The third class of roads is the real mountain roads. These generally follow some mountain stream, which you must cross and recross as you go upwards. In dry weather this is not so bad, but during the spring thaws much quicksand is encountered. One party of foreigners lost four mules in the quicksand in one stream a few years ago. Our own party, on our first trip of 400 miles, looking over some of the proposed territory for the new mission, had two donkeys get fast in the quicksand, but the drivers waded in and took off their burdens and they finally got out all right.

Mountain roads are very stony and carts are out of the question, so the traveler generally rides on one of the mules, sitting on top of the pack and letting his feet hang over the mule's neck. If the mule stubs his toe, as they often do, your traveler sees how gracefully he can go over the mule's head. This often happened with our party. At one time Bro. Crumpacker's mule broke through the ice while crossing a small river and threw him into the water, but did no serious damage. As you proceed upward you will find the roads much steeper and more difficult to travel. You

will perhaps be compelled to walk as you near the watershed. This is generally a very steep climb of a mile or more. Here the road winds back and forth, but at the same time ascends gradually until you reach the top, and then you get a fine view of miles and miles of hills all around you. You are now on a mount with beautiful outlook. The whole country appears transfigured before you; but below are demons that wait. The descent is even more difficult and dangerous than the ascent. Sometimes the overhanging rocks are propped up with stones to keep them from falling, and again you see places where hundreds of tons of great rocks have fallen where the road once was. In some of the worst places the roads have been repaired and a rough stone pavement put in. This work is done by some enterprising man who wishes to lay up merit in the world to come, so he fixes a bad road, and then for fear the world as well as the gods will not know whose work this is, he erects a large monument to himself. Thus he blows the trumpet that sounds his praise through the centuries. Many of these monumental stones are to be seen on mountain roads.

As one travels he often sees small stones by the thousand set up against the rocky banks of the road. They are placed here by the travelers who pass, to appease the god of the stones and thus keep themselves and their animals from going lame. This looks like superstition, but there is some reason about it, after all, for most of the stones and pebbles are taken from the roadbed, thus leaving fewer for himself or his animal to tread upon.

I once saw a very strange thing in the eastern mountains. A great overhanging stone, weighing perhaps twenty tons or more, was about to become dislodged. So the travelers had tried to prop it up by placing small sticks of sugar cane under it. To still further protect their roads they were burning incense to the

god who was supposed to dwell in that particular rock.

Chinese roads are very dangerous to travelers, and remind me of the highways of life, with their many, many pitfalls and dangerous places. Most of these are to be found on the broad road to destruction, but the enemy of souls has them hid from those who have eyes and see not. Then they are also to be found near the King's highway, where they entrap the children of the King who are allured from the narrow path of life by the foolish fashions of the world, the lusts of the flesh, and the pride of life. Chinese roads are narrow, like the King's highway. And before you can reach your mount of transfiguration or transformation you must rid yourself of all worldly burdens and be transformed into the image of His dear Son thru the renewing of your minds and hearts. Then if you keep your eye on the path set before you, and follow your Guide faithfully you will reach your destination in safety.

G. W. H.

Tai Yuan Fu, Shan Si, China.



HSUAN TUNG, THE BOY EMPEROR OF CHINA.

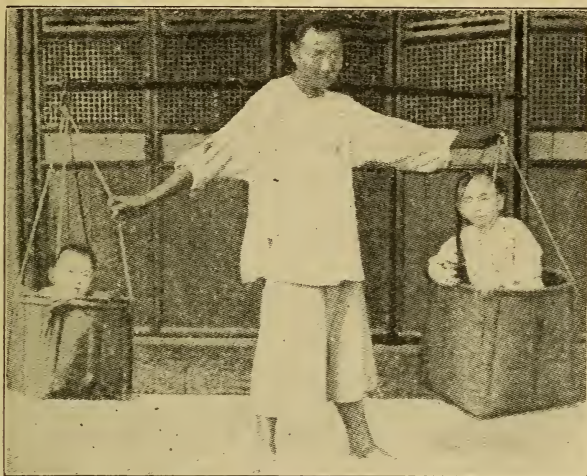
(Continued from Page 293.)

that day, the flags of all nations in the capital were raised from half mast to their full height, and monarch, princes, and officials appeared in gorgeous silken robes of yellow and gold and varied hues.

The Prince Regent will do his utmost to make China strong and great so that his son's reign may be prosperous and happy.

Shall we not pray that the boy emperor may in his childhood learn of the King of kings who only knows how to rule the hearts of men? Then he who is now "Proclaimed Leader" may some day be a true leader of his people and fulfill again the prophet's word, "A little child shall lead them."—*Children's Missionary Friend.*

The Little Missionary



Children Going to School.

HSUAN TUNG, THE BOY EMPEROR OF CHINA



PU YI, the child Emperor, now known as Hsuan Tung, which means "Proclaimed Leader," is just three years old, as we count birthdays. As the Chinese count them, he is four or five.

When the aged Empress Dowager was at the point of death last November she issued a decree, summoning this little boy to leave his parents and come into the royal palace to live. She directed that he should study and prepare to become the ruler of this great nation in place of his uncle, the Emperor Kuang Hsu, who had just died. Little Pu Yi's father, Prince Chun, the brother of Kuang Hsu, was made regent, to rule during his son's childhood.

Great honor has come upon this small Manchu boy, but he must sometimes be

very lonely, for he cannot any longer live with his father and mother, though they may often visit him. He is under the care of his aunt, who is the new Empress Dowager, his nurses and teachers.

They will be kind to him, he will have many toys and live in a fine house. He cannot, however, go out freely like other boys, and heavy burdens of government will probably come upon him by the time he reaches the age when other boys go to college.

On the second of December the young ruler took his seat upon the imperial throne of China. His father, the Prince Regent, went with him, in a beautiful, covered sedan chair, to the brilliant throne room, and, when the ceremony was over, he moved the baby's head and hands to right and left to acknowledge the greetings and kowtows of the assembled courtiers.

The deep mourning was laid aside for

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Temperance

According to the *Chattanooga Times* State legislation is doing good work. "Since the State-wide prohibitory law went into effect negroes have stopped fighting, shooting craps, and beating their wives, if the criminal records, kept by the justices of the peace in the city, are to be taken as evidence. In every justice court there has been an appreciable decrease in criminal business since July 1."

A thrill of joy to every lover of temperance comes as he reads the enthusiastic report of the Catholic Total Abstinence Union of America, which met in Chicago last month. To have this large

church in America set their faces against the saloon means much to the cause of temperance in this goodly land.

Moderate drinking is no safeguard against the drunkard's grave. The principle does not reckon with a growing and uncontrollable appetite, the impairing of the tissues of the body, the dulling of intellectual faculties and the inability to resist disease. Let the vile stuff alone is the only sure solution.

If the saloon is such a good thing why are children so carefully guarded from it by the moderate drinkers? A good thing ought to be good for all alike.

SHE TELLS WHY



It is becoming more and more common to hear the charge made against the American woman that she has lost or crushed out the God-given desire to become a wife and mother, says a woman writer in the *Jacksonville Daily Journal*.

Various reasons are assigned for this, but I have seen no mention of what I believe to be the principal cause. I believe it is because our nation has refused to protect the home that the American woman refuses to become a wife and mother.

She has wept, prayed and petitioned our national and State governments to throw around the homes of the country some protection from the greatest curse this world has ever known; but instead of granting her request, this "land of the free and home of the brave" has gone into partnership with the home destroyer;

so the only reply weeping, petitioning womanhood received is: "Go, make homes; be patient; bear children, and each year we will lay only about 100,000 of them in drunkards' graves!"

Besides the toll of death the mother knows that hundreds of thousands of our children will be brought by drink to almshouses, county jails, penitentiaries and asylums.

Law Protects Dogs.

It is not that a woman loves a poodle dog more than a baby that she chooses the dog.

Does not society itself place the higher value on the dog? If the woman pays her dog tax and puts a collar on the dog the law protects her pet from theft and slaughter; but tell me, if you can, how does the State protect her boy?

At best the State jails the boy and breaks his mother's heart when he falls into temptation and yields.

How can the mother protect her boy when society places the stamp of its approval upon drink and drinking places?

Don't you know that when a woman brings a child into the world she gambles a life for a life? She deliberately turns from health and goes into the Valley of the Shadow of Death, not knowing if she shall remain there or if she shall come forth leading by the hand another tiny little life.

Do you realize that thereafter her life and her aims are submerged in the loving service and care that shall rear a new human being to carry forward the marvelous chain of human life?

In the Name of Motherhood.

Ought not the whole world love and protect her when she, counting the agony and the travail as naught, rejoices that she has brought forth a child?

Yet, and especially if it be a manchild, there is from the first one haunting fear—the fear that her boy may fall to the level of the brute through liquor; the fear of that curse which of all things can make him lose his love for his fellows, his mother and his God. And yet you collect a tax from saloons and say that

you are “not the guardian of our brother.”

I know, Mr. Editor, I know. I know how a mother watches over the baby, the child, the youth and the son grown to man's estate; how she watches over him sleeping and waking; warns him of the dangers of drink, but too often it avail-eth not. Ere the blush of youth has left his cheek she has seen him offered as a sacrifice on the altar of a nation's greed. What wonder that a woman buys a ranch, goes into sheep raising, instead of raising boys?

Wool growers are protected, and if the wolves should abound, our government would pay so much a head for their destruction; but the destroyer of our souls is protected by law—his business is legalized.

When the voters of the country make the rearing of children a safe business, then will our daughters become wives and joyful mothers of children; and there shall be great rejoicing throughout the land.

SAVE THE CHILDREN

Lizzie Pellet



VERY reader I am sure will agree with me when I say “Save the children of France,” for here stands our only hope for a better future in this country, and this is not an easy task. During these last fourteen months we have been able to decide this statement for ourselves. The children come to our Sunday and Thursday schools till the priest finds it out, then they are persecuted; some do not mind this and continue to come, while others are afraid and give up. God wishes to bless and claim

France if only His royal banner be lifted high. In spite of the legion of devils against His Holy Name we are standing by the gospel truths, and surely some good will be the result.

Not long ago we had our summer outing. We had a nice crowd and had the weather been favorable we would have had about twenty more with us. Still we had much to praise God for. The children each received a garment. This we are glad to do. It is always the funds to carry on this good work that are needed. The girls in my class have been sewing their garments during the winter months on Thursdays; then they receive them as a reward.

(Continued on Page 300.)

For Our Ministers

THE COMMAND IS.

J. G. Royer

"Go ye"—Mark 16: 15; "Give ye" Matt. 14: 16; "Pray ye"—Matt. 9: 28. A missionary is one sent—a messenger (2 Cor. 8: 23).

I. *All are called*—(a) To Christ (Matt. 11: 28; John 6: 37; Rev. 22: 37); (b) to his example: He "went about doing good" (Acts 10: 38).

II. *Every Christian* is a messenger to tell "How great things the Lord hath done for us" (Mark 5: 19).

III. *Tell it* (a) In the home (Deut. 6: 6, 7; Eph. 6: 4; 1 Pet. 3: 1-4; 1 Cor. 7: 16); (b) in the neighborhood (Matt. 5: 16; Philpp. 2: 15; 1 Pet. 2: 11, 12); (c) by personal work: "And he brought him to Jesus"; "Come and see"; "Come, see a man . . . and they came unto him" (John 1: 42, 46; 4: 29, 30).

How many unsaved ones live within two miles (in cities, two blocks) of your home; within three miles of your church? Stop *now* and count them. Get your family to help you, and be sure to count them *all*. How many of these homes have no church members,—no religion in them at all? Children not in any Sunday school, growing up to become non-Christian home-makers, fathers, mothers, citizens, voters? Have we enough such homes? Do you want your daughters to become partners in establishing more such homes? Think of it!

Here is a field in which every brother and sister,—the entire membership,—may be, and should be "the messengers (missionaries) of the churches and the glory of God" (2 Cor. 8: 23). My dear reader, you are already upon this field; why stand idle all the day when there is so much at hand to be done?

If you should visit the public school where your children attend, you will find "Old Glory,"—the American flag,—there. You ask, "Why does the government require the presence of her flag in the public schools?" The answer is simple and plain. The flag is in our schools as an aid in teaching the children of foreigners Americanisms. The government recognizes the fact that the children of the foreigners annually coming to our country in such large numbers will, in the near future, become home-makers in our midst. If we fail to Americanize them now they will not set up American homes; and in a few generations we shall have lost the characteristic American home so dear to every true American citizen.

Our government is doing all she can to make desirable citizens of the children that are annually brought into our country.

What are we doing as Christians, not simply to Americanize, but to Christianize, not only the children of foreigners, but both the parents and the children in those non-religious homes within a few miles of our own church doors? All of them, from the poorest to the richest, are God's, as much so as my own children are God's. His command to us as Christians is to go out after them "quickly . . . and bring them in." As parents and grandparents our children and grandchildren are all very dear and precious to us. So all of God's children—and they all are His—are so precious to Him that He gave the only Son He had to save His neglected ones. Now, He says to you and me, "Destroy not (through neglect) him for whom Christ died"—died to save.

"Tell them of Jesus, the mighty to save."

EDITORIAL COMMENT



☞ "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, tho He was a Son, yet learned obedience by the things which He suffered." Heb. 5: 7. 8.

☞ Here is an insight into the agony of the garden in perfect accord with the record in the Gospels. The Christ "began to be sorrowful and very heavy," says the account. "Then saith He unto them, My soul is exceeding sorrowful, even unto death."

☞ Jesus had always been a "Man of sorrows and acquainted with grief," but here He was entering a new, awful, bewildering experience, for the record also says, He "began to be sore amazed." The power of death was felt in this Gethsemane sorrow, and with strong crying and tears He pleaded with the Father for deliverance,—and was "heard for His godly fear." An angel appeared "strengthening Him."

☞ Even if this sorrow and agony were such that "His sweat became as it were great drops of blood falling down upon the ground," He neither fainted nor fell asleep, but arose and went forth to meet the betrayer with His loving heart embracing the cross so near at hand.

☞ Not thus did His companions endure. Sorrow, helped by the weakness of the flesh, overcame a willing spirit and "He found them sleeping for sorrow," a most striking witness to its power in every human life.

☞ But the cross is endured, the Throne

at the right hand is enjoyed, sorrow is never more to trouble His victorious breast. In this blessed joy He sends to His chosen on earth the same spirit of joy, and ever after the weak become strong, the tried "rejoice in tribulation," and they go forward "as sorrowful, yet ALWAYS rejoicing."

☞ What a message for the Christian to-day, wherever he may be! What sorrows have come into faithful, humble lives ever since the days of Christ, and thru Jesus how apparently easy they have borne their grief and carried their sorrow, knowing that their High Priest was "in all points tempted like as we are, yet without sin." So blessed is this assurance that every one may "come boldly unto the throne of grace, . . . obtain mercy, and find grace in time of need."

☞ Verse 9, following the text declares, "And having been made perfect, He became unto all them that obey Him the author of eternal salvation." "Perfect thru suffering." "Be ye perfect," is commanded. By sorrow's road perfection is reached. But be it so; the text assures every one of the helpfulness and tenderness of a loving Savior, who passed thru a sorrow unto death, who "knoweth our frame" and is ever caring for our good.

☞ There was no other way for the Master to go to redeem the world. An angel might strengthen Him, but the cup must be emptied. Is it not equally true today? Where is there real work for Christ without great sorrow and much agony? Brainerd, alone and lonely, along the Susquehanna, all night long weeping and praying for the salvation of the Indian.

And when ministers and missionaries pray and cry more and perhaps work less God will have open an effectual avenue for greater soul-saving.

¶ This China number of the VISITOR commemorates the anniversary of the sailing of our first missionaries to China. Just one year ago the last day of August they sailed from homeland towards their chosen field. The year has not been without its trials, perplexities and anxieties, yet the five have hidden these all with God and few if any of them have crossed the waters homeward. Sickness has brought some of them low, yet death claimed none of them. The language is very difficult and remains so even today; yet commendable progress has been made there. And from whatever angle the first year may be looked at there is much reason for praising God. These days the footing stones hidden away in the earth are being laid. In time the building intended for effectual work will rise in view of all, and many shall gather there and praise the Lord.

¶ Now they are seven. For in the early part of July a son came into the home for Bro. and Sister Crumpacker, a "real Chineser," the father declares, and they have named him Frantz Harlan Crumpacker.

¶ Sister Ida C. Shumaker of Western Pennsylvania, under appointment for India, is planning to visit all the Sunday schools of her district before sailing next year. That personal touch means much to the schools as well as to our sister.

¶ Brother and Sister D. J. Lichty are quietly recuperating in the hospitable homes of Blackhawk County, Iowa. It would be hard to find a better place for rest and a regaining of all that was lost thru years of strenuous labor in India.

¶ September 15 is the day set for sailing by Brother and Sister Jesse Emmert, of Bulsar, India. They expect to arrive in New York about October 23. Sister Emmert is supported by the Sunday

schools of California, while Brother Emmert is similarly supported by Middle Pennsylvania schools. While the church will be glad to greet them, none will be so happy as the surviving parents and members of their own immediate families.

¶ It may be encouraging to the contributors as well as others, to learn that Sister Horning's article, "Some Historic Women of China," was republished by the *Illustrated Missionary News* of London, and that Brother Eby's article, "Giving that Increases," was worthy the columns of *The Christian Steward*, published at Toronto Canada.

¶ The Moravian church has an international conference once every ten years. Representatives from all fields are present, and while other matters demand some attention the great question considered is the individual mission fields so largely occupied by the church. They have been in session this year at Herrnhut, Germany, and continued thru May, June and a few days in July, considering the questions before them.

¶ An interesting and promising work has begun among the colored people of Denver, Colo., and the District Board of Northwest Kansas and Colorado has no small problem before them at their next district meeting in giving direction and proper support to the movement. The work at Denver is somewhat industrial, partakes of the nature of a "home," and is ably organized by colored people who have identified themselves with the Brethren. The VISITOR is glad to note this successful work.

¶ A certain church member excused himself from giving to charity and church work on the ground that the thief on the cross died and went to paradise without paying a cent. It is strange behind what men will hide. Poor, poor man, with his broad acres! There was just this great difference really, between him and the thief on the cross: The one on the cross was a *dying* thief, who discerning the

living Christ in His dying agonies, plead for the kingdom and entered therein; the one in the church is a *living* thief who has not tasted anything of forgiveness or promise of eternal life.

¶ "The harvest is great and the laborers are few." Thus spoke the Master and thus many congregations feel. Among them is the congregation at Moorefield, Nebr. Bro. F. Lapp wishes to find some one who will be pastor to their congregation and they will try to do the right by him.

¶ The Mission Board of Southern Ohio has fallen upon a new method of doing very aggressive district mission work. Ministers cannot be secured to go out into the many places where there is much need of work and great promise of returns, and so thru the Sunday school the Board is pushing evangelism. They are locating lay-members at isolated points and letting them build up good Sunday schools. Then they seek an evangelist to go to these places and hold revival meetings. As a result of this combined Sunday-school and ministerial work at one point forty-four were baptized last year, and all from the Sunday school. At another point in eight months thirty-six have been gathered in. The plan certainly commends itself in many ways. Let other districts try it.

¶ Let the members of the Brethren church blush for shame as they read these lines: Last year the contributions for general missions, including the income from endowment, reached about 43 cents per member. Thus does the church show her appreciation of exaltation unto heaven. And this 43 cents per member is for members alone. But over in partly-converted Madras, of India, the contribution of those who believe in Christ amounted to fifty cents per member for every *man*, *woman* and *child*. This, too, in a year when famine was somewhat felt, and at no time is there plenty and to spare as in this land.

¶ The so-called modern criticism upon

the Bible, and the teaching in certain schools of the land which leads so many so far astray, are becoming so pronounced that their baneful influence is sure to reap a crop of infidelity more subtle than that maintained by a Paine or Ingersoll. When it comes to ministers of the Gospel not believing in the miraculous birth of Christ or His miraculous resurrection it is high time the church awakes. Dictionaries and commentaries are partly responsible for such teaching and none is misleading any faster than a recently-published dictionary edited by Hastings. Instead of Genesis being inspired, as an illustration, thus the author writes: "The contents of Genesis are not historical. . . . No one denies that oral tradition may embody recollection of actual occurrences, but the extent to which this is the case is uncertain. . . . The inspiration of the Bible narrative is seen in the fashioning of the floating mass of legend and folklore and historical reminiscences into an expression of their divinely-given apprehension of religious truth, and so far transforming what would otherwise have been a constant source of religious error, and moral corruption, as to make it a vehicle of instruction, in the knowledge and fear of God."

¶ J. Harman Stover, for a long time secretary of the District Mission Board of Oregon, Washington and Idaho, says he deeply regrets severing his connection with the work in this district. Nine years of continuous service on the Board has made the attachment strong; his association with his colaborers "one round of unbroken and unruffled harmony," and it brings to him "pain and regret" that he leaves them to labor in Northern California District.

¶ M. F. Woods, Glenwood, Wash., is the new secretary of the Mission Board of Oregon, Washington and Idaho. Their late district meeting was one of the best ever held on the coast. To enable them to cope with their problems

more effectually they are looking towards dividing their district.

¶ A brother in Pennsylvania, who a year ago paid into the mission fund the equivalent to the premium he would have had to pay for life insurance for the year, has been so well pleased that this year he "insures" his wife and baby in the same company with himself. He says his health has been better and he has been blessed in every way. It may be a surprise to some to know that the church treasury is increased nearly \$50 in this instance. What would be the increase in the treasury of the Lord if all who profess His name would trust Him and not worldly organizations and put all their fire and life insurance premiums in the hands of the church? Such a course would be in keeping with the faith that Christ taught.

¶ Kansas has had an abundance of rain—in some places too much—yet she is rejoicing in abundant harvests. One brother, after recounting prosperity, says: "The Mission Board should ask for \$100,000.00 for missions this year and push hard to get it." That's just like our aggressive, large-hearted, wide-awake and pushing Kansas brethren,—seek to return in largeness of gift what the Lord has so abundantly lavished upon them. Kansas will do her share and more,—how about the other States?

¶ Few persons over the Brotherhood realize the real worth of medical missions. Few stop to think that to win a soul to Christ one must often first heal the body. Indeed, those whose bodies are not afflicted often are most easily touched when they behold the love and helpfulness which a physician manifests as he goes

about curing bodily ills. Still fewer persons know that at Battle Creek, Mich., is maintained a splendid medical missionary training school of high grade. Their recent graduation exercises were in full keeping with the spirit and purposes of their work. And only a small circle of their own friends know that a small company of brethren and sisters are in this school, working hard to complete the course and then offer themselves as medical missionaries. It is gratifying that every one of them is winning their full share of praise for thorough and conscientious work.



SAVE THE CHILDREN.

(Continued from Page 295.)

Another necessary part of our work is the medical aid and nursing. In this I take much pleasure in doing and giving, but we are limited in the expenses for this good cause. Even today a mother came to me with her little child, 3 years old, scarcely able to walk and covered with sores, she herself having a sore finger. I am caring for them daily. If I tell you about my work it is to get the reader interested in our mission work here.

The "inasmuch" always comes to my mind when I see the sorrow and suffering about me. We do not give money, but the sewing class will keep our girls, and next year we hope to get New Testaments and Bibles into the homes. We must go slow and sure, being on dangerous ground, as generally Catholics are afraid of the Bible. Who can help us in our mission work here? You will surely receive tenfold in blessings, as we ourselves hope to receive the "Well done, thou good and faithful servant."

WAS Paul the only debtor to the Greeks and to the Barbarians? Are we now merely to comfort ourselves by admiring his burning zeal? A few loving words would do more here, would do more good than many excellent gospel addresses do in our comfortable buildings at home. How much owest thou unto my Lord?—F. W. Baedeker.

World Wide

SO RECENT as 1870 the Bible was not allowed in Rome. Religious liberty soon followed that date and today upwards of fourteen Protestant church edifices are to be found within the limits of the "Eternal City."

INDIA IS A GREAT COUNTRY, densely populated. There would be much waste land were it not that the government has encouraged irrigation by reclaiming, at its own expense, about 23,000,000 acres. Private enterprise has responded to this move by reclaiming 27,000,000 acres. Thus over 400,000 people are fed that otherwise would have to seek other parts for a living.

TURKEY IS RAPIDLY CHANGING. Word now comes that the general-in-chief will allow 25 per cent of the army to be made up of Christians. Heretofore it was entirely Moslem.

THE CHRISTIAN ENDEAVOR CONVENTION at Agra, India, is to be preceded by a unique effort,—one that certainly will result in much enthusiasm. All Christians attending the meeting and living not over fifty miles distant are requested to walk, and "as they go preach" to the people on the way. They are to time their journey so as to gather in the city at the same time.

AT LIAOYANG, MUKDEN, and other walled cities where a few years ago the contending armies of Japan and Russia struggled, the voice of the Gospel has been heard, a deep conviction of sin has been felt and many have cried out for salvation. Great sacrifice followed, in which many gave beyond their ability, as the world measures it, for the spread of the message. Not unlike the revival in Wales were many of their meetings; the presence of the Spirit assumed almost the miraculous.

THE PRESENT EDUCATIONAL PROBLEM in China so ably presented by Mrs. Joseph Hoare in *India's Women and China's Daughters*, epitomizes the situation very forcibly in these words:

"Now China is endeavoring to introduce a system of modern and up-to-date education, and instead of writing a poem, based on some ancient precept of Confucius, answers have to be given to such questions as: 'Explain Free Trade and Protection,' 'What Is Herbert Spencer's Philosophy of Sociology?' etc.

"Whereas nine years ago there were not 1,500 modern students in the whole of China, in 1907 there were said to be 105,000 in one of the eighteen provinces alone. The craving after Western knowledge has led many thousands of Chinese students to flock to Japan for teaching; and those who know the philosophical subtleties and materialistic tendencies of modern Japan, cannot but view with anxiety the effect this anti-Christian influence may have upon the future of China. The public mind is awakening everywhere in China, and whereas a few years ago the official *Peking Gazette* represented the press of the Empire, there are now 200 dailies in the country, and one of them is a newspaper for women, edited by a Chinese woman!"

A BIRDSEYE VIEW of the Moravian church is set forth in the following:

"The Moravians were the first to recognize that mission work is the duty of a church as a church. There is no foreign missionary society in the Moravian church. The whole church is a foreign missionary society. In the three provinces, one of out every sixty-eight Moravian adults goes as missionary. In the German province, one out of every twenty. The result is at first sight highly encouraging. There are three times as many members of the church among the heathen as

there are in the home provinces of England, America and Germany. But there is another side. All the energy of the church has been put into the foreign mission work. During the last two hundred years the Moravians in America have advanced somewhat, the Moravians in England a little, the Moravians in Germany not at all, the Moravians abroad by a steady march, if not by leaps and bounds."

AMONG THE RECENT ESTIMATES of the world's population, religiously considered, is that of Dr. Zeller, director of the Statistical Bureau, in Stuttgart, Germany. Dr. Zeller's estimate is as follows: There are 1,544,510,000 people in the world, of whom 534,940,000 are Christians, 175,290,000, are Mohammedans; 10,860,000 are Jews, and 823,420,000 are heathens. Of these last, 300,000,000 are Confucians, 214,000,000 are Brahmins; and 121,000,000 Buddhists, with other bodies of lesser numbers. This means that, out of every 1,000 of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions. How overwhelming these figures are, and what a loud call they contain for prayer and effort. It is evident that the world is a long way from being converted, or even evangelized.

WEST CHINA will soon have a Christian university. It is to be located at Chentu, in the province of Szchuan. The American Baptist, the Friends of Great Britain, the Methodist church of Canada and the Methodist Episcopal church have united in building up the institution.

THE NEW REGENT* of China proposes to get nearer his people than his predecessors. He does not want his ministers to kneel in his presence, desires to receive all memorials addressed to him to come with unbroken seal, and instead of riding in the imperial sedan chair, prefers to move freely among the people.

PROPERLY TAUGHT the native church in every field can learn to be self-supporting. The Presbyterian Board reports that last year their contributions from natives amounted to \$350,000. In Korea alone the church raised \$77,000 and on their own account sent two missionaries to another land. At an orphanage in India the girls petitioned that on each Friday meat be omitted and the price be given for the Gospel.

THE TOTAL MISSION RECEIPTS for the Church Missionary Society of London for the last fiscal year reached £423,325. This is nearly £16,000 more than any previous year. Their growth in interesting missionary endeavor has been an occasion of general rejoicing.

DR. BARNARDO'S HOMES have in the last forty-two and one-half years cared for 67,634 children. Two thousand five hundred and eighteen were admitted this last year, and at the close 8,245 were under their special care. Dr. Barnardo and his helpers have been permitted to use for the help of these little needy ones since its founding the princely sum of £4,886,000.

THE CHURCH MISSIONARY SOCIETY, knowing full well that it could not take all England to Africa to study conditions, turned about and brought as near as possible all Africa and the East to London. The exhibition showed relics, trophies and curios from 554 stations from many lands. The purpose was to educate and awaken greater interest in missions. To see is to know, as hardly any other method will reveal.

SAMPLES from South China: (1) An elder in Lien-chou church had been married over two years, yet, when his wife came before the session to be examined for church membership, he was obliged to ask her name, "so seldom is a woman's own name used; she is 'the big sister,' 'the second sister,' etc." (2) At Lien-chou, again, a mission building was going up and the contractor, a hea-

then, was told that no work was to be done on the Lord's Day. Looking off towards the site, which was some distance away from the church, he replied: "Oh, it won't matter over there, at *that* place."

(3) A number of idols had been cast out of houses around Nodda, Hainan, and the Bible readers brought them home. A few days after, the children of Chinese Christians were observed *playing* with the images, no more afraid of them than a missionary is; whereas the heathen greatly fear their idols and treat them with reverence,—they must be carried in a red chair, by specially chosen men. It is only about twenty-five years since Christianity was introduced on Hainan.—*Woman's Work*.

FROM THE MISSION STATION in Rahuri, West India, comes the story of a Christian woman, who, when talking to the women about her on Christian themes, was interrupted by a Brahman. He had listened to her words and thot to confuse her argument. "In the ancient days you speak of," said he, "there were miracles; show me one of these and I will believe." Whereupon the woman answered: "See me! I am a woman of low caste speaking to you, a Brahman, these wonderful words of life! What greater miracle can there be? What more wonderful work can you ask to see than this?"—*The Missionary Herald*.

WINSTON CHURCHILL, an author of fame, has been traveling in Africa. He is loud in his praises of Christianity in Uganda. He estimates the Christians at about 100,000, orderly and happy, and says it is hard to think of these so short time ago all heathen.

THE REPORT for the Canadian Baptist Mission among the Telugus of India for 1908 shows some splendid results. Their staff consists of

sixty-eight missionaries with 240 native helpers. A bungalow costing Rs. 4,177 was built from funds contributed by native Christians and missionaries. Their medical work covered at one station 3,100 patients and about 14,000 treatments. At another station 3,829 patients were treated. They have ten boarding schools and 464 boarders, besides 129 day schools with average attendance of 2,438. The report shows the mission in a prosperous condition.



FROM DENMARK.

C. Hansen

June 15 to 24 I made a house-to-house visit among the members in Thy. Some of the dear ones are sick and patiently waiting the call to their eternal rest. In nearly every home I entered we had conversation and Bible reading and prayer. The Lord was with us and the blessings were rich and bountiful. On June 20 we had a good meeting in Nossund, close to the gulf, where five young sisters were added to the church by baptism on the same day. We are all thankful to the Lord and much encouraged for these young souls that have united with His little flock here, and our prayer is that they may all be faithful to the end.

On my return from Thy I visited members and others in Aalborg, and reached my home before the 27th. That Sunday I was in Tylstrup, visiting some sick and others, and had a meeting at 3 o'clock. July 4 I go to East Bronderslev to hold meeting and do some visiting sick members.

I am glad to think of our united work, altho we are so few and scattered so much, for once the fruit of our labors in the Lord's vineyard shall be gathered into God's kingdom. "Forasmuch ye know that our labor is not in vain in the Lord."

Bethesda, Bronderslev, Denmark.

O GOD, mercifully grant unto us that the fire of Thy love may burn up in us all things that displease Thee, and make us meet for Thy heavenly kingdom. Amen.—Ancient Breviary.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the BrethrenDollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR JULY.

	July 1908	July 1909	April-July 1908	April-July 1909	Inc.	Dec.
World-Wide,	\$460 61	\$385 60	\$ 1,846 23	\$14,532 35	\$12,686 12	
India,	285 71	319 26	1,408 31	1,626 64	218 33	
Brooklyn,	50					\$ 187 77
Miscellaneous,	11 01	68 18	17 01	302 81	285 80	
	\$757 83	\$773 04	\$ 3,459 32	\$16,461 80	\$13,190 25	\$ 187 77
Bicentennial,	122 05		31,180 23			31,180 23
	\$879 88	\$773 04	\$34,639 55	\$16,461 80		\$18,177 75

During the month of July the General Mission Board sent out 72,892 pages of tracts.

The Brethren's General Mission Board wishes to acknowledge the receipt of the following donations for the month of July, 1909:

WORLD-WIDE MISSIONS.

Indiana—\$122.35.

Northern District, Congregations.
Walnut, \$51.10; Pleasant Valley, \$38.09,\$ 89 19
Individuals.
W. H. Weybright, \$10; Mrs. David Whitmer, \$1, 11 00
Middle District, Congregation.
Roann, 15 45
Individuals.
Mrs. Ida Harp, 2 00
Southern District, Sunday School.
Yorktown, 2 21
Individuals.

Jacob Mitchell, \$1.50; Sevie H. Heaston, \$1, 2 50

Pennsylvania—\$77.12.

Eastern District, Individual.
Hattie A. Balsbaugh, 1 00
Southern District, Individuals.
H. C. Price, \$2.50; Helen Price, \$1.25; Mrs. Lillian Poper, 50 cents, Middle District, Congregation. 4 25
Spring Run, 4 30
Individuals.
Solomon Strauser, \$3; No. 801, Spring Run Congregation, \$1, 4 00
Western District, Sunday School.
Meyersdale, 4 57
Individuals.

E. J. Egan, \$46.50; "In His Name," \$10; Susannah Garrett, \$1; Rachel Christner, 50 cents; W. M. Howe (Marriage Notice), 50 cents; W. E. Wolford (Marriage Notice), 50 cents, 59 00

Kansas—\$63.31.

Northeastern District, Congregation.
Ramona, \$26; Ottawa, \$1,\$ 27 00
Individuals.
"A Sister," 2 00
Southeastern District, Congregation.
Mont Ida, 7 00
Sunday School.
Grenola, 13 81
Northwestern District, Congregation.
Belleville, 9 00
Southwestern District, Sunday School.
Beaver Creek, 4 00
Individuals.
G. W. Weddle (Marriage Notice), 50

Missouri—\$22.06.

Northern District, Sunday School.
Rockingham, 21 06
Middle District, Individual.
Mrs. J. A. Fultz, 1 00

Iowa—\$13.63.

S. Hershey, 5 00
Middle District, Individual.
A. W. Flora (Marriage Notice), .. 50
Southern District, Sunday School.
North English, 7 48
Individuals.
L. M. Kob (Marriage Notice), 50 cents; Jesse A. Andes, .15, 65

Washington—\$13.25.

Congregation.
Sunnyside, 8 25
Individual.
"A Widow," 5 00

North Dakota—\$11.85.

Congregation.
Ray, 11 35
Individual.

Colorado—\$11.75.

Christian Workers.
Rocky Ford, 11 75

California—\$11.00.	
Northern District, Individual.	
D. S. Musselman,	\$ 1 00
Southern District, Individuals.	
Ella Metzger, \$5; Martha J. Gray, \$3; W. H. Wertebaker, \$1; J. Z. Gilbert (Marriage Notice), 50 cents; G. H. Bashor (Marriage Notice), 50 cents,	10 00
Virginia—\$9.80.	
First District, Congregation.	
Saunders Grove,	3 80
Second District, Aid Society.	
Mt. Vernon,	5 00
Individual.	
Arissa Purley,	1 00
Michigan—\$8.05.	
Sunday School.	
Black River, \$5.41; Sunfield, \$2.64,	8 05
Illinois—\$6.50.	
Northern District, Individuals.	
L. J. Gerdes, \$5; Ada Harnish, \$1; Elder D. L. Miller (Marriage Notice), 50 cents,	6 50
Arkansas—\$5.00.	
Individual.	
V. M. Wheeler,	5 00
Ohio—\$4.93.	
Northwestern District, Congregation.	
Lick Creek,	4 43
Southern District, Individual.	
Sylvan Bookwalter (Marriage Notice),	50
Tennessee—\$2.00.	
Individuals.	
Jacob and Elizabeth Wine,	2 00
Maryland—\$1.00.	
Eastern District, Individual.	
Amy L. Shaw,	1 00
Oklahoma—\$0.50.	
Individual.	
H. H. Ritter (Marriage Notice),	50
Nebraska—\$0.50.	
Individual.	
W. P. McLellan (Marriage Notice),	50
Unknown,	1 00
Total for the month,	\$ 385 60
Previously reported,	14,146 75
Total for the year so far,	\$14,532 35

INDIA ORPHANAGE.

Pennsylvania—\$72.00.	
Eastern District, Individuals.	
Mr. and Mrs. E. E. Eshelman, \$14; "My India Orphan," \$5,	\$19 00
Southern District, Sunday School.	
York,	40 00
Middle District, Aid Society.	
Lewistown,	4 00
Individual.	
"Jan! Moti,"	5 00
Western District, Individuals.	
Mr. and Mrs. W. H. Blough,	4 00
Ohio—\$30.00.	
Northeastern District.	
"N. E. O. Individual,"	30 00
California—\$23.00.	
Southern District, Individuals.	
Jennie Brubaker's S. S. Class, \$20; Josephine Knee, \$3,	23 00
New Mexico—\$21.61.	
Congregations.	
Dexter, \$16.61; Clovis, \$5,	21 61
Illinois—\$13.35.	
Northern District, Sunday School.	
Waddams Grove,	13 10
Christian Workers.	
Shannon,	8 25
Nebraska—\$17.20.	
Sunday Schools.	
Bethel, \$10.16; Beatrice, \$7.04,	17 20
Michigan—\$15.00.	
Woodland Sisters' Aid Society, ..	10 00
Sunfield Sunday School,	5 00
Kansas—\$15.00.	
Southwestern District.	
McPherson Sisters' Aid Society, ..	15 00
Colorado—\$14.35.	
Sunday School.	
Rocky Ford,	14 35

Indiana—\$10.00.	
Middle District, Aid Society.	
North Manchester,	\$ 10 00
Oregon—\$5.00.	
Sunday School.	
Newberg,	5 00
Minnesota—\$1.00.	
Individual.	
"Frank,"	1 00
Total for the month,	\$ 245 51
Previously reported,	1,151 13
Total for the year so far,	\$ 1,396 64

INDIA MISSION.

Illinois—\$48.40.	
Southern District.	
Fourth of July Meeting, La Place, \$	48 40
Ohio—\$14.35.	
Northwestern District, Sunday School.	
Eagle Creek,	14 35
Oklahoma—\$10.00.	
Individual.	
Chas. C. Clark,	10 00
Indiana—\$1.00.	
Northern District, Individual.	
Addie Olinger,	1 00
Total for the month,	\$ 73 75
Previously reported,	155 25
For the year so far,	\$ 229 00

CHINA MISSION.

Washington—\$20.00.	
Individuals.	
S. Bock and wife, Tekoa,	\$ 20 00
Illinois—\$7.53.	
Northern District, Sunday School.	
Shannon,	6 53
Southern District, Individual.	
Geo. Trone,	1 00
Ohio—\$5.00.	
Northwestern District, Individuals.	
Bro. and Sister N. R. Freed,	5 00
Kansas—\$2.00.	
Northeastern District, Individual.	
Mrs. Geo. Blonderfield,	2 00
Total for the month,	\$ 34 53
Previously reported,	187 55
Total for the year,	\$ 222 08

CHURCH EXTENSION.

Oklahoma—\$32.00.	
Congregation.	
Monitor,	\$ 32 00
Total for the month,	\$ 32 00
Previously received,	10 00
Total for the year so far,	\$ 42 00

CUBA MEETINGHOUSE.

Washington—\$1.65.	
Individual.	
Mrs. Sallie Hatfield,	\$ 1 65
Total for the month,	\$ 1 65
Previously received,	8 49
Total for year so far,	10 14

CORRECTIONS.

The \$100 donation in the May Visitor under Southern Indiana, that was credited to Sarah Kinder, should have been credited to Sarah Hill.

The contribution sent in by Alice E. Long and acknowledged in the May Visitor should have been credited to Alice E. Long's Sunday-school class, Altoona, instead of merely Alice E. Long's Sunday-school class.

Under the Annual Meeting collection, \$20 of the Weiser Congregation, Idaho, collection should have been credited to World-wide Mission instead of all to China.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The Extension acknowledges the following donations during the months of June and July:

General Extension Fund.

Illinois.—J. J. Hylton, Girard, \$5.75; Irwin Brubaker, Girard, \$19.44; Alice Hoerner, Auburn, \$9; H. Vernon Stutsman, Girard, \$15. Total \$49.19. **Indiana.**—Quinter L. Brower, Sidney, \$4.14; B. J. Miller, Nappanee, \$11.71; David Eikenberry, Flora, \$14.54; Nora Whitacre, Dunkirk, \$2.75. Total, \$33.14. **Kansas.**—Anna M. Kuhn, Rydal, \$11.30; Julia Mohler, Quinter, \$7.97; J. C. Flora, Quinter, \$3; D. H. Heckman, Quinter, \$4. Total, \$26.27. **Iowa.**—Chas. Wray, Prescott, \$5.45; Hannah Messer, Grundy Center, \$5. Total, \$10.45. **Ohio.**—F. J. Weimer, Greenville, \$1; F. M. Landis, Eaton, \$1.94. Total, \$2.94. **North Dakota.**—Tessie Schwartz, Kenmare, 50 cents. **California.**—I. B. Netzley, Glendora, \$6.50. **Pennsylvania.**—Ina P. Miller, Baker's Summit, \$1.10. **Colorado.**—J. H. Kinzie, Haxtum, \$4. **Texas.**—A. J. Wine for Saginaw, \$3. No address.—Brother Wenger, \$1.

Collections, Extension No. 2. \$7.63. Total receipts, general fund, \$145.72.

Building Fund.

North Dakota.—Lula Puterbaugh, Egeland, \$6.50. **Kansas.**—Isaac Garst, Quinter, \$1; W. H. Haldeman, Morrill, \$20.00; Mrs. J. H. Kimmel, Morrill, \$4; D. M. Eisenbise, Morrill, \$2. Total, \$27.00.

Total receipts Building Fund for June and July, \$33.50. Chas. W. Eisenbise, Treas. 860 South Clifton Park Ave., Chicago, Ill.

DENVER MEETINGHOUSE.

Denver, Colo., Aug. 2, 1909. Amount of money received by the Church of the Brethren toward the building of a churchhouse in Denver, Colo., from June 1, 1909, to Aug. 1, 1909: J. H. Slifer, Grundy Center, Iowa, \$5; J. H. Gordon, Nashville, Okla., \$10; collected by S. A. Honberger, M. D. Smith, \$1; C. T. Deardorff, \$2; G. C. Deardorff, \$2; W. G. Smoot, 50 cents; M. L. Huffman, \$5; E. H. Stauffer, \$4; Elva E. Deal, \$1; John Deal, \$1; Mary Deal, \$1; E. W. Brooks, \$1; A. B. Miller, \$5; C. E. Wells, \$5; Joseph Burkholder, \$5; Lewis Spoerlein, \$10; Sarah Sharp, \$1; C. W. Mentzer, \$1; W. H. Deardorff, \$5; J. W. Cripe, \$2; W. M. Crer, \$1.25; John H. Miller, \$2; Salem Sunday School, North Dakota, 85 cents; L. D. Storg, \$1.50; S. E. Setty, \$5; Isaac Wagoner, \$2; J. A. Brumbaugh, \$1; O. R. Lerdy, \$1; M. Blocher, \$5; Rachel Miller, \$1; Amos Smeltzer, \$20; L. F. Kensinger, \$5; Mrs. R. H. Davidson, \$1; Mrs. Jennie Lichty, \$1; S. W. Burkhart, \$10; M. P. Lichty, \$10; Isaac Miller, \$2; Mary I. Cookson, \$2; J. F. Sipel, \$1; J. W. Ulery, Goshen, Ind., \$3; Frank Beam, \$1; C. F. Noffsinger, \$3; J. S. Sherfy and wife, Westphalia, Kans., \$1; J. H. Brower, South English, Iowa, \$3; A. S. Shook, Greene, Iowa, \$1.10. Collected by S. A. Honberger, Anna Clark, \$5; A. B. Clark, \$1; Wesley Simmons, \$2; Thomas Allen, \$4; W. J. Church, \$2; W. E. Burns, \$1; David Mummert, \$2; E. M. Burns, 15 cents; A. B. Lechlitter, 25 cents; Eli A. Stauffer, \$1; Albert Johnson, \$2; C. D. Sweeney, 79 cents; E. J. Brishth, \$2; W. Sweeney, \$1; J. K. Watson, \$1; A. C. Young, \$5; John Allstot, \$2; J. E. Joseph, \$3; J. D. Reish, \$5; Sarah J. Blocher, \$2; Mrs. Ella Shatts, \$5; Lola Crawford, \$1; Eli Horner, \$1; Bessie Smith, \$1; J. A. Cover, \$1; Surrey Sunday School, N. Dak., \$10.18; A. J. Senger, \$5; Anna M. Frantz, \$1.50; J. H. Burns, \$1; D. T. Deardorff, \$5; A. Y. Zook, \$1; Pleasant Valley Church, N. Dak., \$11.20; G. I. Michael, \$2.50; A. Brother, \$1; H. C. Longanecker, \$1; A. H. Jones, \$5; C. H. Petry, \$2; Rocky Ridge and Thurmont Congregations, by J. S. Weybright, Thurmont, Md., \$6.16; collected by S. A. Honberger, C. E. Dresher, \$10; D. F. Landis, \$2; John Hostetter, \$10; C. L. Fry, \$2; Henry Spoerline, \$10; H. C. Spoerline, \$3; J. E. Keller, \$1; James and Sarah Brown, \$1; E. T. Riley and Mrs. Maggie Riley, Nashville, Okla., \$5; Wm. Joy, Cement, Okla., \$5; Francie Holderman, Nashville, Okla., \$5; A. S. Harshbarger and wife, Girard, Ill., \$10; J. F. McCracken, Myrtle Point, Oregon, \$1; J. C. Brown, Kiel, Okla., \$5; Mrs. E. P. Mason, Belle Plaine, Kans., \$10; J. R. Hertzler, Cordell, Okla., \$5; John

Cooper, Frederick, Okla., \$1; Charlie Cooper, Frederick, Okla., \$4; Eld. A. C. Daggett, Covert, Kans., \$10; Old Neighbor and School Mate, Westminster, Md., \$1; A Brother and Sister, Weiser, Idaho, \$5; M. Beeghly, Cando, N. Dak., \$10; W. T. Beeghly, Cando, N. Dak., \$5; John Beachler, Rocklake, Ind., \$5; Franklin Johnson, Kirkpatrick, Ind., \$4; Denver Dry Goods Co., Denver, Colo., \$10; Wm. Lampin and wife, Polo, Ill., \$1; A. G. Fillmore, Davidson, Okla., \$2.50; Lucy Myers, Fredonia, Kans., \$5; J. S. Ayres, Goltry, Okla., \$5. Total, \$409.43.

H. F. Caylor, Secretary and Treasurer Building and Fund Committee. 165 South Clarkson St., Denver, Colo.



INDIA.

Tune "Juanita."

Now o'er the waters burns the crimson
after glow,

From a hundred temples fades the day
so slow.

Where the pine tree rises, telling of a
foreign strand,

Turn our hearts in sorrow for this
stranger land.

India, sad India;

Let the dead years speak no more,

India, oh, India;

Open now thy door.

Well may each sunset bear the color mark
of pain;

On the sky and waters, in its crimson
stain.

And when fiery sunbeams fall on piles
where widows die

See we then the suffering centuries can
not hide.

India, oh, India;

Lift your eyes from ruins old:

India, oh, India;

Now thy light behold.

Oh, how we are longing that you know the
Prince of Peace

When He shall enter, Thou shalt find re-
lease.

When the whole world's Savior lay beneath
an eastern star

Saw you not your day spring rising from
afar?

India, our India;

We would still with thee go on;

India, our India;

Onward to the dawn.

Far toward the westward lies the land to
pilgrims dear

But alone, in dreaming, do its shores
draw near.

But the heart grows braver looking toward
that homeland shore

For the time is coming when the seas
no more.

India, our India;

We would still with thee go on;

India, our India;

Onward to the dawn.

—Selected.

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gerton R. Young. A Missionary to the Cree and Salteaux Indians. A narrative of personal adventure and missionary labor on the wilds of the Canadian Northwest. Bound in cloth, 267 pages. Illustrated. Size 5½x8 inches.

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Brethren Publishing House, Elgin, Illinois

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In the following list the one-page tracts are for free distribution. They are nearly all envelope size, very convenient, and intended to arouse interest, in which case inquiry will be made for larger tracts. The larger tracts may be had either through tract coupons which are given on the basis of ten per cent of any donation sent to the General Committee, or as given below.

Numbers having "E" before them means the tract is published in envelope size, $3\frac{1}{4} \times 5\frac{1}{2}$ inches. All others are pages $5\frac{1}{4} \times 7\frac{1}{2}$ inches. "G" following the number means the tract is published in the German, "S" in the Swedish and "D" in the Danish languages.

Order by number.

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- E304. Christian Baptism. B. F. Moomaw.
- E305. Trine Argument for Trine Immersion.
- E306. Feet-Washing. J. H. Moore.
- E307. Lord's Supper. J. H. Moore.
- E308. Close Communion. I. J. Rosenberger.
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THE MISSIONARY VISITOR

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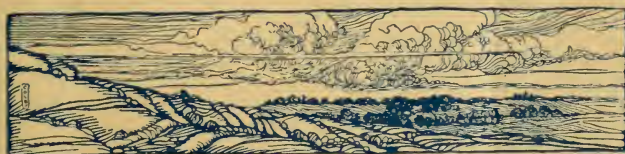
GO YE

I AM A WORKER

Vol. XI

OCTOBER, 1909

No. 10



More and More

"And this I pray, that your love may abound yet more and more."—Philpp. 1: 9.

More coming out from all that hinders me,
More separation, O my Lord, to Thee—
Self-crucified, and all that self involves;
More trust in Thee, and less of high resolves,
More patient prayer, more Bible, and more love;
Eye less on earth, and more on God above:
A life that deepens in the things of God,
Enduring hardness, bowing to the rod;
Christ all my hope, and naught from Him apart,
Himself my Pilot and His Word my chart—
So shall I weather life's tempestuous sea,
And find eternal peace, my Lord, with Thee.

—C. Butlér-Stoney.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD,
ELGIN, ILLINOIS.

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Address all communications to the
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Fifty Cents per year, payable in advance.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XI

October, 1909

Number 10

CHARITY BEGINS AT HOME

J. H. B. Williams



HOWEVER doubted that expression? You have a right to say that just once, but in modest and subdued tones. But when that is given as a continuous excuse it sounds like hush money, dear brother, for in that way you are admitting

and confessing that your charity has yet to begin. Else why do you constantly say it? Does not charity have a beginning? Of course. But when once it has a beginning why make the end so soon? Christ came and lived and taught and died and went to heaven. Where did charity begin with Him? At home? No, He had no home. Then where did it begin? It began on the mountainside, at the well, in the street, on the sea, in the midst of the storm, before Pilate, on the cross. Nothing but charity. Where did it end? It never ends. "Jesus Christ, the same yesterday today and forever."

But Christ gave us His commands. He also gave His life. He spoke truths. He lived them. He meant for us to be clothed and fed. He also meant that not the least of His little ones should perish. He meant for charity to begin at home. But He also meant when once it had begun that it should radiate from that home in ever-widening circles until it should envelop the globe.

The greatest objection to the objectors of foreign missions is that they do not support the work at home. The true

giver recognizes the field as the world, and the enthusiast for foreign missions is the most enthusiastic supporter of those at home. The self-centered man is not. Nor the man with the world-old excuse.

Yes, charity begins at home. Lord bless you, it began in much more homely circumstances than any in which we live. It penetrates where nothing else will penetrate. It lives after everything else is gone. It works long after we fail to respond. It converts when we have journeyed to our long home. It continues its labors after it has left our home, until, in far-off lands, souls hear its pleadings and glancing upward behold the cross of Christ, the Lamb of Calvary.

But if it remains in the home how about those not around the old hearthstone? They never know of it. That doctrine has been preached since the world began, and the earth is white with the bleached bones of all ages, bearing testimony to its selfish teachings. The savage of darkest Africa; the most ignorant of Australia; the heathen Chinese; the depressed of India; the waif from our street; the drunkard from our saloon; the heart-broken wife and suffering children of that drunkard,—all these, my dear home-loving brother, pass thru your gate and knock at your front door unheard and pass on as testimonials to the doctrine that that is where charity begins. They bear witness with my spirit and with your spirit and will bear the same witness before the throne of God. Charity begins at home, yes there's where it begins.

GROWTH ACCORDING TO STATISTICS

By the Editor



THE Bulletin 103, Religious Bodies: 1906," just from the government press contains some very interesting information. The tables of comparison all through are between 1890 and 1906. In this time fourteen denominations changed name; twelve dropped out of existence, six of which were communistic; five

consolidated with another denomination; seventeen new ones were formed by "division of a denomination"; and forty-eight new ones appear for other causes than division. There are now 186 denominations, of which 164 are Protestant. Four bodies, German Baptist Brethren (Conservative), Old Order, Progressive and German Seventh Day Baptists are treated under the head of German Baptist Brethren. Concerning this division the following table will be of interest:

	No. of Cong.	Membership	Places of Worship	Sunday-S. Scholars
Church of the Brethren,	822	76,547	1,186	66,595
Old Order Brethren,	68	3,388	66	
Progressive Brethren,	202	17,042	184	11,850
German Seventh Day Baptists,	5	167	6	130

	Congregations		Membership		Edifices	
	1906	1890	1906	1890	1906	1890
Church of Brethren,	822	720	76,547	61,101	1,186	854
The Progressives,	202	128	17,042	8,089	184	96
Old Orders,	68	135	3,388	4,411	66	63

The growth of the Church of the Brethren is 25.3 per cent in sixteen years, while for instance the growth of the Baptists has been 52.5 per cent, the Methodists 25.3 per cent, the Disciples 78.2 per cent, Presbyterians 43.3 per cent, the Unitarians 4.1 per cent, the Roman Catholics 93.5 per cent, and the Christian Scientists 882.5 per cent. The average increase of all Protestant bodies is 44.8 per cent.

If the report is studied from a sex standpoint the Church of the Brethren has 42.7 per cent males and 57.3 per cent females, while the average for all Protestant denominations is 39.3 males and 60.7 females.

The church has increased her church property from \$1,362,631 to \$2,802,532, a rate of increase of 105.7 per cent. On those there is an indebtedness of \$83,199.

Fifty-four congregations have parsonage properties valued at \$99,200.

Looking at the census from a Sunday-school standpoint, 1,223 schools were reported, which is 0.7 per cent of all schools in the United States. The attendance is given as 78,575, which is 0.5 per cent of the Sunday-school army of the country.

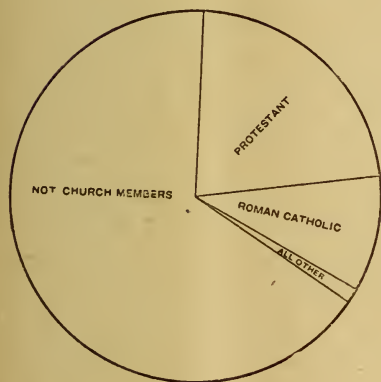
A larger view than our own denominational lines is full of interest to every thoughtful reader and as far as statistics go furnishes food for reflection. The diagrams are taken from the "Bulletin" and the following quotation is from the same source: "Of the total estimated population of continental United States in 1906, 39.1 per cent, or not quite two-fifths, were reported as church members. The corresponding percentage for 1890 was 32.7, or somewhat less than one-

third, so that the proportion of the population included within the churches was larger by 6.4 per cent in 1906 than at the time of the earlier census. This gain is divided thus: Protestants, 1.8; Roman Catholics, 4.4; 'all other bodies,' one tenth of 1 per cent."

The diagram for each State also carries



1906



1890

interest. Understand the entire space of each horizontal part represents the entire population. The shaded parts are Protestant, Roman Catholic or and "All other bodies."



Viewed by S. B. Miller.

It has much food for thought, though numbers alone do not tell the whole story.

I think the greatest growth of the church during this period has been its interest in missions and in building and remodeling church buildings—growth spiritually and ethically.

The excessive growth of the Scientists is worth noting, as well as the standstill of Unitarianism. It appears to me that the Scientists have absorbed the element from which Unitarianism grows.

Since the Church of the Brethren has more than the average percentage of men, though opposed to secret orders, it seems to show that the restrictions do not keep men out of the church, but rather the lodge membership destroys desire of or for church membership in its members—an item worthy further observation.

Cedar Rapids, Iowa.

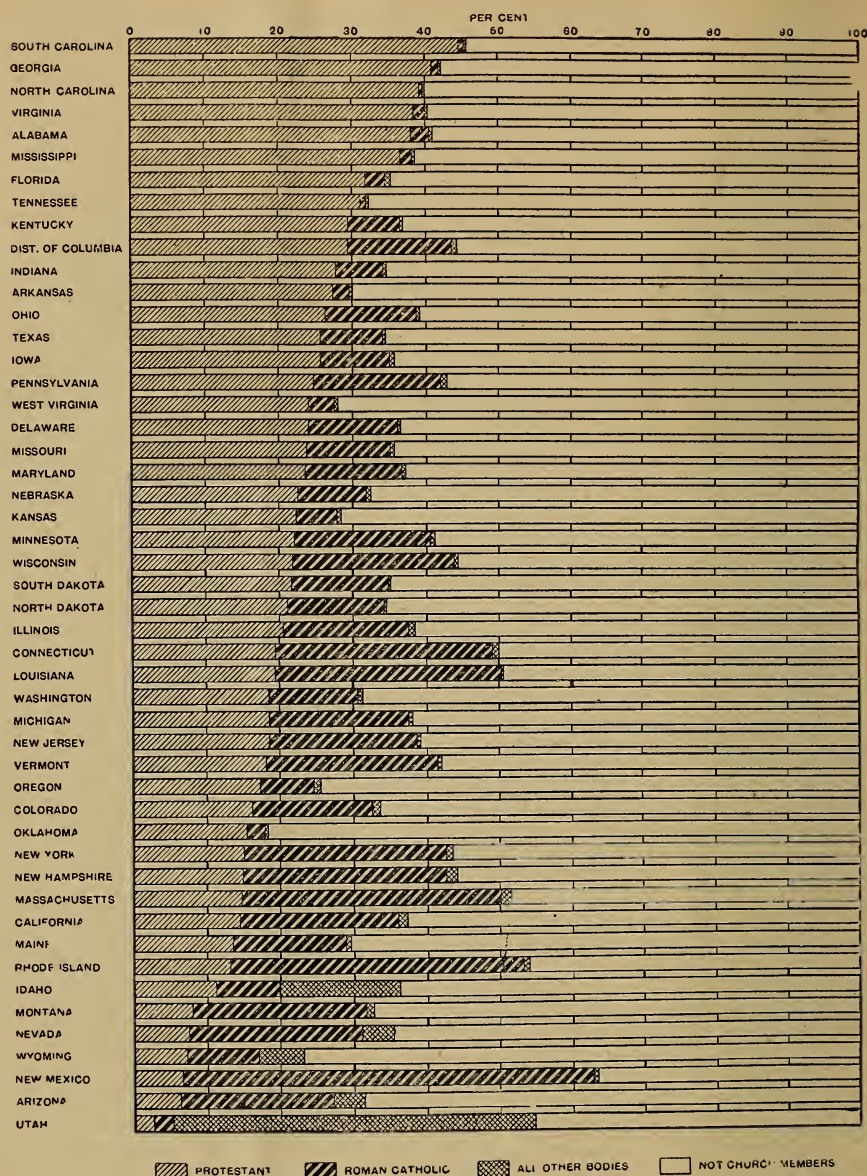


Viewed by John Heckman.

We have grown in the the past sixteen years. We are not full-grown yet. We will not be until we have done our full duty to convert the world to Christ. Our chief duty is *to grow*. If "to grow" is our chief and highest duty, then we ought to bend every energy to that one end and husband every resource for the one purpose. The chief thing of interest to the parent is that the child grow, and grow normally. If no growth or development is seen, something is wrong.

We have grown 25.3 per cent in sixteen years, almost 1.6 per cent per year over and above the number to take the places of those lost by death. One hundred and twenty-five people have spent their spiritual energies to convert two persons, what they did not spend to some other purpose. Are we growing in spiritual and mental power? Yes, but we are diverting a part of our spiritual energies to the accumulation of material wealth that should be used to the preaching of God's Word to the people of the world.

The increase of church property is too rapid in proportion to the increase of church membership. It shows the



trend of thought to be toward material things rather than toward the salvation of human souls.

Polo, Ill.



Viewed by Olin Shaw.

I see no occasion for rejoicing particularly in it; neither do I see in it anything particularly discouraging. The probabilities are that some of the figures given are somewhat misleading. In the

case, for instance, of the Roman Catholic church, reporting a gain in membership of 93.5 per cent in the sixteen years covered, Dr. H. K. Carroll, perhaps the most eminent Protestant estimator, points out in *The Literary Digest* (May 29, '09) that the custom of that body in reporting membership is to report *souls* rather than communicants. To illustrate, in a family of a husband and wife with ten children, only the father and mother and

two oldest children have been confirmed, but all have been baptized and are reported as members. It is evident, too, that a per cent, perhaps not small, of these *never* are confirmed, yet are held as members. The gain in this case would be more properly given as Catholic population rather than membership. While it is true that the majority of these are Catholic in faith, if the Methodist church were reported on the same basis it would have a membership of 9,959,833 instead of 3,112,448, or in other words the total Protestant population should be given at 66,000,000, instead of 20,932,000, or only a little less than 69 per cent of the total population of the United States, including all outlying possessions. (The above estimate is based on a religious census lately returned in Canada, which it is not probable would differ materially from the United States.)

Again I speak no injustice toward any other body, in saying that the figures given for the Church of the Brethren are among the most conservative of all denominations reported. Perhaps no other body reported has a smaller per cent of the mere *nominal* membership. In comparing our net gain with several other leading denominations, while it may in some instances seem small, it should be

borne in mind that in the period covered many great revivals have been conducted in nearly all cities, from which these denominations have received the major part of the membership, and that while the gain has been large the loss has been correspondingly large, if the census were restricted to vital and active membership. Among these so-called converts are some who have been reported during the sixteen years from two to four times as converts. While it *might* have been much more, it is true, a *substantial* gain of 25.3 per cent is far from discouraging.

I mark no more significant fact than that our total Sunday-school attendance is almost 10,000 below our membership, and undoubtedly has more to do with our net gain being no larger than any other one thing. For if modern evangelism has taught conservative church workers one lesson of paramount importance, it is the fact that only from those that have been previously brought under religious teaching and training, can we hope to get *genuine* conversions.

Again our gain has not only been healthy, but along all lines, and to me has much of encouragement, and my only plea is for more consecration and greater activity along all lines.

Dixon, Ill.

THE TWO HOME MISSIONARIES

S. Z. Sharp



BROTHER A. moved from one of the States in the East to the middle West, over thirty years ago, when western lands were cheap. Many other Brethren settled around Brother A. and formed a good-sized congregation. A

large meetinghouse was built and regular services held, and everything seemed to move along in a pleasant way. Some of

the members' children united with the church, but not many; but this colony of Brethren flourished financially. The soil was very fertile and heavy crops were harvested every year. Brother A. was a good financier and his farms and his horses and cattle increased as did those of Abraham. He took a deep interest in them and it required a good deal of his time and attention to manage so large an estate. He was a good man and generally respected in the church and without, and was also a fair preacher.

In the course of time this good land

in this neighborhood became too high in price to make profitable investments, and some of the Brethren moved farther west where lands were cheaper. No revival meetings were held to fill up the gaps made by the members who moved away. No special efforts were made to bring even the members' children into the church. There was no prayer meeting or Christian Workers' meeting to afford anything for young people to do, or offer any inducement for them to join the church. Some of the members' children joined other churches where there was more life and activity. Others who held to the doctrine of the Brethren simply settled down on their lees and devoted their time and energy to making money.

As a natural consequence the church dwindled down to a little more than a score. We were present at their love feast and the large meetinghouse was filled to overflowing with spectators, while about forty members, including those from neighboring congregations, surrounded the table and could have sung with so much propriety:

"Dear Lord, and shall we ever live.
At this poor dying rate?"

We thought then, and still think, what a difference it would have made if that elder had been a missionary of the St. Paul kind and had put as much energy into the building up of the church as he did in building up his temporal affairs.

Brother B. also moved to the West from a State farther east and located where he found several members. He placed his letter of membership in a small congregation some ten miles away, of which he was selected as elder in charge. He held revival meetings, took special interest in the young people and enjoyed their love and esteem. The congregation increased in numbers. He next began preaching in a schoolhouse near his home. A union Sunday school was started by one of the brethren, as our members were too few in number to hold one of their own. Other members

began to settle around him and the schoolhouse became too small to hold the congregation. The members then decided to build a large meetinghouse, modern in style and equipment. When the membership was thought large enough, a separate congregation was formed. Two preaching services, a Sunday-school service and a Christian Workers' meeting are held each Sunday and a midweek prayer meeting well sustained. The elder takes a prominent part in the Sunday school and prayer meeting, and, for a time, conducted the Christian Workers' meeting, until the young members were trained to conduct it themselves. Young people entered into church fellowship from the start, and even some from other denominations sought admittance into ours. Revival meetings were held and the members' children were received as fast as they grew up and could realize the importance of church fellowship. During all this time the elder supported himself by his daily labor, having no other means of support. The members, however, showed their love and esteem of the labors of their elder by many acts of kindness bestowed on him and his wife.

It is just a little over four years since this congregation has been organized, and during this time eighty-five members have been received into fellowship by baptisms and the total number is something over one hundred and fifty, besides those who resided in this congregation for a time and then located in some other.

The above two statements are true and bring us to the salient points in the loss and gain of home mission work. The losses in the first case were:

1. Lack of consecration to the cause of the Master on the part of both elder and laity.
2. Too great zeal to gain worldly riches to the exclusion of interest in the church of Christ.
3. Lack of church work affording a

training of members' children for church fellowship.

4. Lack of revival meetings and personal work on the part of private members.

While the above is a true picture of one congregation, we hope it may be useful to every elder or home missionary in every other congregation, where the conditions as a whole or in part are like the one described, and that the elder may be aroused to a sense of his duty and try to regain his loss.

The second story is also a true one, and the elements which brought about the degree of success attained are the following:

1. Consecration of the greater part of the ministry and membership to the Lord's work.

2. The name of each member of the church is kept in a book, his wants studied and an effort made to supply them.

3. No differences between members of the church are allowed to come into the

open council to disturb the entire body, if such differences can be adjusted by the gospel way outside of the council.

4. The elder keeps in close touch with all the church work, such as Sunday school, prayer meeting, etc.

5. Care is taken that all the ministers receive equal work and honor, so there is no room for jealousy.

6. Before revival meetings are held, there is a series of meetings with the members to effect perfect union and consecration to the work in prospect.

7. All members are encouraged to do individual work among those with whom they have the most influence.

8. Stress is laid upon prayer after the example of the disciples at the day of Pentecost.

Every elder is a home missionary as much as Paul and Silas at Antioch or Corinth where they labored with their hands as well as in the word. With the spirit and effort of Paul by each elder we should increase our membership at least twenty-five per cent each year.

Fruita, Colo.

SOME CHINESE INNS I HAVE LIVED IN

Geo. W. Hilton



NE of the novel experiences of the new missionary to China is his first experiences with Chinese inns.

We in America think of hotels or inns as a place where the temporary wants of the traveler can be supplied, such as food

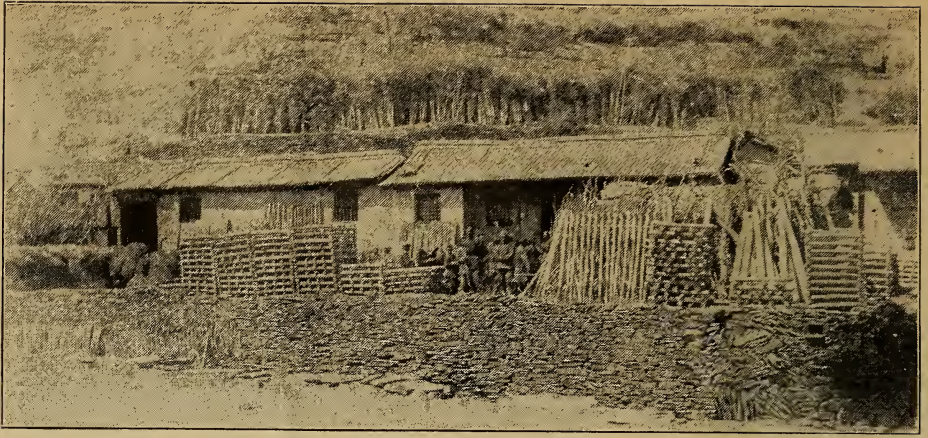
and lodging. But as most things in China seem to us to be topsy-turvy, we may well expect to find the inns the same, and such they are. They were

never made for the accommodation of men, but for their animals.

The question the average Chinaman asks of the innkeeper is not, "How are you fixed for a room?" but "Have you fodder for my donkeys?" or camels.

It was the privilege of Bro. Crumpacker and myself, in company with a friend, to spend about sixteen nights in Chinese inns while looking over some of the proposed territory for our mission; an experience none of us cares to repeat simply for pleasure, although we expect about three weeks more of it soon.

While yet in the homeland we heard



A Mountain Village with Inn in the Center of the Picture.

a great deal of criticism about missionaries having fine homes and nothing to do, but I am sure there would be less criticism on the part of these people if they were to spend a few weeks in Chinese inns, sleeping in places that are dirtier than the well-to-do farmers' pigpens in America, eating the food of the coolie class, mostly millet gruel (none too clean), and dough strings made of wheat flour, mixed with water, and pulled like taffy candy until it is good and tough, and then boiled in plain water without even salt. I feel confident that they would agree that the missionary who spends many weeks each year among these simple folks ought to have a comfortable home to return to after such a trip.

The first inn we stopped at on our trip was hardly an inn, but they gave us a small room with a brick kang in one end, heated by a small fire below. The kang was not large enough for all three of us to set up our camp beds on it, so one of the party slept on the kang itself. During the night the kang sent out so much coal gas that we all got up next morning with severe headaches. During the night we were kept awake by the crying of a sick child, and the bleating of a bunch of sheep that no doubt had been in the habit of occupying the room we were using.

Just here let me say that the traveler in China always carries his bed, if he has one, and supplies his own food as best he

can. At most inns you can either get millet gruel or dough strings for supper, but few of them furnish you with breakfast, and the traveler who wishes to get started on the road early must trust to luck to buy something to eat along the way. This is not always an easy matter, as our party found on two different occasions when we could find no food shops.

The traveler generally pays the innkeeper for food for his donkeys, and a few cents for the use of a room and a kettle of hot water for making a little tea.

The second night we arrived at the top of a mountain pass where it was very cold. The mountains around us were covered with snow, and the stream we had followed all day had become a solid mass of ice. Here we found an inn, but were told that we could buy no fuel for a fire, as the only available material was straw. So we three foreigners slept in a dirty room without a fire, while our Chinese boy and Mr. Corbins, a native preacher, slept in the only warm room in the place, because they had but little bedding. After about two hours our boy got fire enough to cook some wild pigeons I had shot during the day, and we had pigeon and millet for supper.

The third night we stopped in a city of about 4,000 people, but we had quite a little difficulty in getting an inn at all. We finally found a very dirty one without a fire, and rather than risk the coal



The Inn Where We Stayed at Lias Chou. Notice Fodder on the Porch.

smoke we bought some charcoal and made a small fire in an old iron pan. Then we sat around this to eat our supper. This was not so bad as no fire.

The fourth night found us in a large market town, in a dirty inn with a kang that smoked us out again. We went into the yard, but found that we could hardly move for the crowd that came into the innyard to see the foreigners. Here we put in the time selling Gospels until our kang quit smoking a little.

The fifth night it was two smoky kangs that drove us out, so we put out the fires and then put in about an hour trying to get the smoke out so we could go to bed.

The balance of the trip was a continued story. Smoky kangs, cold rooms, dirt and filth everywhere, with crowds of men and boys outside who poked holes through our paper windows to look through. Sometimes our rooms were storehouses for the year's supply of grain, fodder, oils, etc.; sometimes the room next to ours was the storehouse for the family coffins, or the yard was a sheep corral, or the donkeys were so close that we could not sleep well because of the

noise they made eating, and braying.

I have as yet said nothing of the smallest (or should I have said the biggest?) things about a Chinese inn. I refer to what the missionaries sometimes call China's millions. They consist of fleas, bedbugs, centipedes, spiders, and all the known varieties of the louse family. Our protection from these consisted of an oiled blanket spread over the kang before setting up our bed. Some of these visitors do not like linseed oil, and let us alone, but the nimble little flea could easily jump on the bed regardless of our oil blanket, and swollen, inflamed bodies testified to his craving for human blood.

Although we fared worse than we might in a first-class hotel at home, climbing mountains day after day soon gave us appetites for even the dirty millet, and half-cooked dough strings, and tired men can learn to sleep almost any place. But we were about our Master's business, and enjoyed our 400-mile trip, in spite of the Chinese inns with their dirt and other unpleasant things.

Tai Yuan Fu, Shan Si, China.

CHINESE HISTORY

Emma Horning



THE history of China is remarkably interesting for many reasons. It is the oldest nation in the world. Other great nations have arisen, flourished and fallen ages ago, but China still lives on. Over three thousand years ago she reached a high degree of civilization and has maintained much the same degree during all these ages. What she possesses she proudly considers her own, for she has seldom borrowed anything from the outside world. She may well be proud of her past civilization, for when the Roman Empire arose she had been the same mighty nation for over a thousand years and now she still holds her own against the great Western powers.

Her achievements during these millenniums are recorded in the minutest details, giving China the most voluminous historical literature on the earth. The general history of the twenty-four dynasties, after they have been thoroughly sifted, still consist of 3,266 books, but this is nothing compared to the mountains of original material. The throne has four bureaus, presided over by their best historians. These record and criticize each daily action of the Emperor, to its minutest details; record his public acts and documents; write histories of the most illustrious character of his reign and record all military achievements.

But this is not all. Each of the nineteen provinces has its recorded history from ages back. Descending to each city of the third rank we have the written history of nearly two thousand districts. The sum total makes an amount so vast that you can no more comprehend it than you can estimate the amount of their an-

cestors buried in the bosom of their kingdom.

But this is not history in our large sense of the world. It is too near-sighted, detailed and cumbersome. Even if interpreted it would not find readers across the ocean. But what a field of glory awaits the true future historian! When he shall have digested this infinitely vast amount of material, tracing the laws of the universe through all; when he shall have done this for China, the mightiest of nations, he will be crowned an immortal hero by succeeding generations.

Three great principles have been dominant throughout the life of this nation: The conquest of China by the Chinese, the struggle with the Tartars, the centralization of her government.

China has not always been possessed by the Chinese. The first inhabitants have been slowly but steadily pushed from their strongholds, like the American Indian, until at the present time they are confined to a few tribes in the southern and western provinces. The original Chinaman is supposed to have come across the mountains from northwestern Asia, and by his superior mental ability and physical endurance has taken this whole great fertile basin. He not only kept sheep and cattle, as most of the tribes did, but made permanent settlements, built great walled cities and tilled the soil, at which occupation he has ever been remarkably successful.

In these early days they possessed a written language, and official positions have been reached only by the laborious path of their literary degrees. In philosophy, science, literature, and invention they have probably gone further than any other nation until the last few years' progress of the western nations. Their philosophers, Lao Tzu, Confucius, and Mencius, compare favorably with Soc-

rates, Plato and Aristotle, of near the same time. More than a thousand years before Christ they had made a good beginning in the study of alchemy, astronomy, mathematics, physics and philosophy. Some of their literature is truly classical and perhaps as good as any until it has been inspired by Christianity. Gunpowder, the mariner's compass, the manufacture of silk and porcelain, the art of printing and paper-making were all discovered by the Chinese. Many of these inventions were in common use by these people when Europe was still inhabited by savages. What might we not have expected from this nation if the system of state education from the ancient classics and extreme reverence of their forefathers had not intervened to fossilize their already advanced civilization?

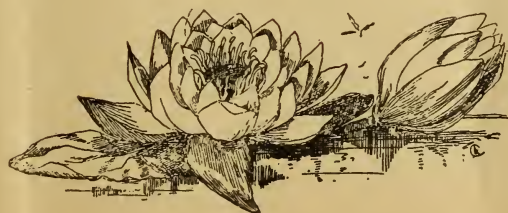
But China was never allowed to enjoy her prosperity unhindered. The tribes of the north have ever envied the possessors of the temperate zones their wealth and fertile lands. So, as in Europe, the tribes swooped down on the cultivated plains whenever they saw an opportunity. The Great Wall, 1,500 miles long, was built to protect them from these invaders. This answered the purpose very well, unless by treachery the gates were opened. One of these occasions was when the grand khans of the Mongols swept the Eastern world. China was engulfed in the great flood, then, so the great conquerors held sway over all the country from the heart of Europe to that of India. They were the mightiest conquerors the world has ever known. The Chinese found them in general good rulers and submitted to their rule. Here again the Chinese show their superiority,

for their conquerors were assimilated by them, adopting their civilization. Only during the Ming dynasty did they throw off this yoke for about three hundred years, to again be conquered by a similar northern tribe, the Manchus. They have held the reins of the government since 1644, but, as in the first conquest, they have adopted Chinese civilization. At present the ruling power is divided nearly equally between the two powers, although the Emperor is a Manchu.

The third principle which runs through Chinese history, the centralization of her government, has progressed much the same as in Europe. First, the patriarchal system, where the old fathers ruled, through the feudal period, when the country was divided among a number of chieftains, each one trying to be the ruling power. Then came despotic rulers and revolts, until at the present time the whole great nation is governed with a firm hand from the throne. The democratic element of civil service examinations is a great means of keeping the people contented, for the poorest boy, if he can pass the necessary examinations, may be at the Emperor's side, helping to rule the nation.

What the future will be no one can tell, but the throne has promised them a representative government in the near future, and they are rapidly preparing for that day.

Thrice blest are those people who can help prepare this nation for the crisis. Yea, tenfold blest are those who can help prepare this one-fourth of the human race for the kingdom of our Lord.



GLIMPSES OF A WOMAN'S EXPERIENCE IN SOUTH CHINA

Mrs. W. E. Soothill

Part II.



ACK from my trip to Ningpo I was a veritable new woman, renewed in health and consequently in courage. Rejoicing so, too, in the possession of our little daughter that I felt ready to face anything that might come. If the

winter winds blew they would all be outside, since in the home there was peace and joy, with the added bliss and care of my new treasure. But truly for years it was uphill work. Not until Mr. S. began to open up country work did the life become really interesting and pleasurable. Breaking up new ground, interesting the less sordid country folk, following a slender clue, taking hold of a poor human instrument and making it do noble service—all this has a charm of its own.

Pioneer country work, of course, left me alone a great deal, but with my little girl I got along somehow. I also made it a point to attend all the Chinese services in my husband's absence. I used to call myself his watchdog, and truly I think the services were always more orderly when I was there. I could also inquire after those who were absent, either men or women, and possibly that sometimes brought them. I was glad also to see any women who came to see me, for down south, the women of the household, tho ostensibly of little account, do play an important part in household affairs. This active interest in the work, the doing of what little I could, even before I was able to take meetings or classes, was what saved me from feeling a nonentity and useless. And it is worth an effort to avoid *that*.

Country work had its danger for Mr. S. and I consequently had my frights now and again. He was once away inland and upon the broad tidal river. He had planned to take the Sunday service in the city, and was expected back on Friday evening. He came not, but on Saturday I was sure he would return, knowing as he did that there would be no one capable of taking his place. Every man, Chinese or foreigner, had his appointment. On Saturday evening I set off up the bank to meet my husband, expecting to see his boat coming down, but when I saw the tremendous flood in the river, with never a craft venturing on it, I grew alarmed, lest he had ventured and been swamped, leaving not a wreck behind. Sunday morning came and I could stand it no longer but insisted on a native going to gather tidings. He had to walk the thirteen miles, for a boat could not venture on the river. In distress and apprehension I went to the morning service, and one of the congregation who was not even then a church member was set up to preach. That was his first sermon, but by no means his last. He was a scholar, a B. A., and had been an opium smoker, which vice had reduced him to the lowest depths until recently, when Mr. S. had broken off his opium smoking. He ultimately became our most dramatic pastor and our Wenchow Joseph Parker.

My husband walked in home about twelve o'clock, looking like a drowned rat. The mountain roads had been impassable through floods, and he himself held up thereby. His clothes also were wet through, which necessitated taking his preaching service in his sleeping suit.

After seven and one half years, on account of health I was compelled to re-

turn to England. By this time we had two children, and I set out with them, leaving my husband in Wenchow. On my return a new epoch began for me. The children had been left behind and something had to be done to fill my empty hands and keep my soul alive. Well for me was it that my husband had no more compunctions about setting me to work than he had for himself. I began first by teaching the Romanized system to as many women as I could get to come, for now we had a primer, a hymn book and the New Testament as far as the Acts. Then I started a girls' school, in which as the years passed I grew increasingly interested. These girls, thirty or forty, spent their mornings with me in reading and reciting the Scriptures, learning to sing, to read and write the Romanized, and also to sew. Geography and arithmetic, too, had a part. They were given their dinner to keep them from being so much in evidence in the streets, and this they had to prepare, so learning to cook.

Of course it was lowly work, but I always felt I was making history. In all probability, had it not been for my little school these girls would never have learned the three R's, and did you ever know a mother, who could herself read and write, ever yet leave her own children in ignorance? I never did.

I hit upon a plan, too, of teaching them, not only to express themselves but also to lend an attentive ear to the preacher on Sunday. All who were old enough had, on Monday, or Sunday if they liked, to write down as much of the sermon as they could remember. For this they got marks and at the end of the year prizes. Sermon writing became very fashionable, and wonderfully well did some of those bright girls do it. Indeed, it was not an unusual thing to see a damsel making notes in church, a practice which I did not encourage, preferring that they should retain their good memories. It was common enough for these girls to write reviews of three sermons per week, not of necessity but

because they liked it and wanted the marks. It had its uses—they were imbibing Christian knowledge and learning how to listen intelligently, and also to express themselves. Some of them learned, too, to do the drawn-thread work, the sale of which brought in some little toward the expenses of the school.

Women's classes were held, too. I found Old Testament stories of great use in these classes, especially the plagues of Egypt and their lessons,—these wonders appealing to the Chinese mind. At the end of these lessons I was delighted and astonished to find that an old deaf lady who sat in front could go through every one of them in order.

Would that there were space to tell you of the work of two of our faithful Bible women. Both learned all they knew after becoming Christians, and they would be away sometimes three months at a time, enduring both dangers and hardships. Upon inquiry we found that invariably the spiritual life of the villages they visited was raised to a higher level.

Then the women's Sunday school too, but I cannot tell you of that.

Would you like to ask in closing if the twenty-five years' work has been worth while? *Well worth while.* Would that I could transport you to a communion service and leave you see from 500 to 800, one-third of these being women and children. Speaking for myself, I feel that a woman can have no finer, nobler life than to be a missionary, or a missionary's wife. I have but one regret,—that I did so little, and was so poor an instrument. Only on one thing can I congratulate myself, that at least where I could not help I tried not to hinder.

Those engaged in spreading abroad divine light and truth—teaching the knowledge of God and of His Son Jesus Christ, have my earnest sympathy and good wishes. There is nothing comparable with it and there is nothing that will prove a substitute if we leave it undone.

ROOKSHE, A POOR VARLEY GIRL

J. M. Pittenger

The following is taken from annual letter to Sunday schools of Southern Ohio who support the writer on the field:



IN a village not more than ten miles from Ahwa is the home of a Varley, the father of this little girl who was not more than twelve years of age. He was married no doubt after the manner or custom of the Varleys. In due time the home was blessed with a child, the girl whose life was so brief and yet so full of pain and sorrow.

According to the rude conceptions of happiness among these lowly people, the home seemed to be a happy one. But a day of bitter sorrow came to that home when the mother's life went out. Neither the father and husband nor the baby girl realized the true significance of the mother's death. It proved, however, to be a day of sorrow in a special sense to the baby girl. After a short interval of time the father married again and then began the real days of sorrow for the baby, for the newly made wife proved to be an unkind mother to her.

The days passed sadly by. The new mother became more and more cruel to the baby which she counted not her own and considered a burden and nuisance in the home. She refused to let her have enough of food to nourish her body, which soon became weakened and then diseased. One day because of extreme weakness she fell into the fire, whether knocked or kicked there God alone knows. Her feet were burned in a horrible manner. Then followed many days of intense suffering. The wounds festered. Flies sat in swarms upon them. No one bathed her pain-racked body or

dressed the awful wounds. Time wore wearily on. One after another the toes of the foot most severely burned dropped off. Finally, after untold suffering, these wounds healed up. With this suffering went the daily scolding and oft beating of the savage stepmother. Despite this all the Lord saved her.

One day, in a fit of anger, this mother drove the poor girl from her door, telling her to be gone as a dog and that she could not and would not longer feed her even the miserable pittance which she had doled out not even daily. She was only a girl, how could she love or pity her? or why or how could the father have any concern for her?

Deserted by her father, where could she go? Think of it! A poor, weak, more-than-half-starved girl turned out into the cold world to fight life's battle alone! Ah, it's hard for one such to fight this battle in the lands where the Light of the World has shone for centuries! But in India! Think with us what such a desertion means!

For want of a better name let us call this little one Rookshe. This means deserted, and such she truly was. In her childlike faith she went to those whom she knew best after being driven from her own home. But they reasoned that if the parents could and would not keep Rookshe how could they? So they, too, drove her away. Thus she went from house to house in her own village, only to be scolded or beaten or both and told be gone. Weakened in body, yea by this time starving, sick at heart, she set out alone for the village nearest her own. Arrived there she was kept but a short time on miserable pittances of food, and then the treatment given her at her home and in her native village was meted out to her there.

Thus she wandered from village to village, only to be more harshly treated at each succeeding village, for in this land among those who have not yet seen the Light, the weakest are the most harshly dealt with. This is certainly true of the lower classes.

Rookshe's life's story would not be complete without telling that just a short time before her stepmother drove her away she was seized by some sort of fainting fit and again fell into the fire. This time her *hands* were burned in a horrible manner. The right one was so badly burned that the skin and flesh dropped off the large finger and the others were burned not so badly. The left hand was more fortunate because the elbow of that arm had been plunged into the fire. *All* the skin and flesh from the joint half way to the wrist, on the lower side, dropped away. With these wounds festering and bound, only in part, in miserably filthy rags, Rookshe was driven away from the parental roof.

It was not long till poor Rookshe was so weak she could scarcely walk. She became unable to rise to her feet after lying down. Then her only way to proceed was to crawl on her hands and knees. This was so very, very painful because of the severe burns and also because in nearly all places in the Dangs the ground is covered with small, sharp edged pebbles. But poor Rookshe, driven on by intense pain and hunger, crept on as she could. In desperation she pulled and clawed out roots of different sorts from the parched and extremely hard ground. Fever set in and burned her already aching body. She slept now here now there, under trees and bushes—wherever the sleep came to her in her awful suffering from the beating, burns and fever. The flies drove her almost mad in the daytime, and at night when she might have had rest so far as they were concerned, mosquitoes and other bloodthirsty insects tormented her. How or why reason did not desert her, too, is hard for us to understand.

In this miserably wretched state she crawled, one day, into Doleidole (Dolé-ï-dole), where our dear native brother, Heri Sing, and his wife reside.

The people of this village treated poor Rookshe even worse than she had been treated in any village where she had been before. They said, "She is a leper." "Drag her out into the forest. There let her die and the dogs will devour her." But Heri Sing and Ratnabai have learned of the Savior's love and mercy, so they took Rookshe into their home, bathed her fevered body, washed the wounds which by this time had become such as can not be described.

Rookshe's pain-worn face took on a smile that, too, can not be described. It was so new and strange to her to be thus treated. Had she not all her days known only curses, scoldings and beatings from those about her? The people of the village became so greatly incensed that the mayor was asked to request of Bro. Heri Sing that they throw Rookshe to the dogs as they had intended to do. Further, the mayor demanded to know why they had taken Rookshe in and thus contaminated them and their village.

The days passed rapidly by. Rookshe grew some better. She, however, had become so weak from the ravages of fever, the effect of the non-treated burns, and the lack of poor food that the improvement proved only temporary.

Chronic diarrhea had set in. Rookshe's death could be but a few days in the future. For this Heri Sing and Ratnabai tried to prepare her. She believed their simple stories of the Savior and His love, and was baptized.

That she might have the best medical treatment to be had in this land of forests I had Rookshe brought to Ahwa and placed in care of the government doctor in the small hospital which has been erected here. In a few days, four only, she passed away. Had you had time to listen I would gladly have related in full this deeply pathetic story of little motherless Rookshe.

But why tell it at all? Dear brethren and sisters, think of Rookshe and the people who so cruelly drove her away from their homes, and then with this compare the state of your own dear children, and Jesus has taught you to love and care for them and not them only, but also the motherless and homeless

ones—those like our dear little Rookshe.

Let me beg you to be daily in earnest prayer for the poor unsaved people of India. Let your hearts burn and your spirits be aflame to help carry the undying love and salvation of our risen Lord to them.

Ahwa, India.

JHAGADIA NOTES

E. H. Eby



WITH the breaking of the monsoon comes the opportunity to break away from the prison-like seclusion which was forced upon us by the hot weather preceding the rain. We staid at our station and did what we could from inside,

but we did not get to visit our outstations as often as should be. Now that the weather is cooler we can protect ourselves from the rain and go to help the workers at the outstations, one of which is eighteen miles back in the jungle. A horseback ride of a few hours enables us to meet our worker and the Christians there and to enjoy their hospitality. It makes me feel almost like Elisha, who knew that his little room was awaiting him whenever he cared to go to the home of the devoted woman whose thoughtfulness provided this little secluded resting place for her friend, the prophet. My room, though not kept exclusively for my use, is all I could desire, for it contains a bed on which to sleep, and a window to give me light and fresh air—two articles not plentiful in a native house. My bed is in one end of the schoolroom where a dozen boys and young men come at night to learn to read and write. If after my long ride I am too tired to stay awake until the close of school (about 11 o'clock at

night) I lie down and go to sleep. In the morning I wake up and find the floor all about my bed covered with sleeping boys, who prefer sleeping in the schoolroom to going home in the dark and the rain. With the break of dawn the boys get up (the first to wake calls the rest) and go to their homes and work.

In the daytime the worker's wife calls the girls and smaller boys to teach them for a short period, for here among these poor people the smaller children, too, have their share of work. There is herding the village cattle and goats, cleaning the house after the cattle have been taken out, going to gather some nuts or fruit from the jungle, or helping on the farm, or carrying water from the creek—a whole round of daily duties apportioned according to the strength and size of the different members of the family. So the time for day school is limited. And sometimes the night session is cut short by the early approach of sleep to the tired boys.

The day is spent with my worker in visiting those who may not be away at work, giving out medicine and visiting the sick in the village, Bible study and prayer for God's blessing on the work and His leading and help in the perplexing problems which rise. These hours spent with our workers in Bible study and prayer are a means of help and inspiration to us both. If I can be with them over a Sunday, which I have done twice this season, we have a nice little

congregation of members and their children for Sunday school and preaching. Two weeks ago, after preaching we went to the water for the service of baptism, when a Bhil idol keeper, a sort of magician, was taken into the church after evidence of his having thrown away his idols and on confession of faith in the Lord Jesus Christ. God grant that his influence for Christ may be what it was before for his gods of stone.

The liquor shop which was thrust upon the people five months ago, against their wishes, is being practically starved out of business on account of the abstinence and good example of the Christians of the village. May it never return.

I am writing this, not at Undi, about which the above is written, but at Raj Pardi, the other of our outstations, and the older of the two, and by far the harder to work. Here the Bhils are kept in a state of constant fear by the threats of the caste people, this being a railroad and caste town. We sent a worker here last October who, with his wife, taught a night school, numbering some thirty

boys and girls, for a couple of months, when the school was practically and suddenly deserted on account of the active opposition and threats of the caste people. We cannot get a crowd to listen to us even. I am here to spend a few days with the worker and his wife and we together are lying humbly before God and beseeching Him to remove the mountains of difficulty and to open a door before us, and for His own glory to save some of these people.

Our worker at the Jhagadia station is breaking into the bulwarks of Brahman prejudices and spreading consternation and fear at the very sight of him. His most effective work is done with individuals and under cover of night when, like Nicodemus, the inquiring ones venture to come to his room to converse on religion.

It is only by the power of the Holy Spirit that these can be really convicted of sin; and we are praying for the Spirit to do His work. Do you pray with us? Amen.

FROM INDIA

Steven Berkebile



HEAVY rains are now falling. Over four feet of water has fallen since June 7, when the rains began. Good rains mean plenty of rice and happy people.

However, here, as at home, when there is a plenty it does not mean that people always give the "Giver of all good" due credit and reverence. But these people are religious, and most of them extremely so, and I am quite convinced that the more religious these people are in their own faith, the better, for when they once become Christians

they will be more earnest in the new faith.

Now that the rains are here and we cannot do much out in the villages, we are having Bible classes for our native people each day, one in the life of Christ, harmony of the Gospels, and one in Bible geography.

Sister Powell has now returned from Dahanu and has resumed her work, in company with a Bible woman, among the women. It is pleasant to all be together again. We have recently opened a school among some hopeful farmer people, but there are many adversaries, and we cannot tell what day the school will be broken up, perhaps before this

gets half way to the printer, but you pray, dear brother and sister, and we will pray and work on, for in His name we shall prevail.

This evening we were invited out to dine with one of our native Christian families. They had a nice meal of native foods; it was in remembrance of their missionary's birthday. Here where we are surrounded by those who are often afraid to touch you or be touched by

you, it is a real pleasure to sometimes dine with our own people.

The all-India Sunday-school examination is now an event of the past. Nine of our people took the examination, three of whom, ranging in ages from 20 to 35, were given the oral examination because they cannot read nor write. It will be some time until the returns are received, when we will have more to say about the question, etc.

REPORT ON AGRICULTURAL CONDITIONS IN OUR FIELD IN INDIA



FROM Vada to Umalla the general cry is "Oppression of lower classes," and no doubt it is the general condition all over India. Though there is a slight difference in the various fields, yet in general we can say that the large mass of

the people are more or less under the hand of the landowner and the money-lender; and unless the work among them can be made of such a wide nature that they see that in rejecting the Christians they bring upon themselves ruination, we will find that a large part of those becoming Christians will be turned out of house and home and forced to either starve, denounce their newly found Savior, or come to the missionary for help—a thing hard to grant so as to do the suppliant real good, and yet at the same time a thing which the missionary dare not deny without producing in the poor, ignorant suppliant's mind the idea that Christianity is all talk and very little doing.

Perhaps the poor in the Dahanu district are the more at the mercy of the landowner and the money-lender than anywhere else in the mission. There the conditions of the ryots is practically

that of serfdom. On the Ankleswar side and in the Raj Pipla state hundreds of the Bhils have their own land and many of them are practically independent while some are fairly well-to-do. Yet there are hundreds of others whose personal belongings could be put into an ordinary basket and carried from one place to another on their heads.

However, a large part of these holding their own land and oxen are still at the mercy of the money-lender, and as soon as they make a move towards becoming Christians are harassed on every hand even to the confiscation of their property in some cases.

In the Dangs interest is most exorbitant. This last year a certain village was given before the rains 600 measures of grain and at harvest time was compelled to give back in return grain to the amount of 2,000 measures—more than three hundred per cent—and to make it still worse, it was all they had and the poor people were seen a few days later carrying back to their homes the very same grain which had been taken away from them, and with the promise that the next harvest they would again pay in return two and one half to three times the amount just borrowed.

And the hand of the lender spares not till every letter of the promise is fulfilled, even if the last grain is taken and the

poor people driven to the forests for roots and nuts to sustain life till they can get a loan again.

Those who are well-to-do can often get money for 12½ per cent, while the poor, who are driven by dire needs to accept any terms, often have to pay 25 to 50 per cent monthly on money borrowed. It is no uncommon occurrence for a man to pay many times in his own time the amount of the principal, and his sons take up the load, repeating the same thing over from generation to generation. Now we have a number of Christians paying on borrowed money rupees 25 to rupees 30 yearly interest on a 100 rupee principal, with the result that when that is paid, together with their tax and a scant amount kept back for their living, there is nothing left to pay on the principal. Thus in four years they pay in interest the amount of the principal, but are no nearer free than they were the day they borrowed the money.

In the Vyara district conditions are much the same as in Raj Pipla state. Several there are who are well-to-do, while others are in fair circumstances. However, a large majority would be compelled to seek help in case they would become Christians. On the Ankleswar side there seems hope that social ostracism because of a change of religion may be on the wane, yet we are unable at this date to determine what may be in store for us in case of heavy turnings to the Lord.

Ostracized or not, the question of helping the poorest to an honest living will always be with us. In spite of all we can do there will be those who, up to the time of their becoming Christians, have been exceedingly poor and been driven to use unlawful means of procuring their livelihood. What to do is the question. We do not want them to steal, neither do we want them to beg, nor do we want them to leave their community for the cities where they might get employment on some public work where all classes are employed regardless of caste or religion.

In spite of all we can do they will come to us for help and we can't blame them for it, neither can we turn them a cold shoulder.

Proper methods, backed up with prayer and faithful service, will many places bring in large numbers of the common people, but the question of teaching them and of helping them to become good, honest, upright Christians, able to make a good Christian living is a problem following closely upon the answer to our prayers.

Against the time when the Christians will have won a place of respect in the community and will have internal strength to care for its poor and needy it seems that Christian farm colonies will be necessary.

Some places throughout the mission land can be procured almost free for such purposes. The English government in some localities solicits immigration to certain parts, such as the Dangs, while in other places it encourages help to the Bhil population, and often will give assistance to buy oxen and grain.

At other places land would cost from Rs. 30 to 200 per acre, as at Vada and Dahanu. Desirable free land is hard to get in the more advanced talukas, such as Jalalpur. In the neighborhood of Vulli and Jhagadia land sells for from Rs. 20 to 75 per acre, while in the hills a man can farm all he likes by paying at the rate of Rs. 6 per yoke of oxen. Around Vyara, land sells at about the same price per vega, while just across the border in the Dangs at Chakdara it is free and of good quality. Likewise five miles north-east of Songhad, just over in Khandesh, is a deserted village of very fine land, with the dikes to the rice fields still in good repair. This latter village can very likely be procured on very easy terms, since I am informed that it is the desire of the government to have the village repopulated.

The amount of land necessary per family varies with locality. In Raj Pipla,

(Continued on Page 330.)

FROM THE FIRING LINE

Not church news, but incidents of struggle, victory, defeat, discouragements or rejoicing,—these in pointed, brief statements are solicited for this page.

THE SONG STILL LINGERS.

"Yes, this is my son Jimmie. He don't go to Sunday school, don't none o' my children go now." "Oh, yes, I have seven boys and this little girl." "Well I'll try and send them." Thus spoke a woman to the mission sister one hot summer morning as they sat on the front porch. While the conversation drifted from one subject to another three little girls in the next yard seemed quite busy. Soon the neighbor children came flocking together and sat down on a near-by veranda. All was very quiet, some consultation was held, then a wee voice began singing. "I'll Be a Sunbeam." Quite a chorus joined her—it was not beautiful, nor even harmonious. The song was finished and "Rescue the Perishing" with many changes in words and music came floating over to the neighbor's porch. The singing ceased and quiet reigned. After some delay another girl asked if she might join them, and this is the information they gave her:

"We's playing Sunday school." "No we can't go." "I went one time," chimed in a black-eyed girlie. "It's nice." "They sing." "We knew you was a Sunday-school woman 'cause—'cause—you looked like it." "We don't know any more songs and we don't know what else to do." "We thought you'd feel good to hear us sing." "Do you like it?"

"We'd like to come to *your* Sunday school, but—my mama—why—she don't have nice clothes for us,"—"nor mine don't either." "*Mine* will have *some* toime, 'n *I'll* come." "You'll come again, won't you?"

Someway that song still lingers in the heart,—a call from the perishing little whom Christ died to save. M. C. S.

Indiana.

"KEEPING UP SUNDAY SCHOOL IN SUMMER."

Sunday-school work among the poorer element, the packing-house element, of a big city is no joke. Discouraging and encouraging features seem to vie with each other for predominance.

In our Mission Sunday school here during the past winter and spring we were able to maintain a good interest and attendance; but the month of June brought with it warm Sundays and worse than that, a general exodus from our flood-threatened district (for we live in a district thrice visited by floods); and with this outgoing as might be expected we lost heavily in Sunday-school scholars.

We were worried, prayed over the matter, and went to work; as we knew there were still many not in Sunday school. Knowing a chum can best influence a fellow-chum, we inaugurated a Sunday-school workers' club among our remaining scholars. Our rally song is, "I want to be a worker for the Lord." Our membership badge, which any one can own who brings a new scholar, is a ribbon on which are S. S. W., meaning Sunday-school Workers.

How eager the children are to be workers and wear the pretty badge! At the present writing (the middle of August) our attendance is normal again, despite the hot weather, and loss of scholars by the flood scare. E. F. S.

Kansas.



A DRUNKARD BELIEVING.

Our work has been very encouraging all along the line, but our stay in this city was richly blessed. Prayers were answered in many ways, but our prayer for our brother that we shall call Milt was a godsend to a poor drunkard. He lived with his mother and brother; his money as he got it would go to the

saloon. His conversion came about this way: We were wanting to frost the windows of the mission, and could not get the material. In conversation with him he offered to get the material, and then to do the work. We consented, for we wanted him to know that we had an interest in him, as well as he in the church. In about a month we held a protracted meeting and were preaching doctrine. This man came to the meeting and finally gave himself to the Lord. His mother says, "that settles the whiskey business at our house." So it has, He was baptized Jan. 30, is living a consecrated, Christian life, is superintendent of the Sunday school, and is ready to do anything for the Lord.

Praise His holy name. F. G.
Missouri.

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IN ANSWER TO PRAYER.

At a mission point on Indian Creek, Gore County, Kans., lived about fifteen members, including two ministers. After preaching a number of years in that vicinity, with no apparent success, the ministers became discouraged and talked of moving away, deeming further efforts unavailing; but a good deacon, with some of the laity, resolved to make another effort and secured a minister to hold a series of meetings at a new place. In his first discourse the minister urged upon all the members the importance of fervent and persistent prayer. After a three weeks' meeting eleven were baptized. The ministers were much encouraged, and all the members revived. As a further result of said meetings a new churchhouse is completed and was dedicated Aug. 22. This mighty change in that vicinity is regarded as an *answer to the prayers of God's children.*

Kansas. J. S. M.

❖ ❖
A MOTHER'S AGONY.

A few years ago after the death angel claimed our darling little son of four and a half years a beloved sister, an aged mother, came to our home and said. "Bro. and Sister S—, you should feel to

rejoice and praise God, for you know your child is happy? Then she broke down in deep weeping and great agony; then regaining herself said, "My son, past 21 years of age, was wicked, yes, a very bad boy; illness came, he grew weaker, and weaker, no signs of repentance, died in this sad state, and I have no hopes of ever meeting him." Oh, the agony that mother was in. Son, daughter, prepare to meet thy God. A. J. S.

Kansas.



WHEN THE DEVIL COMES LET THE LORD MEET HIM.

In our East Dayton mission we have been troubled for some time with a drunken man coming unto our services, and disturbing our meetings. A few Sundays ago we concluded when he put in his appearance to bring him in just as close touch with his Maker as possible. An invitation was given, and he came staggering forward. In an adjoining room, to which he was invited, he was asked to kneel and pray for himself. But a few words were spoken in prayer until he began talking to the one at his side. He was told to talk to the Lord and not to man. Again he tried and soon broke down with many tears, and a promise to change his life. Returning to the audience room prayer was offered in his behalf. While he has not yet been converted to Christ, we learned that to bring such men face to face with Christ will either convert them or make them so ashamed that they will cease disturbing God's people. Pray for the conversion of such.

J. W. F.

Ohio.



A FATHER CONVERTED.

In preaching the funeral of a three-year-old boy, the father was converted and the people of the city said he was one of the most wicked men in the city. I did not ask him just what I said that moved him, but he said I touched his heart. He was baptized and in about 4 months I was called to preach his funeral.

I. B. W.

Indiana.

For Our Ministers

Once each month an outline of a missionary sermon will be given. Outlines are solicited. Address the Missionary Visitor.

A DAY OF GOOD TIDINGS.

By Prof. M. W. Emmert, Bible Instructor,
Mt. Morris College, Illinois.

Text—2 Kings 7: 9; context—2 Kings 1: 20.

Introduction—A vivid word picture of the siege of Samaria.

I. The lepers' two impulses upon coming in possession of great wealth.

1. The true soul's first joy in finding the unsearchable riches of Christ (Eph. 3: 8) is in what the riches have brought to self, but that joy soon fades unless the soul supports it by passing the riches of Christ on to others.

The lepers' first impulse was selfish. V. 8: the second impulse was unselfish. V. 9.

2. The first impulse is human, and has been the source of transitory joy, but finally the source of about all the world's sorrows.

3. The truth would finally have been found out in the city and the lepers would, if they had continued on the first impulse, have lost the opportunity and so the joy of bearing the good tidings.

4. The second impulse is divine and the source of about all the world's lasting joy.

II. This day is a day of good tidings. Luke 2: 13, 14.

1. The word "Gospel" means good tidings.

2. We were full of sin and like the lepers hopeless. Rom. 3: 23; Eph. 2: 12.

3. We, like the lepers, were famine-stricken—no spiritual food.

4. Like the lepers, we were outcasts—cast out from the presence of God.

5. But today we have heard God's voice of love; hence it is a day of good tidings for us. John 3: 16.

6. God has given us all that the lepers

found, food, clothing, money and more, a cleansing from the leprosy of sin. Mark 10: 30; 1 Tim. 4: 8.

III. Yonder is a city full of starving people—our brethren.

1. China. If thirty a minute could pass by us for twenty-five years, we could only see them all once. If we could preach to two hundred once each day, it would take over five thousand years to preach to all in China.

2. India. If each person in India could represent a letter in the English Bible, it would take seventy Bibles to represent the heathen population of India, while the Christian population would be represented by the book of Isaiah. If you could distribute Bibles to the women of India at the rate of twenty thousand a day, you would require seventeen years to hand each woman a Bible.

3. Africa. South America—the islands of the sea, etc.

4. Samaria was saved from the Syrian army, but did not know it. Christ died to save the heathen, but they do not know it. Comp. Hos. 4: 6.

IV. We do not well by holding our peace. Matt. 28: 19, 20; Matt. 10: 8.

1. You say, "We are not holding our peace. We have twenty-seven missionaries in India, five in China." One hundred thousand in the Church of the Brethren who are rejoicing in the day of good tidings, when millions upon millions of heathen and only about forty of our number have gone to tell the good news. Are we not holding our peace?

2. If each of the one hundred thousand in the Church of the Brethren would give one cent each week, we would get fifty thousand each year for missions, and would be able to support one hundred and sixty or more missionaries. Are we not holding our peace?

3. If forty persons would pledge them-

selves to give two cents each day, one of that number could go to the field and be supported by the other thirty-nine. Are we not holding our peace?

4. The majority of us have been acting on the lepers' first impulse.

V. If we stay till the morning light, our iniquity will find us out. (See margin of R. V.) Acts 8: 17-23.

1. Selfishness is always punished and

much of the punishment comes in this world.

2. If we think of self, talk of self, work for self, we will finally be left to ourselves—friendless, hopeless, miserable.

3. Example of one who tarried till the morning light. Luke 16: 19-31.

When we in the judgment stand,

In that mighty company,

And the Judge shall question us,

What shall our poor answers be?

The Closet Cry

Requests for prayer, or answers to prayer may be made on this page. The name of the writer will be withheld, but should accompany every communication. Address the Missionary Visitor.

OUR NEIGHBORS NEED YOUR PRAYERS.

Beetie is Pondu's (our horseboy's) wife. She is young, strong and good looking, and an excellent worker. She believes in Jesus and says that she and her husband pray every evening to the true God. Yet she does not have the courage to be baptized. She has many relatives and friends who would persecute and forsake her should she openly confess Jesus. She is much more intelligent than the average woman of these hills. Won't you pray for Beetie that she may stand up for Jesus even amid these hindrances?

Kala is also in our employ. His wife got sick, very sick. Finally a large abscess formed on her back. She could not sleep nor eat, the pain was so great. One day amid the pouring rain she and her husband came and said: "We must go to the 'witch doctor,' and pay out money enough to buy two goats, some chickens and more liquor. We with our friends will offer them to the gods and have a feast, then the evil spirit will flee and she [the woman] will get well." We did all we could to show them the evil and folly of it all and told her to take our treatment, which is free and sure to cure if followed rightly. Reluctantly they remained, saying they would

try for one day. We began poulticing in earnest and before the night and day were over the pain was less. Now after a good many days of constant treatment she is about well, and is very thankful for what was done. Will you not pray that the truths we dropped into her ears while we were cleaning and dressing her sores may spring forth and result in her conversion?

Jummie is a pretty little girl. We often wish we might see her in clean clothing and with nicely combed hair. Her father is dead and she and her mother make their living as best they can. Sometimes they have enough to eat and sometimes they do not. They were having hard times, so we told Jummie to come here and we would give her such work as she could do. Before she came her mother carefully instructed her not to eat anything cooked we might give her, nor to drink water we had handled. She often came around while we were eating, and her piercing black eyes would tell how hungry she was. Perhaps she never has tasted any really good food, but she dare not touch the nice rice and doll on our table lest she be defiled. Who will pray until the light shines unto this little darkened heart?

Burie has had four or five husbands. She is living alone now, although I think

all of her husbands are living. There are no laws nor restrictions among these people regulating marriages. As a rule the parents choose for their children, but if they do not then the young people select for themselves. They live together as long as they can agree and when they get tired of one another they separate.

Burie has been sick much the last two years. She has some kind of tumorous growth. She suffers much and has endured all the tortures of burning her body with hot irons to drive out the evil spirit. We feel her days are few. She has often heard the story, has often repeated prayers after our dear Sister Rutnabai, and yet she does not feel it necessary to be baptized in order to be saved. Surely you will pray that the Holy Spirit may lighten up the still dark corners of her heart and save her never-dying soul.

Ahwa, Dang Forests, India.



REPORT ON AGRICULTURAL CONDITIONS IN OUR FIELD IN INDIA.

(Continued from Page 325.)

where the rainfall is not so excessive and where the people do not depend on wet land rice, as much as 15 to 20 acres per family are necessary, while at Dahanu, where rice is the staple crop, about 4 to 6 acres are sufficient.

In some localities the question of a water supply is of no little moment. With poor facilities for water the farm colony question becomes the more difficult. At a new village by the name of Hemitpur the I. P. people have sunk the third well, and when Brethren Ross and Lichty were there they were then still fearing that their last well which they were walling would in the end turn out salt water. In the Dangs during the summer there is generally much suffering among the people because of the lack of a good supply of water except at such places as are near the large rivers.

In around Vyara generally the people are able to get water in great plenty and

at reasonable depth at small cost, though at times a well has to be abandoned because of hard rock. Most everywhere throughout the mission water for drinking purposes can be procured within fair depths, but for irrigation several places the wells would be of such depths as to make it too costly for the average farmer, as at Vulli. In the Vyara district, in around Songhad, are a number of streams affording water for irrigation the whole year. In the deserted village of Devalpada water is near the surface even in dry weather, making irrigation by wells quite possible and profitable. Several miles to the east of Vyara the Gaekwar government has and is building irrigation works. Whether land can be gotten under these works or not remains to be seen. In the extreme north of the Dangs at Bardiparda is a place which Mr. Hodgson has been wanting us to investigate. He says that it is a place with most excellent advantages for irrigation, with most excellent land and about two or three square miles of it. In ancient times the river was dammed by a strong stone wall being built across it. This is largely intact, and with slight repairs would turn the water out into the irrigating canals as before.

The cost of an average yoke of oxen varies with locality. In the more progressive parts the cost is near Rs. 125 to 150 per yoke, while in the more backward parts they can be gotten for Rs. 60 to 80 per yoke.

In Raj Pipla state, Vyara, Dangs and Vada the people could furnish their own house in case we are satisfied with the ordinary huts of the common people. Most other places they could build their own huts if the timber were furnished them. The amount of money required by each settler in farm colonies would depend somewhat on the locality and on the individual, though in general about Rs. 250 would be required.

Conditions being as they are how can we reach the people successfully, and

(Continued on Page 338.)

Temperance

All honor to the young man who fears to drink a drop of liquor. He gives promise of a noble and useful life.

The campaign against the liquor traffic is world-wide. India is in the struggle, Europe is fighting bravely, and wherever the vile stuff is sold, the agitation increases.

Perfectly logical. In Memphis, Tenn., which went dry in July, the site which has been a saloon for twenty years was leased for a savings bank. People have money there because they do not spend it for drink.

When you come to think about it one is never at his best or striving towards his highest ideals of life when he indulges in liquor. Its very nature is debasing and the pleasure gained is of such short duration.

Way off in the Transvaal of South Africa teaching temperance principles in the public schools is compulsory.

Yes, personal liberty, the cry of the saloonkeeper and the brewer,—liberty to destroy 80,000 of our boys and men every year.

To be sure the saloon is friendly; its only hope of making business go is to be friendly. But its class of friendship! The drunkard, the gambler, the whore-monger, the blasphemer, the Sabbath-breaker, the lawbreaker of every kind.

No end to their ways of trying to evade the law in prohibited territory, and so the vigilance must be kept up constantly. One of the latest methods is the case of a baker in Galesburg, Illinois, selling bread for twenty-five cents a loaf. The sheriff would not be satisfied with the explanation that flour had risen in price, but cut open a loaf only to discover whiskey concealed therein.

Is there any significance, young man, in the fact that Edison, one of the greatest minds of this country, the great inventor, is a total abstainer?

By the passage of the Fuller bill in Alabama, no liquor may be sold in the State; no advertisements of liquor may appear on billboards, and no paper may print pictures of bottles purporting to contain liquor. No railroad may leave a car which contains liquor on any track in the State. No place shall be called a saloon. And they have made provisions for carrying out the law.



PERSONAL LIBERTY HOME.



WITHOUT food save that picked up in alleys, fuel or proper clothing, Joseph Schneider, 37 years old, his wife and their three children—the youngest 6 months, the eldest 12 years of age—lived for eight days in a coal shed in

the rear of 321 Southport Avenue, Chicago. They were found there the other day by Detective Loose of the Town Hall police station. The children, besides the baby girl, are Paul, 12, and Hugo, 8 years old.

Hugo told the detective that he never had worn shoes, winter or summer. After partaking of a hearty meal at the juvenile home, whither the boys were sent at the instance of Mrs. Laura Ebel of the Juvenile Protective Association, Paul said it was the first time he ever had enough to eat.

Mrs. Schneider told the detective that at night rats climbed over their bodies and sometimes bit the baby until it screamed. She said she "didn't know it would do any good" to appeal to the county agent or police.

The mother and baby were sent to the Harrison Street annex and the father was locked up. He told the detective that he spent all the money he could get for liquor.—*Illinois Issue.*

EDITORIAL COMMENT



❑ “He that soweth unto the Spirit shall of the Spirit reap eternal life” (Gal. 6: 8). “He that hateth his life in this world shall keep it unto life eternal” (John 12: 25). “He that doeth the will of God abideth forever” (1 John 2: 17).

❑ Three strong words emphasizing the “eternal life” from an angle so hard for the Christian to receive. Yet, let our prayer now be, “Lord help us to believe,” so that, believing, we may receive even this treasure into earthen vessels.

❑ A sower is one casting the seed he has into the ground. The seed thus cast contains within itself possibilities of plenty many fold. The ground is the place wherein lie the forces which applied to the seed properly will transform it from a lower state of the individual grain into a higher and newer life of fruitage.

❑ Nothing, then, is plainer than that he who refuses to sow is the holder of possibilities undeveloped, and himself becomes an unprofitable possessor; while he who casts his seed into the ground simply makes the “future the sure barn of his plenty.”

❑ “*He that soweth.*” So then there is seed in each hand! Behold it! Where art thou casting it? Pause! That seed may be cast unto the “flesh” and “reap corruption”; or that seed may be cast “to the Spirit” and reap “eternal life.” What possibilities for eternity! If it were possible to keep the seed in our own hands, what an empty future would be awaiting every one.

❑ Still more wonderful! To “hate” the life of this world to such an extent as to care not for the poverty that apparent-

ly follows in sowing the seed,—to sow the seed in the hand, **EVEN TO LOSE IT THEREBY**, is the only way of securing the abundance of the life to come—the only true wisdom.

❑ But again. “He that soweth *to the Spirit.*” The ground. What a marvelous thing is this earth which is constantly handing back to the sower the hundred-fold of what he casts unto it! Certainly a fruitful miracle of God’s goodness.

❑ Now take one more step. “He that soweth to the Spirit”; “loseth his life for my sake”; “he that doeth the will of God.” Where now is the “ground” into which we may cast the seed of our possibilities and have returned to us the hundredfold? Ah, beloved, **WE MAY SOW TO GOD** and as sure as God is, so sure is the harvest. Infinite privilege!

❑ Your life and mine,—what have they been at their best? Simply a yielding of our wills, every day and hour, in most ordinary ways, to Him whose Spirit has been leading us. No great denials or public feats of grace adding glory and halo to our Christian struggle; yet constantly the realization that in our humble efforts the Master has stood between us and our selfish selves even though we have almost wearied in the well doing of our undistinguished tasks.

❑ Halt, brother, sister! These very little and unnoticed efforts will cry out hosannas if thou dost not rejoice because of them. For every act of yielding, no matter how small, how unknown and unnoticed among men, is *seed* which the Father has received into His productive self, and from the resources of the

Infinite Nature shall come forth a harvest, even eternal life.

¶ Why then not sow thy seed? What is sadder to behold than the unsown seed of a professed follower of the Lord Jesus Christ! Think of the unsown life, talent, time, health, children, money! All these we possess and yet they are not sown. The Spirit says, "Give thy life for service here in the vineyard," and the reply is, "No, I will work here in the muck of earth for myself." Or, "Give thy health and strength to endure hardships for the kingdom," and the reply is, "No, I will wreck my health and waste my strength in seeking this world's goods, and when I cannot thus strive I may turn to Thee." Or, "Permit Me to send thy children into distant fields to witness for Me," and the reply is, "No, I can't think of them going so far from me." And thus with all the pleadings of the Master and leadings of the Spirit we hold in our hands and refuse to cast the seed into the lap of God and thus rob ourselves of the hundredfold He would so gladly return to us.

¶ But this is not all. The sin, the madness of sin, the folly of follies, that any one should hold in his hand the seed which if sown,—withhold the life which if surrendered,—keep the possibilities which if thrust forth and entrusted to an All-Loving Father—would spring up and bring forth a "thing of joy forever." This is only part of the sin. The life, talent, time, health, children, money not sown to the Spirit will fall into some kind of ground—awful to think of—sown to the flesh and the harvest is corruption, corruption.

¶ Beloved, once again the Spirit pleads with you to sow to the Spirit. Lose your life, your all, in Christ. Then shall ye reap joys and pleasures evermore, even the hundredfold which Christ promised for this life, and throughout eternity the Father will lavish His "hundredfold" from the seed you have sown during this short life.

¶ Jesse Emmert and wife are now on their journey homeward. Their tour among the stations before departure was full of interest, and they will reach America full of joy that they can greet old friends in the homeland.

¶ An abundance of rain during the monsoons in India. In fact, more than needed in some places. Yet this insures crops and no great suffering among the poor.

¶ Geo. W. Hilton, wife and son who have been spending some months at Yu Tao Hu, a retreat in the mountains where one has a chance to recover health and strength, will soon return to their station. Both Brother George and his son have been sick and needed the change.

¶ According to latest advices the Crum-packers, parents and little son, are doing fine. Frank says his baby will master the Chinese language just as soon as he has a chance.

¶ Bible students who have been permitted to be under the instruction of Elder S. N. McCann when he taught the Book of Romans will hail with delight his "Outline of the Book of Romans" just from the press. As an outline it is splendidly arranged and very thorough. Even a good index of the outline is found at the close. As a book teaching sound doctrine in this concentrated form it will stand alongside of his former work, "The Lord Our Righteousness." The author is emphatically right when he declares that "every man is saved by God's mercy, by Grace, by Election, by a Righteousness provided by God, and NOT by Works, or any obedience of the Law or the Gospel," and it would be a blessed thing to the whole Brotherhood if an humble, conscientious study of this subject was made by every member. To appreciate our salvation through Grace, is to intensify in the same degree our consecration to the Master's world-wide salvation.—Price? May be ordered through Brethren Publishing House.

NINETEEN YEARS AGO.

Would those who enjoyed the missionary program at Harrisonburg this year be interested in the program nineteen years ago? Here it is.

1. Christ the Great Teacher, and His People as Workers with Him. Matt. 28: 19; 2 Cor. 6: 1. Enoch Eby, Kansas.

2. The Duty of All Elders and Ministers to Teach Their Respective Congregations the Necessity of Help, and to See that Solicitors Be Appointed and the Members Encouraged to Give at Least Twice Each Year, as Directed by Annual Meeting. R. H. Miller, Indiana.

3. The Relation of the Book and Tract Work to the Missionary Work, Including Methods for Distributing Tracts. Isaac Frantz, Ohio.

4. The Labor and Sacrifice Necessary to Successful Missionary Work, Including the Necessity of Properly Sustaining the Missionaries. J. R. Gish, Illinois.

5. The Importance of the Endowment Fund and the Advantages to Be Derived from It. S. W. Hoover, Ohio.

6. Differences Between Missionary Work and Preaching Among the Churches. H. C. Early, Virginia.

7. Missionary Work and Its Requirements in Cities. J. G. Royer, Illinois.

8. How to Give Permanency to the Work, Including the Use of Books, Papers and Tracts as Helps. L. W. Teeter, Indiana.

9. Growth and the Encouraging Prospects of the Mission and Tract Work. D. Vaniman, Kansas.

10. The Blessings Promised to the Cheerful and Liberal Giver. J. C. Lahman, Illinois.

Collection,—Amount \$224.20.

Half the speakers, R. H. Miller, J. R. Gish, S. W. Hoover, D. Vaniman and J. C. Lahman, have joined the redeemed over there. What changes the years do thus make!

Those were meetings with short addresses and the Spirit of the Lord was with us as He is today.

PRIVILEGES IN SOLICITING IN THE BROTHERHOOD.

There is a possible misunderstanding on the matter of outside parties soliciting churches for help for any purpose, and it may be well to state the rule again. Note it: "Whenever help is desired by any congregation or mission point it shall first solicit its own congregation; then by permission of the District Mission Board solicit the District in which the congregation is located. Then if further help is needed said congregation shall petition the General Mission Board, the petition first being endorsed by the District Mission Board where said congregation is located."

Some have the idea that after they have solicited their own congregation they are at liberty to go into congregations of the District without the permission of the District Board. Not so. Permission should be secured from the District Board, and this should be considered sufficient safeguard to all the churches of the District. If permission is granted by the Board, all the congregations should then open heart and pocket-book in greatest possible liberality.

The same is true concerning territory beyond the District. The General Board looks into the merits of a call wanting a larger than District territory to solicit. When it gives permission for the larger territory this should be sufficient assurance that the cause is worthy and the funds will be properly accounted for. The General Board publishes all its grants. *One not published the churches are not expected to support.*

The value of this regulation is this: It first centralizes the help to the territory that should if possible produce it, because of the twofold blessing of helping themselves when able, and the benefits of the help thus produced. It reaches out when there is real need. It would work effectually in not discouraging the congregations by being oft solicited. This is one of the main purposes of the

(Continued on Page 338.)

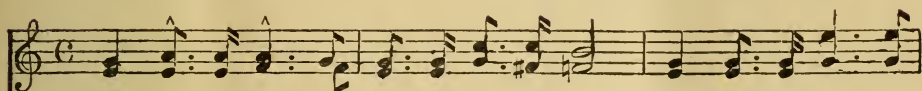
STIR INTO FLAME

BESSIE PORTER HEAD.

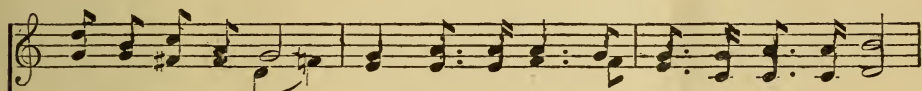
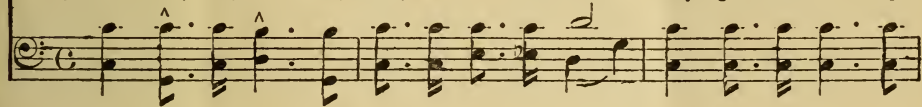
MAY AGNEW STEPHENS.

With expression.

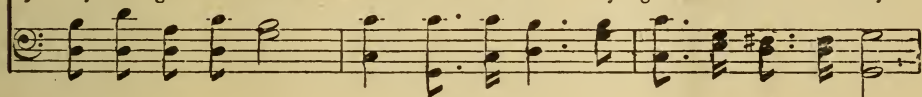
2 Tim. 1:6, R. V. margin.



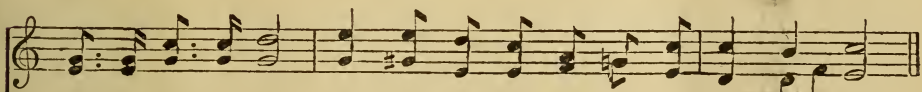
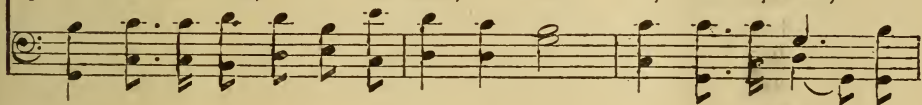
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|--|-----------------------------|
| 1. Stir me, oh, stir me, Lord, I care not how, | But stir my heart in |
| 2. Stir me, oh, stir me, Lord, till all my heart | Is fill'd with strong com- |
| 3. Stir me, oh, stir me, Lord, till pray'r is pain, | Till pray'r is joy, till |
| 4. Stir me, oh, stir me, Lord! Thy heart was stirr'd | By love's in - ten - sест |
| 5. Stir me, oh, stir me, Lord, for I can see | Thy glo - rious tri - umph. |



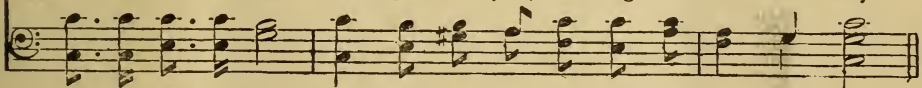
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|---------------------------------|---|
| 1. pas-sion for the world! | Stir me to give, to go, but most to pray; |
| 2. - pas-sion for these souls! | Till Thy com-pel - ling "must" drives me to pray, |
| 3. pray'r turns in - to praise! | Stir me till heart and will and mind, yea, all |
| 4. fire, till Thou didst give | Thine on' ly Son, Thy best be - lov - ed One, |
| 5. - day be - gin to break! | The dawn al - rea dy gilds the East - ern sky: |



- | | |
|--|--------------------------|
| 1. Stir, till the Blood-red ban - ner be un furl'd | O'er lands that still in |
| 2. Till Thy con-strain-ing Love reach to the Poles | Far North and South, in |
| 3. Is whol - ly Thine to use thro' all the days; | Stir, till I learn to |
| 4. E'en to the dread-ful Cross, that I might live; | Stir me to give my - |
| 5. O Church of Christ, a - rise! a - wake, a wake! | Oh, stir us, Lord, as |



- | | |
|---------------------------------|---|
| 1. hea-then dark-ness lie, | O'er des - erts where no Cross is lift ed high. |
| 2. burn-ing, deep de - sire, | Till East and West are caught in Love's great fire. |
| 3. pray "ex - ceed - ing - ly," | Stir till I learn to wait ex - pect - ant ly. |
| 4. - self so back to Thee, | That Thou canst give Thy - self a gain thro' me. |
| 5. her - alds of that day, | For night is past, our King is on His way! |



Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the BrethrenDollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR AUGUST, 1909.

	August 1908	August 1909	Apr.-Aug. 1908	Apr.-Aug. 1909	Inc.	Dec.
World-Wide,	\$ 610 70	\$ 579 39	\$ 3,067 66	\$15,111 74	\$12,044 08	
India,	143 85	290 30	1,552 19	1,916 94	364 75	
Brooklyn,	5 00		192 77			\$ 192 77
Miscellaneous,	15 00	41 17	30 01	343 98	313 97	
	\$ 774 55	\$ 910 86	\$ 4,842 63	\$17,372 66	\$12,722 80	\$ 192 77
Bicentennial,			\$33,881 72			\$33,881 72
	\$ 774 55	\$ 910 86	\$38,724 35			\$21,351 69

During the month of August the General Mission Board sent out 211,985 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations during the month of August, 1909:

WORLD-WIDE MISSIONS.

Indiana—\$271.51.
Northern District Congregations.
Union Center, \$41.32; Pine Creek, \$33.80; Nappanee, \$31.17; Yellow Creek, \$24.59; North Liberty, \$16.88; Yellow River, \$16.85,\$ 164 61
Children of Yellow River Sunday School, 3 60
Individual, 55 08
C. C. Kindy, 35 72
Middle District, Congregations.
Spring Creek, \$33.72; Roann, \$2, .. 10 00
Sunday School.
Lancaster (Salimonie),
Individuals.
A brother and wife, \$2; Geo. L. Studebaker (Marriage Notice), 50 cents, 2 50
Ohio—\$98.89.
Northeastern District, Congregations.
Black River, \$7.18; Chippewa, \$5.39, 12 57
Individual.
Geo. Hartsough, \$22; Benton Bixler, \$15; Daniel Bock, \$10; Mrs. H. R. Swihart, \$1.50; "In His Name who is above all," \$1; Lydia Bosler (Deceased), 80 cents, 50 30
Northwestern District, Individuals.
A brother and sister, Sugar Ridge, \$3; S. I. Driver (Marriage Notice), 50 cents, 3 50
Southern District, Congregations.
Upper Twin, \$10; Upper Stillwater, \$7.37, 17 37

Individuals.
David Fultz, \$10.15; Noah Miller, \$5,\$ 15 15
Pennsylvania—\$70.25.
Eastern District, Congregation.
Coventry, 28 80
Sunday School.
Ridgely, 13 67
Individual.
H. B. Horst, 1 00
Southern District, Congregation.
Perry, 2 00
Individuals.
Martha Martin, \$8.50; Wm. C. Koontz (Marriage Notice), 50 cents, 9 00
Middle District, Congregation.
Lewistown, 6 23
Individual.
Alice Miller, 1 00
Western District.
Birthday offerings, Primary Department, Walnut Grove, Johnstown, 7 50
Individuals.
A. Fyock (Marriage Notice), 50 cents; Levi Rogers (Marriage Notice), 50 cents, 1 00
Maryland—\$37.75.
Eastern District, Congregation.
Middletown Valley, 31 75
Individual.
W. H. Swan, 1 00
Western District, Individual.
Mrs. Lewis Miller, 5 00
Virginia—\$37.49.
First District, Individual.
A Sister, Monarat, 1 00
Second District.
Second District, Virginia, 12 03
Congregations.
Valley, \$20.55; Rileyville, \$2.31; Pleasant View, \$1.60, 24 46

Tennessee—\$19.50.

Individual.
 Individual, Midway Congregation, \$ 19 50

Iowa—\$16.50.

Northern District, Congregation.
 Sheldon, 9 80
 Middle District, Congregation.
 Panther Creek, 3 50
 Individual.
 L. S. Snyder, 3 20

Kansas—\$11.00.

Northeastern District, Individual.
 W. R. Kindig, 1 00

Southeastern District, Individual.
 Fannie Stevens, 5 00

Southwestern District, Individual.
 S. A. Honberger, 5 00

Washington—\$7.00.

Individuals.
 J. Harman Stover, \$5; L. D. Rit-
 tenhouse, \$2, 7 00

Oklahoma—\$6.00.

Individuals.
 Julia Fisher, \$5; A. Christner, \$1, .. 6 00

California—\$1.50.

Northern District, Individual.
 H. F. Maust (Marriage Notices), .. 1 00

Southern District, Individual.
 B. F. Masterson (Marriage Notice), 50

Nebraska—\$1.00.

Individual.
 Mrs. Lizzie Carl, 1 00

Illinois—\$1.00.

Northern District, Individual.
 Mary Bender, 1 00

Total for the month,\$ 579 39
 Previously received, 14,532 35

Total for the year so far,\$15,111 74

INDIA ORPHANAGE.**Pennsylvania—\$60.00.**

Eastern District, Sunday Schools.
 Indian Creek, \$16; Midway, \$16, ..\$ 32 00

Middle District, Christian Workers.
 Altoona, 20 00

Western District, Individuals.
 Mr. and Mrs. W. H. Blough, 8 00

California—\$48.00.

Southern District, Sunday School.
 Lordsburg, 48 00

Ohio—\$20.00.
 Northeastern District, Aid Society.
 Black River, 20 00

Virginia—\$20.00.
 Second District, Aid Society.
 Middle River, 20 00

Idaho—\$14.00.
 Sunday School.
 Boise Valley, 14 00

Washington—\$10.50.
 Sunday School.
 Sunnyside, 5 50

Individual.
 A Sister, 5 00

South Dakota—\$10.00.
 Sunday School.
 Willow Creek, 10 00

Kansas—\$5.26.
 Southwestern District, Sunday School.
 Slate Creek, 5 26

Texas—\$5.00.
 Individual.
 Mrs. Laura Haines, 5 00

Total for the month,\$ 192 76

Previously received, 1,396 64

Total for the year so far,\$ 1,589 40

INDIA MISSION.**Virginia—\$27.34.**

Second District.
 Second District of Virginia,\$ 27 34

Ohio—\$16.00.
 Southern District, Sunday School Scholars.
 Happy Corner, 16 00

California—\$12.00.
 Southern District, Individuals.
 Mary Brubaker, \$10; Mrs. Alice
 Vaniman, \$2, 12 00

Indiana—\$10.00.

Middle District, Sunday School.
 Lancaster (Salimonie),\$ 10 00

Pennsylvania—\$5.00.

Southern District, Individual.
 Sam'l F. Sieber, 5 00

Illinois—\$2.00.

Southern District, Individual.
 Pearl Doyle, Okaw Congregation, .. 2 00

Total for the month,\$ 72 54

Previously received, 229 00

For the year so far,\$ 301 54

INDIA HOSPITAL.**Pennsylvania—\$25.00.**

Middle District, Congregation.
 Altoona,\$ 25 00

Total for the month,\$ 25 00

Previously received, 1 00

So far for the year,\$ 26 00

CHINA MISSION.**South Dakota—\$10.65.**

Sunday School.
 Willow Creek,\$ 10 65

California—\$10.00.

Southern District, Individual.
 Mary Brubaker, 10 00

Washington—\$5.00.

Individual.
 "A Sister," 5 00

Idaho—\$2.00.

Individuals.
 Mr. and Mrs. H. A. Swab, 2 00

Total for the month,\$ 27 65

Previously received, 222 08

For the year so far,\$ 249 73

CHURCH EXTENSION.**Indiana—\$12.25.**

Northern District, Congregation.
 St. Joseph's Valley,\$ 12 25

Total for the month,\$ 12 25

Previously received, 42 00

Total for the year so far,\$ 54 25

COLORED MISSION.**Kansas—\$1.27.**

Southeastern District, Individual.
 "A Sister,"\$ 1 27

Total for the month,\$ 1 27

Previously received, 4 23

So far for the year,\$ 5 50

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Contributions to the Extension work for the month of August are herewith reported under the name of the party sending in such amounts.

General Extension Fund.

Indiana.—Samuel Gilmer, Kitchel, \$7.26; A

sister, Goshen, \$1; B. J. Miller, Nappanee,

\$10; Mrs. E. N. Heim, North Liberty, \$5.

Total, \$23.26. **Ohio.**—Mrs. Priscilla Weddle,

Casstown, \$1; C. G. Erbaugh, New Lebanon,

\$7.65. Total, \$8.65. **Illinois.**—J. J. Reppert,

Cerro Gordo, \$25. **California.**—J. M. Cox,

Lordsburg, \$25. **Missouri.**—Chas. Folger,

Cherry Box, \$4. **Pennsylvania.**—Ina P. Mil-

ler, Baker's Summit, \$2.23. **West Virginia.**

—C. G. Hesse, Maysville, \$1. Total amount

received for general Extension, \$89.14.

Building Fund.

Indiana.—Mary E. Tinkle, Marion, \$9.43

Pennsylvania.—Geo. A. Armstrong, Huntsdale,

\$10; **Illinois.**—Chicago Sunday-school children,

\$3.30. Total amount received for Building

Fund, \$22.73.

Chas W. Eisenbise, Superintendent.

1811 South Clifton Park Ave., Chicago, Ill.

DENVER MEETINGHOUSE.

Denver, Colo., Sept. 9, 1909. Amount of

money received by the Church of the Brethren

toward the building of a churchhouse in Denver, Colo., from August 1, 1909, to September 1, 1909: A. H. Frasier, Ripley, Okla., \$4; Mary M. Monroe, Nashville, Okla., \$5; Susan Crumpacker, Hiatville, Kans., \$5; O. A. McGrew, Dillon, Mont., \$5; W. F. Baker, Altmont, Kans., \$2; Miss Maggie E. Beeghly, Trenton, N. Dak., \$10; Mr. and Mrs. Jonas Hostetler, Trenton, N. Dak., \$10; A. B. Dillar, Nashville, Okla., \$10; W. R. Brubaker, Cordell, Okla., \$5; Mrs. Aline E. Towers, Denver, Colo., \$25; D. P. Neher, McCune, Kans., \$2; Garrett Elliott Hdw. Co., Denver, Colo., \$10; Mrs. E. M. Thomas, Denver, Colo., \$1; Edgar B. Love, Manning, Iowa, \$1; T. E. Poyner, Thomas, Okla., \$11; J. C. French, Cement, Okla., \$2; Ida May Dennis, Frederick, Okla., \$2; J. Johnson, Middleburg, Md., \$1; Joseph Nill, Quanah, Okla., \$2; A Brother in Christ, Rocky Ford, Colo., \$1; Daniels & Fishers Stores Co., Denver, Colo., \$25; Doss Bros., Denver, Colo., \$10; G. W. Huntington, Denver, Colo., \$5; Sayer-Newton Lumber Co., Denver, Colo., \$5; J. H. Kinzie and wife, Haxtum, Colo., \$5; Hannah and Grace Neher, Guthrie, Okla., \$3; Ella Smith, Colorado City, Colo., \$1; collection, time of dedication, \$43.58; photographs and postcards sold, \$2.50; A. W. Lunbeck, Denver, Colo., 5.

H. F. Caylor, Secretary and Treasurer
Building and Fund Committee.
165 South Clarkson St., Denver, Colo.

Summary of Work Done.

Denver, Colorado, August 31, 1909. Summary of work done by the Building and Finance Committee of the Church of the Brethren:	
Cash in bank March 29, 1907,	\$ 630.18
Cash collected from March 29, '07, to Aug. 31, '09,	7,630.20
Received from certificate of deposit,	725.00
	<hr/>
	\$8,935.38
Collector's salary and exp., \$1,177.71	
Furniture and fixtures,	749.72
General expense,	6,016.97
Certificate of deposit,	725.00
Incidentals,	118.31
Stationery and postage, ..	64.60
	<hr/>
	\$8,852.31
Balance,	\$ 133.07
Indebtedness:	
Contractor,	\$100.00
Furniture,	35.50
Incidentals (cartage on furniture, etc.),	15.50
	<hr/>
	\$151.00

H. F. Caylor, Secretary and Treasurer,
Building and Fund Committee.



PRIVILEGES IN SOLICITING IN THE BROTHERHOOD.

(Continued from Page 334.)

plan. Few little realize how often certain congregations who are liberal givers are burdened by solicitations. The calls come from everywhere and simply come because the congregation shows liberality. The oft asking has simply discouraged and reduced gifts until hardly worth mentioning. Under the plan provided by

Conference giving would be with assurance, would have the tendency of liberality and accomplish more in the end. Churches and all solicitors are encouraged to conform to this plan and unitedly a greater work will be done.



REPORT ON AGRICULTURAL CONDITIONS IN OUR FIELD IN INDIA.

(Continued from Page 330.)

once reached how can we help them to self-support and raise them to respectable citizenship? We can not turn down the needy and be true to our religion. Nor do we dare feed them gratuitously. It seems that farm colonies we must have.

Further it will be unwise in most cases to take the people out of their own community into some distant community. In many cases they will not go unless compelled, and if they do will not be content.

But farm colonies mean considerable money needed, too. It also means that a well worked out system on a business basis will be needed for manipulating such a work. A fund for this purpose could be handled under the term of Agriculture or Village Bank, or Agricultural Aid and Loan Fund, to be used only upon the recommendation of a committee which would pass on all petitions for grants or loans and instruct as to terms etc.

A. W. Ross,
D. J. Lichty,
Chas. Brubaker,

Committee on Investigation.

N. B. A new committee was appointed to further look into land opportunities and to investigate the various plans in vogue for such work and present a plan such as will meet the conditions confronting us and report the same at our coming meeting.

Satan and the Saint

or

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THE MISSIONARY VISITOR

THE FIELD IS THE WORLD

GO YE

I AM A WORKER

Vol. XI

NOVEMBER, 1909

No. 11

The Most Expensive Thing in the World

The gospel is for all the world. Christ died for all. This church does not pray, "God bless our congregation, God bless our Sunday school, God bless our pastor, God bless our prayer meeting," and stop there. Our vision is so broad that many of us remember world-wide missions in our daily prayers. All of us feel we are in debt to the whole world and as much as lieth within us we will pay that debt. The love of Christ constrains us to do these things. To be sure they cost something. "Papa, what is charity?" "Charity, my son, is giving away what you don't want." "What is scientific charity?" "Scientific charity is giving away what you don't want to some one who does not want it." "What is organized charity?" "Organized charity, my son, is giving away something that you don't want to some Society which will give it away to some one who does not want it." "Then what is love, Papa?" "Love, oh, Love is only giving away something that you want to somebody who wants it, but that costs something." So it does. Love is the most expensive thing in the world. Love cost God His Son. Love cost Jesus His life. If we are of any value at all to God and humanity, it is because we are living vicarious lives. We are thankful that the love of God is in us to such an extent that it constrains us to give of our possessions for the Christianizing of the world.

—Exchange.

Wine, J. D.
Foreestville, Va
June 1910

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE
OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD,
ELGIN, ILLINOIS.

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Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XI

November, 1909

Number 11

THE SPIRIT OF THANKSGIVING

By the Editor



OW rapidly the years roll by and how soon the seasons of thanksgiving will with all earthly things be past!

This, however, is not what should be on our minds just now. Thanksgiving is a time of rejoicing rather than weeping, and

may God pity every one whose heart is burdened with a sorrow, a bereavement, that does not bring joy to the heart as full as heretofore. Look up, brother, sister, thru your tears, for by so doing these pearly drops from your eyelids will become the magnifying power to see rich blessings near by.

But Thanksgiving! How thankful we should be! Behold the store of goodly things in garner and field! Even if some parts of our labors have not increased to the point of our planning, may it not be that we planned too greedily rather than that the Lord has been spare with His blessings? Indeed, if the right perspective is taken, there is not a child of God but that has much reason to be thankful. Our increase has been more than needed for our own sustenance; we have plenty and to spare. For this we should praise the Father.

Thanksgiving should also be a season of careful searching, a knowing if, with the increase, we have remembered the Lord even as we "have been prospered." Not to do this entails great danger,—danger of becoming miserly, keeping back what properly belongs to Another,

yea, even of robbing God. In meditating on this, we should exercise great care. A certain brother has been adding farm after farm to his possessions, until he can count his wealth in multiplied tens of thousands. He is always poor and unable to give much, because he has debts to meet and "it is wrong," he argues, "to give anything to the Lord while I have debts to pay." But he also sees to it that about the time he is out of debt he buys another piece of land, so that he has more debts to pay. That brother's excuse will not do in the judgment. That brother has already become swallowed up in the dangers of riches.

The Lord has provided a way to avoid such dangers! Simply by giving of the bounty bestowed upon us, back to the Lord. That is a blessed relief, because it helps the needy in sin and woe. It is God's love to a sin-cursed world. It enriches only the soul and no individual, for any one knows the bearers of the church's charity and love to the unsaved never grow rich only in good works.

The prophet urged his people to "prove the Lord" by giving to Him the just portion which belongs to Him; then note how the "windows of heaven will be opened" and what comes to the giver will be more than he can contain. This is the largeness of our Father's love to those children who remember Him.

In the spirit of this Thanksgiving let us open our hearts unto the Lord. One who enjoys prosperity as much as anybody (and the Lord has richly blessed him) said, "I like prosperity, but it is killing the church." Let the brethren and

sisters prove the Lord and exemplify to the world that His bounty is but a prompting to liberality for His cause.

The General Board stands in need of your hearty support. In the prosecution of the work in India, China, Europe and parts of America there is need of funds. India is doing good work but the workers' needs have increased nearly twenty-

five per cent over last year. China is broadening out. The work everywhere will move forward if the church responds with the needed funds. Will you make a thanksgiving appeal in each church for the *World-wide fund* and send the amount to the *General Mission Board, Elgin, Illinois?*

THE EDITORIAL IN JULY MISSIONARY VISITOR

N. J. Brubaker

Every paragraph laden heavily with truth. If the reader says, "Not so in our church or district," thank God for your environment. This analyzes the situation everywhere where the Spirit of the Lord is hampered, and there are too many such localities. Perhaps, too, you have just emerged from the thralldom into the blessed realm of freedom in the Spirit. Again, thank God for it.

The Visitor does not mean to enter the field of church polity by giving space to this strong, clear, spicy, earnest article; simply since an editorial in its columns called forth the paper, it appears here.—Ed.

This editorial sets forth the following facts and conditions: A brother says, "Lord, I am willing to be used for Thee but the church will not accept me."

This case is one of many instances. The probabilities are against a congregation calling such as offer themselves for mission work.

There is a great responsibility resting somewhere. The Mission Board believes it unwise to send brethren not in the ministry and the conference would not confirm such appointments. If the church bars such by unwritten law she should make avenues for such to respond to God's will. The true minister has a call from God and one from the church. This editorial has set forth a condition which has chained the wheels of progress, lo, these many years. It brings us face to face with the fact that our beloved church often turns a deaf ear to the voice of God as it comes to a consecrated individual. It shows that "in many cases" churches who know

God's will in regard to an individual deliberately and willfully thwart God's plan.

A man is called of God, and we have no gospel reason to doubt his sincerity, but the church will not accept him. The voice of God is hushed and his holy desires are withered. The article says: "This is one of many cases." "If the brother should intimate his desire to go to the mission field many congregations would make slim his chances of being called by the church." Now if this is true, and all observing eyes have seen it many times, such churches are deliberately withstanding God's will. They exercise a veto over God.

Brethren, this is an awful indictment, but it is only a clear statement of the conditions which are now hampering God's work. The church by her various institutions has developed a young man into a strong and willing worker for the Lord. *As a result of church influences* he says, "Lord, I hear Thy voice and am willing to forsake all and follow Thee.

Send me." But when the young man yields to the conviction which our church influences awakened and rises to answer our prayers, we frankly confess that we are not ready to answer our part of our prayers. Can you depict the wrath of heaven when he says, "Lord I heard Thy voice and longed to do Thy bidding, but when the church saw my willingness, she forbade me"? Will not the Lord say, "Thou wicked and perverse generation, that killest the prophets which I send unto thee"? He has said this to us as many times as we have "made slim" the chances of such an one to do His bidding. Possibly we did not hear this condemnation, but it is because we have shut our ears against both His election and His condemnation. But count the loss which the church has sustained by this willful neglect and you will realize how greatly we have robbed God. When we realize that such volunteer laborers are the best fruits of our most spiritual endeavors we ought to repent in sackcloth and ashes. It is inhuman for a parent to slay her offspring, yet any church which makes slim the chances of one so called of God has deliberately strangled the legitimate child of her missionary sentiment aroused in pulpit, convention and press. Such abuse of heaven-born emotions and impulses, if continued, will stultify and demoralize the whole church. To stimulate emotions and sentiment and then allow it to react unutilized is more destructive to the soul fiber than the drug habit is to the physical body. Let us not decrease the sentiment, but let us increase our sense of moral obligations to those whom we arouse to respond to God's call.

When God called upon Abraham to offer his son, he obeyed. When He calls upon the church to offer her sons as living sacrifices shall she strangle and stupefy the holy desires of a noble, pure, earnest young man by saying to him, "We know it is God's will, for we have prayed Him to send laborers, but to ac-

cept you would establish the precedent of letting the Lord take the initiatory step through the individual"? "The church has always maintained the practice of calling first and letting the Lord endorse."

This is a serious condition, but I am sure it exists right now and has existed for many years. Those who feel called of God must dissemble until the church calls first. And some uncalled of God can by dissimulation secure the endorsement of the church. By this practice many an idler has worn the priestly robe while many a spiritual martyr has atrophied 'neath a crown of thorns.

It is high time we fix the responsibility for such a condition of affairs, for it seems to me such practice might be sin against the Holy Ghost. The promise is that God through the labors of the church and the wooings of the Holy Spirit calls an individual to His work, and when he says, "Lord, here I am, send me," the church turns him down either by her machinery or lack of it. This condition has gradually grown out of our customs and institutions. We have in thought and practice largely substituted the church for God. Possibly we hardly realize this, but let us see if it isn't true. Our questions of individual conduct center about the question, "How does our church look at it?" The local church asks the Annual Meeting, the Annual Meeting the Old Brethren, and the Old Brethren the church fathers. We seldom go direct to God with such questions. Other faiths abuse the Virgin Mary, or the cross, by using them as practical substitutes for the Mediator. Heathen peoples have imaginary gods and then make symbols of their gods and worship them. If we deliberately omit God's will from our criterion of action and substitute our own instead, are we not depending on man rather than God? If the church disowns brethren for offenses of a more trivial nature, and the brother is to be called a heathen and a publican, how much more is the body

itself in the same spirit when she stultifies the work of the Holy Spirit? Now in case a church ignores *God's call* upon an individual and deliberately prevents him from doing God's bidding, she hath crucified afresh the Son of God, denied the Father and rejected the Holy Ghost.

But this sin is not a corporation sin. This corporate relation has emboldened us. While the church body is necessary for many functions yet it may alienate us from God. It is seen in the editorial that in many instances individuals are cut off from doing God's will, by the church of which they are members. Such a church is individually and collectively responsible before God. Every individual who believes God's call is ignored in such an important matter is responsible until he does all he can to make the church subordinate to God rather than God subordinate to the church. Let us quit praying the Lord to bless *our work* and pray that we may be fit instruments to do *His work*.

It is not hard to fix the responsibility, but it is hard to frankly acknowledge that we are sinning against God when we pray His will be done and then continue trying to do it by such faulty methods as will forbid it from being done. Either the majority of our people are in favor of doing God's will or they are not. If they are not, the glory of the church has departed. If they are, they will take immediate action to remedy the conditions set forth in the editorial.

He asks, "Are we doing right by our members?" Surely not. I have known young men to be called of God for His service and the church to veto the call. "Are we doing right by the church?" Who would dare say that we are? Our church is hampered almost to a standstill because our machinery engrosses so much of our attention that we can not hear the voice of God in such instances as have been cited. I am sure we are not doing right before God, for He needs the laborers whom He hath called. I am sure we are not doing right by the un-

saved, for "how can they hear without a preacher?" I am sure our present methods are not meeting our present needs. Let us read the handwriting on the wall, "Thou art weighed in the balances and art found wanting."

Now in regard to "the unwritten law." It is not safe. It is not Gospel. It is not binding. "Whosoever addeth to this book,"—even unwritten laws must not be added—"to him shall be added the plagues that are written in this book." Christ used the written against Satan and overcame. We can, too. Unwritten law enslaves. Let us go to that which is written. It says, "Pray to the *Lord* to send men unto the harvest." And when the Spirit sends them He says, "Forbid them not." Mark. 9: 38; Num. 11: 28, 29. He says. "He that desireth the office of a bishop desireth a good work." Shall we forbid him? He says, "Stephen and Philip were set to serving tables," but they were soon impelled by the Spirit to do mission work. He says that Paul straightway preached even before the brethren would risk his conversion. Do you not know that if Paul had lived under the genius of our regime the church would have "made slim" his chances to become a minister of the Word?

The church has no right to govern or be governed by unwritten law, precedent, tradition or any such machinery. The Holy Ghost does not fit into machinery. He abhors it as nature abhors a vacuum. We should not presume to adhere to unwritten laws and hinder God's work thereby. Let us walk in his paths whithersoever he leadeth. Let us not limit God to our armor, but pray that we may be worthy to put on His.

What we need is, not method but Spirit; not set plans, but supreme purpose; not grooves, but gumption; not traditional avenues, but pentecostal avalanches; not stultified ministers, but spontaneous missionaries; not plans to work "*our men*," but *men* to work *God's plans*; not more church elections prior

to God's call, but a more spiritual discernment of God's elections with obedient ratification thereof; not methods to control the Holy Spirit, but the Holy Spirit in control of all methods; not church authority to give a "*life option*" to desultory officials, but church authority to use, distribute, and continue in office only those who, "*doubly-elected,*" give God and the church a *perpetual option on their services*.

We have too much machinery now. What we call safeguards have submerged too many of us. We are too much like the man who devised large cork boots as a means of walking upon the sea as Jesus did. He soon went under and the cork boots held his feet above the water in such a way that he could not extricate himself. His safety device drowned him. We cannot devise plans for universal and perpetual application. Let us adjust ourselves to God and He will provide a way. For finite men to attempt to limit the Infinite is presumptuous sin. It is a sort of idolatry.

The editorial says that by unwritten law the church bars God's call from going into execution. Observation warrants us in saying that it also excuses our chosen ministers from doing the work assigned them *by our own plans*, even though we try to install only those who have the "double-election." Unwritten law has shortened God's hand over our "twofold chosen." Unwritten law sends not our safeguardedly chosen men into the vineyard; neither does it allow God's "single" chosen to enter. It has wrought out a monopoly against God. It has ignored the handwriting on the wall.

Let us keep to the written law. God moves in mysterious ways His wonders to perform and His church will use enough elasticity to follow His movements if she wishes to do wonders. The Holy Ghost governs His church and His church will not make slim the callings of the Holy Ghost. Any church that willfully hin-

ders the Holy Spirit from leading it, or forbids one of its members from following His wooings has certainly fallen from grace.

The true church has no more right to quench the Spirit in case of a man's call to the ministry of the Word, than it has to reject baptism to an applicant for admission into Christ. "*Whosoever will, may come,*" has for its corollary "*Whosoever will may go.*" We examine the applicant if he be in the faith and if so, we cannot forbid that he be baptized. Let us in like manner examine him who feels called of God to do mission work and let us be just as slow to impugn his motives. If our church were in essence apostolic we would not be surprised to know of men volunteering to serve God in the ministry, but we would be greatly mortified if we had no such volunteers.

We encourage people to join our ranks, that they may do all the commandments and then admit by fault of our machinery that some who hear the high-calling are prohibited from following the great commission. Shall we continue the "whole Gospel" claim?

The editorial says, every true minister has a double call. This is true of the true church. If God call, the true church will hear Him. If God call not a certain man, no true church will continue him upon her "single call." She will rectify her mistake, for it follows that if he have not the "double call" he is not a true minister.

Now a few suggestions as to the remedy: First, get right with God. Let the church as well as the individual be God's servant rather than His dictator. Then the Holy Spirit will guide us. He will make plenty of avenues. He will provide men for the altar of service. And if the church will listen to His voice she will be guided into all truth. If a church know of a member who seems to be called of God she will elect him. If the elder in charge is not alert enough to see the workings of God amongst his people let him ask each member on the annual

visit, "Do you believe we have any one amongst us called of God to do mission work?" Use much prayer, more Holy Spirit, and all of your common sense in answering this question and it will not be far wrong. Judge of God's call by the same discernment that you use on an applicant for baptism. Examine as to his general Christian attitude, ideals, preparation, work, faith, ambition, ability and consecration. Fix a high standard.

Second, with a standard of qualification, call for volunteers to serve in the mission field. Let it be known that any one who volunteers to do God's mission will receive all the encouragement the church can give. If his qualifications, present or potential, meet your standard consider it a call from God and elect him. If he fail to make good after a sufficient trial *recall him*. Volunteer service is the greatest need of the church at present, and yet we have impugned it all along the line. Volunteer men, constrained by love of God, would turn the world upside down, and much of the church too, perhaps.

If a volunteer to a congregation be ignored let him go to the Mission Board. Any board worthy the name would investigate his claim, and if it find him qualified would recommend him to his own church for election, in the same spirit and manner as elders of a district propose a candidate for ordination as an elder. If the church reject him on any other than gospel reasons let the Board recommend him as a mission worker in the same capacity as she recommends sisters to mission points. If he be qualified he can do much for God, and he wants work rather than office, anyhow. A worker without an office is wholly within our present practice, in case of sisters. A worker without an office is worth a dozen officers without work. Better a cup of water without a "*handle*" than "*a handle*" without the cup of water. When this worker accomplishes something let the elders go and do the official work necessary. This is

the way the church at Jerusalem worked when the laity were scattered abroad into mission fields.

Why does the board deem it not wise? Why would the conference not confirm a lay brother who is willing to go and has the necessary qualifications except the church office? Why cannot the District Board use such brethren when it can use such sisters? After all, are not the General Board, District Board, and Conference victims of unwritten law? They have a well-established precedent with sisters, but venture not to apply it to the brethren. Is this wise or unwise? The King of Egypt said, "Slay the male children but let the others live." The highest authority in our church management constantly calls for help, like the man fallen into the well, and when the Holy Spirit lets down a rope in unofficial hands they believe it unwise to take hold of it and be helped, lest such a rescue might open the avenue for a premature manifestation of the Holy Spirit working through a man who had not yet been empowered through the official genius of the church. Here is the most serious confession in the editorial. It shows that we have been more careful to remain true to our machinery, for its own sake, than to let the Holy Spirit outrun our machinery.

Like Balaam, we have been driven from the highway of our beaten track, into the narrow alley of dire emergency, and with crushed and bleeding foot we still persist in driving our erstwhile faithful "*hobby*" over the very angel of the Lord. But even our "*hobby*" sees the angel with flaming sword and shall we not hear his voice and turn to God?

Brethren, we will never fill our mission in this world until we so adjust our policies that God's will, the Holy Ghost, and the angel of the Lord may speak to man unhindered by tradition, precedent, unwritten law or any such thing.

Let us pray that God's will be done and rise determined *to do it*, contending always for the *will* and fearful never

about the way. I believe we shall find many remedies if we substitute the elasticity of the Holy Spirit for the cumbersome machinery of man's devising.

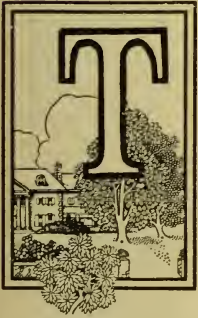
Can we doubt what God shall say to us if we complacently let men whom we credit with the "double election" sit idly in the gateway to the Lord's vineyard,

violate their ministerial vows, refuse to enter the field themselves, and yet hinder those chosen of God from going in thereat? If the office be too sacred to give to the Spirit-filled volunteer, let us make it too sacred for monopoly by the world entangled overseer.

2140 West 31st St., Los Angeles, Cal.

IN THE ITALIAN QUARTER OF NEW YORK*

By Joseph H. Adams, Brooklyn, New York



THE old original Italian quarters in New York City were commonly called "hotbeds of crime." For years the worst of the inhabitants of southern Italy and Sicily have poured into certain districts of New York and the surrounding country, and these aliens have given the police no end of trouble for the past fifty years or more. The "Black Hand," the "padrone," and the "vendetta" gangs have opposed government and tried to overthrow social and moral standards, and it was not until strenuous laws and immigrant regulations had been enforced that this undesirable tide was in a measure checked. The fines imposed on the steamship companies and the very rigid rules carried out by Commissioner Watchorn at Ellis Island have resulted in the careful sifting that debars a greater portion of the really undesirable and criminal classes.

Years ago the Italian quarter properly extended three blocks each way from the famous "Mulberry Bend," the turn in Mulberry Street just above Worth that

has since been obliterated on one side by that garden spot and playground, Mulberry Bend Park. For years the buildings which stood on this now beautiful spot were known as the blackest holes in New York City, and the number of crimes committed around these two blocks was a disgrace to a community of civilized people in which progress is the distinctive characteristic. This locality, from Five Points up to Canal Street, was so infested with the worst and most desperate thieves and murderers years ago that it would cost a detective's life to try to ferret out suspected criminals. When the old buildings were razed to the ground and the foundations brought to view numerous passages were found that led from cellar to cellar, and several under the streets, so that pursued criminals could make good their escape through these hidden "undergrounds." When excavating and leveling the ground for the present park, it was a common thing to unearth bones and scraps of clothing—grim reminders of some uncanny burial in a back yard, the result of a murder or "unknown death." The police records show that many who were enticed to the buildings in this section from 1830 to 1870 were lost forever, swallowed up without a trace, but the ghastly disclosures of years later bore the mute evidence of past crimes.

*The Congregational Home Missionary Society of 287 Fourth Ave., N. Y., very kindly granted the use of this article and these illustrations, it having first appeared in their "The American Missionary."



Italian Children in Rear Yard of a Mulberry Street House.

Since the great influx of the Italian race into this country a quarter of a century or more ago, the limited district about Mulberry Street east and west as far up as Bleeker Street and between the Bowery and the boundary line, Center Street, could not hold the ever increasing population, and since about 1870 the Italians have spread to the four

quarters of the city, to Brooklyn and the Bronx, and to the colony known as "Little Italy," located on the East Side between Ninety-fifth and One Hundred and Tenth Streets from Second Avenue to the East River. The largest Brooklyn settlement is known as "Paradise Park," a low stretch of land thickly populated with Italians, extending from Blythe-



Rear of a Tenement in the Italian Quarter.

bourne to Bath Beach between New Utrecht and Twelfth Avenues. This section gives the police of Brooklyn considerable trouble, for here stabbing affrays, "Black Hand" tragedies, and murders occur often. A large percentage of the criminal court cases involve Italians, as their quarrelsome, hot-headed ways and their thirst for revenge to right some trivial offense or imaginary insult lead them into all sorts of trouble, which frequently results in a murder. The edu-

cated Italians refrain from disturbance of any kind, and try as far as possible to quell any riotous feeling among the others; but in the lower classes that colonize here instead of spreading out over the country, there will always be more or less trouble until education and mission work shall appeal to the better side of their natures and give them something better to look forward to than chicanery, cheating, and intrigue, combined with stealth to carry out some blackmailing

scheme against their more prosperous neighbors.

The Italian quarter is the home of the padrone system, and while the police and the Gerry Society have been instrumental in breaking the backbone of this oppressive system with regard to the children, who in former years were compelled to beg, steal, and prey upon the public by eliciting alms under false pretenses, no amount of pressure brought to bear on the heads of these alien companies has been effective in breaking them up. In fact, the strongholds are either unknown or if in sight, the head of the padrone colony cannot be found. He "is not known," and it is the policy of those around him to know nothing about him, his whereabouts, or his business. The monstrosity, the oppression, and the penalties of this system are little known to the average New Yorker, but many sad-eyed Italians are selling fruit in the streets, working on bootblack stands, grinding organs, gathering rags, and looking over the dumps at the river wharves, half or more of whose earnings are going into the pockets of the lazy padrones who "toil not, neither do they spin," but live in luxury and on the fat of the land through the sweat of their feebler countrymen's brows.

From certain alleys, every morning bright and early one may see the procession of push cart fruit venders—slaves of the system, for the padrones are large wholesale purchasers of fruits, nuts, and flowers. Each peddler has his cart and number, and is accountable for his load of fruit. Not one can escape the lash of the system, and should any of them get into trouble and be arrested word is quickly passed and a bondsman soon appears. The padrone knows his men and watches over them, protecting them—not for themselves, but for his profit. Then at night when the returns come in each peddler is given a daily pittance, and the balance goes to the lord and master, for does he not own the cart, the fruit, and—yes, and the soul and body of the peddler,

who is kept in constant fear and slavery thru the system?

The writer has stood near a runaway leading to a basement and watched no less than fifty organ grinders coming home after a day's work, each with the same sort of instrument, and having entered the basement the organs were wheeled in and arranged along the wall in rows. The "agent," a trusted confederate of the padrone, received the money collected by the Italians, who were then handed checks for the day's work. Sometimes a lively scene follows small receipts, and on several occasions in the same night the writer has seen tired organ grinders thrown down and their clothing searched. One suspect who had saved some small change in his coat lining was treated to a sound thrashing, and he dared not cry out, for the system is



An Italian Bread Vender.



A General Store in the Italian Quarter.

so subtle and sure that any offense against the "head one" would bring on disastrous results.

Huddled in the closely confined quarters of the Italian tenements there are numerous artificial flower establishments, where great numbers of Italian women, girls, and children work about long tables, deftly fashioning bits of cloth into bunches of gaily-colored flowers for cheap decorations of all sorts. Many of these girls have come over from Italy ostensibly to visit aunts and uncles, who vouched for their maintenance and support, but who in reality sell them or their labor into the padrone system. Little does the child or young woman know that she is to enter a form of slavery. She is put to work in a flower shop or at sorting rags to work out her passage money, and it takes oh, so long! because she does not know how much she earns—that is kept from her. She is ill fed and poorly clad, and thrown into company with women of sensual habits, lewd thoughts, and demoralizing language,

and the evils of such a life constitute one of the curses of the densely populated Italian districts—the padrone system again, which is felt in every section and in every household.

Throughout the Italian neighborhoods one will find basements in which rags are sorted—rags of all kinds and colors, some filled with disease-breeding germs and all more or less filthy—for it is almost alone the Italian who will gather rags, bottles, and discarded household articles from the ash cans and streets, sort and classify them, and get something out of them. The Italians of the tenements and slums—those of them who will work—always select that class of occupation which offers the least resistance. They will stand all day in the street beside a push cart full of fruit or peanuts, but few are found in factories or shops where skilled labor is employed, or in any of the callings where other nationalities abound. To be sure, the Italians will work on subways, tunnels, ditches, foundations, and other work

where the highest wages are paid and the least brain work required. As a gang foreman of a squad working on the tracks of a railroad once said, "They make good mud-slingers, but very poor soldiers." The remark was made after one of their number accidentally stepped on a third rail and was instantly killed. The fifty or more laborers lost their heads completely. They were panic-stricken, and ran in all directions like a scattering flock of sheep, and it was not until the foreman shot his pistol into the air that they stopped and returned, knowing well that trouble would be the result of disobedience, for the padrone got them their jobs and he grafts some of their wages. The tribute paid to these usurers is the blood money wrung from these simple-minded sons and daughters of Italy, held under the lash through ignorance of our laws and customs, whereas they could become independent and properly self-supporting under other conditions, and if educated, many of their troubles could easily be overcome.

There is not an article of food or clothing that does not find its way into the Italian section at one time or another and some of them are manufactured right in the neighborhood for local con-

sumption. Mulberry and Elizabeth Streets from Worth to Grand or to Bleeker Street present an interesting panorama, closely resembling the quarters in Rome, Florence, and Milan, where the general melange of humanity and its needs are jumbled together in an indescribable mass. The street and sidewalks teem with merchandise on stands, push carts, old wagons, and trays strapped to the shoulders of the venders, for no reasonable chance to attract the purchaser is lost by the Italian merchant. As one passes along the street it is impossible to take everything in at one trip. The shops overrun with all sorts of wares, both foreign and domestic, and mingled with the Italian names of the wares and their prices, are the gaudy signs of cheap domestic manufactured soaps, washing powders, and matches. Bread is seldom sold within the buildings except on rainy days. It is placed outside on wooden trays and even hung up on the sides of the buildings on nails to attract attention. Tubs of pickles that can be smelled a block away, dried fish, baskets full of dandelion plants fresh from the country, barrels of vegetables, tubs of dried beans and peas, cocoanuts, bananas, strings of red peppers and garlic, bladders full of imported lard, bundles of kindling wood, dried beans, and links of sausages, are but a few items of the miscellaneous assortment that one sees in traveling but a few steps. Here and there throughout the districts one will see the spaghetti shop, outside of which the "green" article, fresh from the macaroni press, is hanging on long poles and moving in the breeze as a field of ripe wheat is swayed by the wind. Inside the shop are also rows of poles loaded with spaghetti, and with the often filthy conditions prevailing in these shops and the dirt blown on the macaroni hanging outside, one can imagine the great amount of filth, disease germs, and other impurities the Italians take into their systems through this one medium alone.



Italian School Children.



An Italian Spaghetti Shop.

One of the greatest benevolent features that can be carried out in the Italian sections is to teach the children the English language and get them into the schools and keep them off the streets and away from the demoralizing influence of the men and women of questionable character who inhabit these localities. In recognition of the advantages of education to these alien children of the old quarters, the Board of Education of New York City maintains a school especially for Italian children, the same as it does for the Negro children, in the district lying between Twenty-third and

Thirty-fourth Streets and Sixth and Ninth Avenues, and in this school particular attention is given to teaching not only the English language, but the advantages of freedom, its proper meaning and limitations, and in so doing it is calculated that in time the oppression practiced on the ignorant classes will be done away with. There are certain conditions, however, that cannot be met in this way, but these are well within the scope of mission work, for that which is already being done is meeting with good success. The city is doing what it can in the way of schools, dispensaries, and

tenement house regulation, but the personal side of the inhabitants of these quarters can only be reached by the mis-

sion workers, and those directly interested in the personal conditions and habits in these people.

VOTING FOR PROHIBITION

Wilbur B. Stover



FEW of the Koli caste of farmers came to me some weeks ago saying there was to be a caste meeting on the 8th of April, and as the drink question was to be prominently before them, would not I also attend? I said I would certainly do so if possible, and early in the morning of the 8th we arose at the first cock-crowing and speedily set out for our twenty-mile journey. It was hot. There were altogether five of us, four in a bullock cart and I on horseback. We made good time while the hours were small, but as the sun got higher it was useless, and we spent the heated hours of the day under a big banyan tree just outside of Hansote. Then towards evening we set out again for Kutpur, where the assembly was to be.

In Hansote I learned that a number of other castes had just recently decided to free themselves from drink, and had done so. This helped to press the present meeting to a decision all the quicker. The fact that people of lower caste than themselves had stopped argued a great deal that they ought to and could do the same thing.

When we arrived we found about 40 or 50 Kolis there already. They sat together patiently talking in a friendly way with one another and with me sometimes. In the evening it was apparent that those having called the meeting had not been expecting any one today, and so preparations were very incomplete. I

was much impressed, when I saw these men, raw heathen men, with no arrangements for sleeping and little arrangements for their food, patiently endure all as one would expect children of the heavenly Father to do. And when it grew late, they lay down on the floor without bedding and without pillows and without covers, wearing their clothes, side by side in a row they slept. As I remember now, I have heard members of our own boasted church storm around as if a house were on fire because they felt something was not quite what it should have been, meanwhile enjoying comfort a hundred times over what these good-natured, quiet men were putting up with! I told our Christians so, but quietly, lest perchance some one would be listening!—lest others should know!

We had a little house all to ourselves. It is the one house provided by government in all small towns for travelers, and was given to us. At night as we had our evening worship before retiring a number of people stood round to see how we did it, and we prayed for them, too.

Next morning after tea we went to see how the meeting was getting on. Some young Kolis asked the wiser Koli heads to have me speak, and they said that if I would take the pains to be patient, they would call me later when everybody was present, for they wanted all to hear. And I said it would be a pleasure to me to speak or to keep quiet, just as they liked, and just when they liked, for I was now their guest, and they were feeding me, and those with me. Which they did in part.

It seemed like a Koli Annual Meeting. They sat together closely, and one after

another talked things over. An old brother would express himself seriously, and the others would all say, not amen, but "true word." And it is all the same in the long run. Sometimes they talked in turns, and sometimes three or four at a time. They just sat still and talked, and there were a half dozen chairmen, apparently with equal authority, and no one quite presumptive enough to take the reins of management into his own hands. So the meeting kind of managed itself, and ran smoothly.

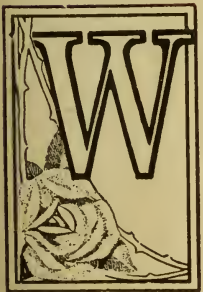
After dinner we went over again. Then the time was ripe. The "big tent" was full, with about 400 crowned heads of Kolidom seated in solemn conclave, and others standing behind them with the thought that the special part of the program was now on. So it seemed. As we came near, several said "Sahib, the time has come. Get into the midst of us and tell us everything you can." And with a full heart I did my very best on a prohibition talk. The people heard with rapt attention, and were thankful for what I told them. After I was through talking they asked several questions, and then said they were ready to vote on the question. "How many want to have this liquor drinking stopped among us? Hands up!" And all hands went up. "How many want that we shall continue?

Hands up." Not a hand! One turned to me and said, "Sahib, that settles it. Thank you very much for your help." That is it. I *helped* to do it. No one should think I did it. The men had been thinking on the subject, and wanted light. Then they were ready to vote.

These 400 votes represent, I should say, about 15,000 people. Now here is a feature of the work in India that makes our hearts glad. We could not have gotten perhaps ten in that crowd to go temperance without the others but we could get the whole 15,000. Here is the great future of the church work. Now we are picking up the fives and sixes and eights here and there, and that with difficulty. But I think it is clear that the time is perhaps near at hand when it will be easier to get a thousand into the church of the Lord Jesus than it is now to get ten into it. For the same reason, the people hang together. And this is a mighty good feature in the dream of the future as it concerns the church! If the members hang together, and stick to their church, and walk ever in the footsteps of their Lord and Savior, they will do well. As the thousands vote prohibition now, it seems to me they are preparing to cast their lots for the Master of earth and skies. It is a commonly expressed idea that a great change is coming.

DANGS TO VYARA

I. S. Long



W HILE at Ahwa in the Dangs we were invited to have an English service at the government bungalow. An invitation was sent out to the officials who speak English, native people. In the evening Bro. Ross preached to a dozen or

more of us an acceptable sermon on

"Service." Next evening Mr. and Mrs. Hodgson invited us to tea with them. Mr. Millet, Mr. Hodgson's superior, was also there. With these three we had a most pleasant evening, for they are quite social, and one with us in the uplift of the people of the Dangs. Mrs. Hodgson was a missionary before marriage, and although a government servant, one would miss it but little in saying she married a missionary, for it does not take long association with Mr. Hodgson

to find out how his heart goes out in behalf of the poor downtrodden Bhil, nor how much he helps the people in manifold ways.

April 5 was the day of the Durbar. This we were anxious to see. Early on the morning of the 5th Bro. Ross and I walked down town and over the surrounding open. Here and there under every green tree were small squads of people, resting, sleeping, smoking or eating. A few others had small ragged tents. Merchants from east and west, several dozen of them, made a bazaar under the trees. They cleaned off a small parcel of ground and spread their wares on mats—an interesting collection they and their shops made, too.

In the evening at about five o'clock the several kings, petty fellows they are, with their retainers, relatives, musicians, etc., etc., one after the other rode up to the hall made especially for the occasion. This temporary hall was about 40 by 50 feet. Chairs were set for the kings to sit upon, and as they entered they were placed according to rank, several of their retainers standing by their side or rear. On the other side were a few chairs for other gentlemen of influence. At 5:30 the hall was well filled, while hundreds could not be admitted within.

When all was ready Mr. Hodgson arose and read a short address in Marathi. He told the petty kings among other things that if they expect a continuance of government favors they should cease drinking liquors. At once after this address Mr. Hodgson began to present each king and chief with his allotment of money from government. After that he presented a large number of turbans to patels and other influential men of the Dangs. With each gift he would say, "Ram, ram," the accustomed salutation, to each man. It was most interesting to see the men come for their gifts in turn. The kings were gaily, pompously, dressed. Many of the other fellows barely had their nakedness covered. The majority had fairly good turbans. It

looked to us as if they needed a whole suit of clothes worse than anything else. As each one came forward and received his gift he was marked by another and rosewater was thrown on each one. How awkwardly some acted! Poor fellows, I know they were glad when the ordeal was over. When the gifts were exhausted one petty king garlanded Mr. and Mrs. Hodgson and Mr. Millet and flowers were given to many others. Thus ended the Durbar, an occasion hard to describe.

Next morning we arose at four and after sending for coolies twice we started for Vyara. Our coolies reached the first village, and without waiting to see whether we would get others or not they put down the luggage and started back. When we found we would get others with difficulty Bro. Ross started after the old ones. Seeing him coming on horseback they fled as if for their lives. Seeing our plight each of us went into a house and led out a man, assuring him that there is no way out of taking our luggage to the next village. This they consented to doing, after the hire was agreed upon.

Soon we came to a precipice that we descended, leading our horses, with the greatest difficulty. I think it must be a descent of 45 or 50 degrees at least.

Again and again while on the journey, because of the steepness of the ascent or descent we had to dismount and walk. Grateful we were many a time that the horses were so willing to follow us over such steep and rough cliffs. As we were descending the cliff mentioned above the stirrup of Bro. Ross' saddle got fast in a limb and fell off. While he was back hunting it the rest of us passed on, keeping pace with the coolies. The result was that we got into Pimpri, our next stopping place, by different paths.

From this village we hastened across the hills toward Kalabel, where we were to meet Bro. Ross' ox-cart. At the second village we halted long enough to feed the horses and eat a little ourselves.

There we got two strong coolies. They carried our luggage to the nearby village, and while we were lazily sitting on our horses they slipped away. As soon as we saw them going we were after them; but who thinks a horse can outrun them? They jumped and leaped like deers, and soon were out of sight in the brush. We felt cheap. Finally, we got started again, and reached Kalabel at 3:30, where we had some of the onions and tomatoes from Bro. Ross' garden, and some cookies from his kitchen, to eat.

From this village we crossed another high hill or mountain to see a fertile spot of ground Mr. Hodgson is offering to us to clear up and farm. It is said to be two miles square and would be large enough for a goodly number of poor Christians to get a start in life, if they have the courage to take hold and work. Seeing it was getting late we left without a full investigation and went on to Meshkatri and to Chakdara. The latter is the home of one of Bro. Ross' helpers. It is a backward village and in what is called jungle, backwoods; but it looks as if it might be a nice Christian village some day. We rode into Chakdara at about 11:30 at night, having been in the "harness" nearly twenty hours. Next morning we inspected the premises about Chakdara. The land is good. Moreover, Mr. Hodgson has presented a large old house to the mission. Out of this

several real good houses may be made. Bro. Ross hopes for much from this little start, in the jungle.

We arrived at Vyara at noon. In the trip to and from Pimpalner and the Dangs thru jungle, and over hills and mountains, we traveled at least 110 miles. And while the traveling was not always so easy and pleasant the journey was most enjoyable to us, and we trust will prove profitable to the work unto which we are called.

On the whole the Dangs, while not good for farming, is a fine place for grazing; and on this trip we saw herds and herds of cattle, among which were some fine stock. Some few reminded us of Jacob's luck, for they were, if not streaked, at least beautifully spotted. No doubt many of our future Christians will be shepherds and herders of cattle by occupation.

Now what shall we say of the Dangs and Pimpalner taluka, as touching our work? Brethren, the outlook is fine, most promising. If we take opportunity by the forelock, press in before caste influence is so great, the work will be far more easy than it will be twenty-five years hence. Yes, the fields are white to the harvest. God is on our side. "Who can be against us?" All we need is men to man the field and prayer to bring down the blessing. Surely we shall reap if we faint not.

Jalalpor, India.



MAKING A GOD

C. H. Brubaker



WE believe and teach that God made us and preserves us, and when we see men making a god for their protection and help it fills our heart with sorrow and pain. I wish I could transmit my feelings to you just as they came

to me one evening as my native helper and I went out to preach to the Varleys east of us. At the foot of a large tree stood six or eight men. In their midst was a man with chisel and hammer in hand, working away on a block of wood which they had brought from the market. We asked them what they were doing and, as though ashamed of their deed, they evaded the question. But when they saw that we knew what they were doing, they told us plainly, giving us the reason. They said they were making a village god to take away the evil spirit from their place. A man had died and they had the notion if a new god were set up, their village would be protected from further disease and death.

We assured them that what they were doing was perfectly useless and foolish, for the god made with hands is powerless. It can neither see, hear, nor lend a helping hand. It knows nothing at all. It is lifeless. Therefore, how can it assist you? It can do nothing for you. They admitted all this and then we told them of the true God who can and does help His children.

My helper told them he would place in their homes a book which would keep the evil spirits away; that it would not cost them anything, and that he would come each day and read to them from it. They seemed almost ready to accept our proposition and give it a trial at least,

when the patel, the head man of the village, came and said, "We must have our god." He was more intelligent than the rest, and yet he is in darkness and is keeping his men in darkness. After he came, all our talk was useless for they trusted their village chief more than they did us.

It pained my heart to stand there and see worshipful men forming a god from lifeless wood. The pain grew more intense when I saw they were willing to continue to look for help from a god made with their own hands when we had told them of the true God, a present help in every time of need, the Creator, and Preserver of us all.

These people are in such dense ignorance and superstition that once telling is not sufficient. The gospel story is so new and so different from anything they have ever heard before that it is not surprising if it is not understood at once. But our hope is that the story will not always be new and misunderstood, but that it will soon be "The Old, Old Story," loved by these people as by us.

Imagine yourself seeing the sight which I have described. How would it affect you? Would you think these folks need the gospel light? Would you think it worth while to pray and give of your substance for the enlightenment of these people? Would you consider it worthy of your own life, given in sacrifice in order that these for whom Christ has given His life might be led to know the true God? Would you consider your life well invested in just such a work as this? Would you pity these people and say, "I'm sorry, but I cannot help you"? Or would you say, "I pity them and God helping me I shall tell them of the true God, and by His grace bring or send them the light"?

Dahanu, India.

JHAGADIA NOTES

E. H. Eby



TRAVELING in the jungle is now becoming more difficult, if not more dangerous, for aside from the ease with which animals and reptiles can hide in the thick undergrowth, the jungle grass is covering all the footpaths and even

the wagon roads until they are scarcely visible. In the morning, or just after a shower of rain, one cannot go thru even on a horse without getting wet up to the knees. But the hills and valleys are beautiful to see and give one constant inspiration and company with their varied shades of green covering all the landscape and hiding the rocky ruggedness of the hills. The time for forest flowers is past, they having been in greatest abundance in May and June.

To visit our out-stations requires a round trip of thirty-five miles, by way of the shorter footpaths in which the horse can travel quite as well as in the ruts of the cart tracks. Starting out last Tuesday on this trip I went first to Raj Pardi to spend some time there in Bible study and prayer with the workers, as well as to help instruct the little group of inquirers whom the Lord in His great love has given us. Raj Pardi has seemed dead and closed for a long time, and it was only by persistent and believing prayer that an opening has been made into the hearts of some of the people. Now that a few are showing a willingness to study our religion, and one who was once a Christian to return and try to live faithfully, we take courage and praise the Lord with all our hearts. I spent three full days there giving our workers lessons in their regular Bible study course thru the day, praying with

them for the grace of God and the power of the Holy Spirit on our work, and in the evening we went to talk to the inquirer or to preach to the heathen. The Bible study and prayer is the best sort of preparation for preaching in the power of the Spirit, and we were given special grace for testifying to the saving power of Christ. We were made to rejoice in the Lord and to humbly praise His name, when yesterday news came to us from there the Spirit had taken our testimony and had brot conviction to many of the listeners and that they are asking to be further instructed in the Way. All glory be to Him whose we are.

From there I rode back into the jungle to our Undi station, where lives one of the boys educated in the Anklesvar orphanage, with his wife and child. They live among a little group of Bhil Christians who were for long without a shepherd, but are now showing many signs of improvement since a worker is living among them and teaching their children in both day and night school, and who gathers them together for worship on Sundays. I spent Sunday with them. All the Christians who are now living faithfully to their religion, several of the backslidden ones and a number of other people, gathered for morning worship. After the service they were all treated to tea by the host, our worker, as a token of his welcome and good wishes. Altogether thirty-eight drank tea, and every sort of vessel was brot into use so as to enable all to drink together. Cups saucers, plates, bowls, pans from three homes had to be brot together for the occasion, for be it remembered the cupboards of our common people here are not heavily laden. In the afternoon several of us went to preach in an adjoining village. The grass was wet with a sprink-

(Continued on Page 367.)



The Little Missionary

THANKSGIVING.

Stacy E. Baker.

There's enough and to spare, today, my friend;

Enough, and to spare, today—
And we offer thanks to the King of Hosts,
For the favors passed our way;
We offer thanks at the groaning board,
For the meats that set before,
And, oh, our prayer is a humble one
(With a plea that the gifts be more).
With never a thought of the humble fare
That the Pilgrims knew, of old,
When the red marauders hovered near,
For the death that the fates foretold;
We offer up, in our earnest way,
A prayer that our fathers said—
Nor see that the ghost of a smile is born
To the wraith of a pilgrim dead.

There's enough, and to spare, today, my friend;

Enough, and to spare, I say—
But, if we boasted but simple things,
Could we find a prayer to pray?
If an Indian arrow sang outside,
And a son fell dead, I ask,
Could we find the moulding of thankful prayer
An easy and gracious task?
There's enough, and to spare, today, my friend,
For us, with our peace and gold.
'Twas a word of thanks for the right to live,
That the pilgrim fathers told.



A THANK-OFFERING.

As in days of old the wise men
Brought their gifts to Jesus' feet,
Opening up to Him their treasures,
Silver, gold, and incense sweet;
So today we come to worship,
Come to praise Thee and adore,
Bringing in our hands an offering
Taken from our treasure store.

All the blessings showered upon us,
All the silver and the gold,
Are Thy gifts to us, O Master,
Yet how much do we withhold!
But upon Thy willing servants
Look in mercy and in love;

Teach us how to serve Thee better,
Give us wisdom from above.

Now accept our humble offering
Bless, O Lord, each heart bowed low,
Fill these emptied, yielded vessels,
Fill them till they overflow.
Thou art rich, Thy power is mighty,
Grant us here a sign today,
Take our gifts of love and service,
Multiply them, Lord, we pray.
—Exchange.



OUR AFRICAN LETTER.

Dear Boys and Girls:

It is raining so that I cannot have kindergarten, so I will spend the time with you. The dry spell has broken and we are thankful for a nice cool drink of water once more. Everything got so dry, and even our bodies, inside and out, felt dry; now we are satisfied. God is good.

Now you see I have just got nicely started, but these little black tots do not mean to let me talk to you. Here they are a merry troop all out of breath for they have a cameleon on a long stick and have been chasing some of the big girls just to hear them scream. These people have no love for the cameleon. Some will not look at it, fearing it will bring them trouble. These people are very apt to think animals do not suffer, so I have stopped to let it crawl over my sleeve and get quiet, for it must have had quite a fright, as they ran with it, poking it into the girls' faces and clinging tightly to its stick. I have given them a talk about it. They are as quiet and interested as they begin to see its needs. It is not afraid now, for it has gone to sleep. I have persuaded them to get a box, make a bed and put it to sleep as I used to when I



"Until we came to the river."

was little. They used to laugh at the idea but now they all help.

When I first came I was so shocked to see them with sticks two or three feet long, with live locusts strung on them. These they roasted alive. When I found these I would kill the locusts. They would laugh at the idea of locusts feeling pain.

Have I told you the story these people tell about theameleon? They say at the beginning God sent the cameleon to the earth to tell the people that they would not die. He went very slowly, eating on the way. As he did not come back God sent the lizard, with another message, telling the people that they would die. He ran with his message and got to the people first. Ever since then, people have died. People say when they see it, "Oh, you foolish little creature. You walked so slowly and tremblingly that you have caused us all to die." So you see they had a thought of God, but not the right cause of death. Now they know it was man's sin.

Last Sunday one of the missionary's boys, one of our native teachers, eight school girls and myself went to hold one of the out-station meetings, letting the evangelist, who usually goes there, go to another place.

We left after Sunday school. Church services follow the Sunday school, but there were so many we would not be missed. The road and paths were good until we came to the river. Here we had

to take off our shoes and stockings, crossing in two places. The first was up to our knees, but the next was too deep for me. However, they held my hand and I walked on the string of rocks where the water falls. The water was swift. Once I nearly lost my balance, but caught hold of some reeds. I believe those reeds along the river are twice as high as a person, perhaps more.

We found a little thatched school-house. It has two tiny windows, a mud floor, furnished with a sort of frame upon which the children hang their charts in school and a kerosene box which held the teacher's things. She was there with five children. We went in and sat on mats on the floor. After about half an hour the people began to gather. I forgot to say that as we journeyed, one teacher had her shawl upon a stick to let the people see there was to be a meeting.

There are just a few Christians here, but they have been very faithful with not much help and heathenism all around. As I saw them I thought of the verse, "Fear not little flock, it is your Father's pleasure to give you the kingdom." I talked to them about that verse. We had a very good meeting. The children all testified except one little girl. We went home encouraged and happy. Pray for those people and children.

I did not wade thru the river on our return. The tall girls made an "arm chair" and carried me. By the river there were three large patches of calla lilies. They were so beautiful, straight and pure. May we be like them, beautiful in our lives, straight and pure.

Lovingly yours,
NELLIE A. REED.

*Umzumbe Rail, Natal, S. Africa, Sept.
9, 1909.*



African Houses.

For Our Ministers

Once each month an outline of a missionary sermon will be given. Outlines are solicited. Address the Missionary Visitor.

GO, GIVE, PRAY, WORK.

Preached May 9, 1909, by John Heckman, Polo, Ill., after which a collection was taken for the Annual Meeting at Harrisonburg, Va.

Luke's commission Luke 24:46-48.

1. *Go.* Other scriptures, Luke 14:21; also Luke 9:60. Read these and tell plainly just what they mean.

2. *Preach.* We are to *preach* the Gospel to all—deliver the message. Matt. 28:19. Beginning at Jerusalem and continue till all hear the message. The world cannot be saved until they hear. We cannot be saved unless we give the Gospel to them. Go thou and preach the Gospel. Luke 9:60. This command is to every Christian.

3. *Baptize.*—Jesus taught it to Nicodemus. John 3:5. The Bible teaches it. Matt. 28:19, 20, and Mark 16:15. The apostles did it. Acts 2:41 and Acts 16:15.

4. *Give.*—2 Cor. 8:10-12. We have

begun a good work. It can be finished only by giving. Gift measured by what we have (left) and not by what we have not. 2 Cor. 9:5-7. Paul urged giving as a business. So ought we. Bountiful giving brings great blessing; spare giving the lack of it.

Note—But few people in our midst can duplicate the widow's mite. Purpose in the heart, and then stick to it; cheerfulness commendable.

5. *Pray.*—Pray ye the Lord of the harvest that he will send forth laborers. Luke 9:38. Pray for the extension of the Kingdom of heaven. Lord's prayer, thy will be done on earth as in heaven. Prayer to be made for all men. 1 Tim. 2:1.

Note—These prayers are empty and as sounding brass or tinkling cymbal if we do not work according to our prayers. Prayer without works is of no avail. As heirs of life that your prayers be not hindered. 1 Peter 3:7.

Conclusion—Go, preach, baptize, give, pray,—and work.

Indolence hinders prayer.

"TAKE MY LIFE."

THE following story is told of a young convert, saved about a year ago out of the most horrible savagery: "A young girl had come on Christmas Day to offer a gift on the Lord's birthday. These Christians were very, very poor—a few vegetables or a bunch of flowers was all they could bring—a coin worth a penny or two would have been a valuable gift. But here came this girl of sixteen, and from under her dress she drew a coin worth eighty-five cents and handed it to the missionary as her gift to the Savior she loved. He was so amazed that he could hardly accept it, but said little until after service, when he inquired how she had got a fortune like that. And then she explained that, in order to give Christ an offering that satisfied her own heart she had gone to a neighboring planter and had bound herself out to him as a slave for the rest of her life, for this sum of eighty-five cents. Thus her gift was the equivalent of the whole strength and service of the rest of her life, and she had brought it and laid it down at the feet of her Lord."

From the Firing Line

DIED PENITENT.

Not long ago I was called to visit a sister very low with lung fever. I had never met the husband. While there the sister wanted prayer, and the husband, with much profanity, forbade prayer in his home. In reasoning with him he said, "There is no God, and therefore no use to pray." However, we had prayer and made special mention of him. This was on Saturday morning. The same evening he took a hard chill and when the doctor came he said, "It is a doubtful case." In a few days he sent for me and wanted Bible reading and prayer. The next day, by his request, twelve of the members met at his place and after services made application for baptism, but before the arrangements could be made he died. A more penitent man I never met, and he admitted that while he said "There is no God," he never fully believed that his position was safe.

Kansas.

I. H. C.



NOT OPEN FOR CONVICTION.

While on my way to call on the sick I overtook a man walking leisurely in the direction I was going. I handed him one of my cards and invited him to our next services. "We have services of our own," he replied. I told him I was glad he was a Christian. To this he made no reply, but looked intently at my card for a short time, then raised his eyes, looked me squarely in the face and said, "You may be a minister, but you're on your way to hell." "Is that so?" I queried. "Yes sir," came the reply. "You're the devil's very own; your heart is not right."

I confess this was a little the roughest I had ever met and was somewhat surprised. We stopped on a bridge and our little debate became quite animated, but I soon found that he was one of the class

before whom it did no good to cast pearls.

Poor man, he only advocated a part of the Gospel of Christ and yet openly condemned those who were trying to obey the whole law. How Satan must smile when men divide the word into essentials and nonessentials and proceed to judge others thereby. His last words to me were, "I am not open for conviction, I know I am saved!"

L. H. R.

Colorado.



WITHOUT CONVERSIONS.

Sept. 9, 1909. Twenty-five years ago, the writer rode on horseback across the Alleghanies, the distance of seventy miles, by the request of an aged and isolated brother, to preach the funeral of his son. For seven years afterwards I would make two trips each year on horseback and stay two weeks at a time without any remuneration whatever and without any conversions. We were not discouraged. We prayed and wept and preached. The Lord heard us and answered and the following two years about fifty were baptized. After the first seven years the Mission Board gave us some remuneration.

J. F.

W. Va.



Prayers had been offered up for many years that God's cause might be built up at this place. These prayers have been actually answered. Likewise prayers for many years had been offered in behalf of a loved son, a cherished brother, a kind friend. These prayers, too, in the midst of opposition and although left unheeded until the very last have been actually answered.

A brother who went to services regardless of distance, weather, or inconvenience, now has church privileges within eighty rods of his door; instead

of walking to a schoolhouse twelve miles distant.

An earnest young man in the Lord had a desire to preach but no way opened for him to get an education. The Lord brought him out West, led him into the Brethren faith and he is now preaching the Gospel, not as he had prayed but as God had willed.

A noble husband and wife had long prayed for His will concerning them. They were led into the faith and are rejoicing in God's wondrous ways of answering prayer.

Opposition here is great. To have created sentiment to build a church and then not have gone on with the work might have meant disaster to His cause. But He permitted no sentiment to arise until the time came when He in a mysterious way suddenly stirred up the sentiment and the work was begun and finished in an incredibly short time.

There are, at least, three things necessary to carry on the Lord's work here as well as elsewhere:

1. Godly living.
2. Faithfulness to Christian duty.
3. Prayer.

We need more of these graces. The whole church does. Let these essentials seize the whole being of every brother and sister in the church and the problems of evangelization shall be solved. Even, Lord Jesus, so be it. Amen. H. A. H.

Nebraska.



After a few visits and prayers in the home of Mr. R. on the banks of the Muscatine slough I had just sat down in a little boat to fish. I was called to the bedside of an invalid man who wanted to talk to me about salvation. I preached Christ unto him and told him what he was required to do to be saved. After about an hour he demanded baptism at once, but after arrangements were made we found he was not able.

Early the next morning I returned. I secured a tank at the implement store and immersed him in the kitchen of his

own house. That was some months ago; he still lives and praises God that salvation came to him. He says the affliction of his body was the saving of his soul.

Iowa.

T. A. R.



TWO OFFERINGS.

Selected by Anna Hineline.

I didn't think I could do it
When first he told me to,
For I loved my precious dolly,
And she is almost new.
But, dear me! Uncle Joe knows how
To talk until you feel
As if you'd give your money, and
A part of every meal.

He knows about the Jews, you see,
And how they brought the Lord
The first and best of all their fruits
According to His Word.
That must have been so beautiful
Those harvest offerings!

Well, Uncle Joe, he talked, until
I brought him all my things
To see which I would send away
To China in the box,
And he said my best doll—blue-eyed,
Red cheeked, with curling locks.

I said: "Do you give what you like,
The very bestest best?
And do you 'make a sacrifice'
As you tell all the rest?"
And he said, "Yes," he always gave
To help along the cause;
But as he had no fields or fruits
He couldn't keep Jewish laws.

Now Uncle Joe is very good,
But he does love cigars!
He smokes on the piazza till
He almost hides the stars.
So then I said: "If you'll give up
Cigars and pipes and all,
And give the money to the Lord,
Why, then, I'll send my doll!"

Then Uncle Joe looked sober, for,
You see, he loved them so.
I said: "Oh, now you see what 'tis
To let my dolly go!"
I thought he would not do it,
But by and by he said,
"I think you're right, I'll drop cigars,
And give their cost instead."

So now my dolly is going,
And Uncle Joe will clear
And give 'most seventy dollars
To missions every year.
And mama says she's very glad
About the way I spoke,
Since Uncle Joe has offered up,
His sacrifice of smoke.

Wheelock, N. Dak.

Temperance

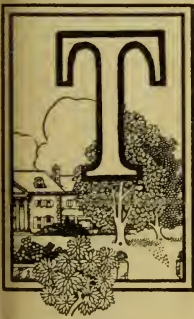
Dr. Carroll D. Wright, than whom there is no higher authority on the subject of economics, says: "So far as my observation goes, drunkenness is at the bottom of the poverty of the working classes, and not the industrial system or the influential conditions surrounding the working men and their families."

The capitals of thirteen States now stand in the dry file. That is splendid progress.

I'd do anything in the world to hurt the liquor business.—General F. D. Grant.

The mayor of Omaha, Nebr., defies all the laws of the State to make him enforce the laws against the saloon. Where is there a greater record of breaking the law to be found anywhere?

Tell me, drinker, why will you vote for and support with your patronage a business which hates the Sabbath God appointed, is against the church which He established, and crushes the hearts of mothers, wives and children, all innocent sufferers? That is what you are doing when you patronize the saloon.



THE best argument I have found in Maine for prohibition was by an editor of a paper in Portland, that was, for political reasons, mildly opposed to it, says a writer in the *North American Review*. I had a conversation with him that ran

something like this:

"Where were you born?"
"In a little village about sixty miles from Bangor."
"Do you remember the condition of things in your village prior to prohibition?"

"Distinctly. There was a vast amount of drunkenness, and consequently disorder and poverty."

"What was the effect of prohibition?"

"It shut up all the rum-shops, and practically banished liquor from the village. It became one of the most quiet and prosperous places on the globe."

"How long did you live in the village after prohibition?"

"Eleven years, or until I was twenty-one years of age."

"Then?"

"Then I went to Bangor."

"Do you drink now?"

"I have never tasted a drop of liquor in my life."

"Why?"

"Up to the age of twenty-one I never saw it, and after that I did not care to take on the habit."

That is all there is in it. If the boys of the country are not exposed to the infernalism, the men are very sure not to be.

This man and his schoolmates were saved from rum by the fact that they could not get it until they were old enough to know better. Few men are drunkards who know not the poison till after they are twenty-one. It is the youth the whisky and beer men want.

Georgia went dry last July. Is prohibition a failure? The report of the first six months of business from a banking standpoint in full of interest. The following is the rate of increase in clearings of the banks, showing Atlanta greatly in the lead:

Atlanta,	33.4 per cent
New Orleans,	4.9 per cent
Louisville,	16.8 per cent
Richmond,	18.3 per cent
Memphis,	6.1 per cent
Nashville,	12.1 per cent
Jacksonville,	24 per cent
Chattanooga,	8.6 per cent

EDITORIAL COMMENT



¶ “Oh, sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples.”
Psa. 96: 1-3.

¶ To many minds the glory which so stirred David's heart was a glimpse into the other world, and the light of the eternal throne gleaming forth overwhelmed him; others try to picture that great white throne and its wondrous beauty; still others think of the splendor of that heavenly train which cry constantly, “Holy, holy, thrice holy art thou God Almighty.”

¶ Wondrous as is all this magnificence and glory of heaven, far from this that was the Psalmist when he wrote. The glory was that seen in the meek and lowly Savior who redeemed man. Paul calls Him the “effulgence of glory,” and none deserves the tribute like the Savior. As the little child reflects credit and honor to the parent thru full obedience, so Christ showed forth the glory of the Lord in His full obedience even to the death of the cross.

¶ The Christian, too, is to glory. Not in self or human attainments. Far from these. Let him glory only in the cross of the Lord Jesus Christ. Nothing greater or less can engage the mind and heart of the real man of God; nothing less should satisfy him, for nothing less will bring salvation to a dying world.

¶ Then, brother, sister, the searching question just now for you is this: Are you preaching Christ and Him crucified?

Or are you preaching themes of the world and yourself magnified and robbing those about you of the real message they need? An aged bishop once gave this advice to his son in the ministry: “Never preach a sermon that you do not in some way weave Christ and His cross into it.”

¶ Nothing short of such an ideal is of merit, for it is not God's theme and cannot bring God's blessing. But just as sure as the “word of the cross is to them that believe the power of salvation,” so sure may each one be who preaches the Christ behold men and women saved and sanctified, no matter how feeble the efforts of the preacher.

¶ It is but wise, therefore, that you not only search the Word but let the Word search you, and pray that grace may abound unto you to readjust your life to the teachings and leadings of the Spirit until all things in your life are dominated by the power of the Spirit. Behold, then will your lips speak of the glory of the Lord; verily, “Unto Him will be glory by Jesus Christ throughout all ages, world without end, Amen!”

¶ Dan J. Lichty and wife, Nora, spent nearly one week in October in Elgin and made their home with the secretary of the Board. It was a splendid opportunity to talk over the work, its successes and failures, and go over carefully possible plans for the future. The seasons of prayer together are special moments of blessing never to be forgotten.

¶ Welcome back to American soil for your furlough, Brother and Sister Jesse Emmert. Dear and fair as the land of

your adoption may be, the land of your birth holds paternal and fraternal ties never to be broken.

¶ When it was told Sister Berkebile in the hospital in Bombay that Steven had typhoid fever she wrote: "I hastily dropped cards to each one of the missionary families up the line and asked them to join me in prayer. No sooner did the prayers begin than the fever went down and was broken." She says she is the happiest woman in India and praises are constantly on her lips. Bro. and Sister Berkebile will have to go to the hills for a season to have him fully recover. But again the Brotherhood has occasion to rejoice that the sickness was not unto death and the Lord has not claimed any of our beloved workers over there.

¶ The Congo situation bids fair at times to be properly adjusted, but when its friends are most cheered, a new thrust has been given. Drs. Morrison and Sheppard have been respectful but fearless expositors of conditions in the land where they are preaching the Gospel. They were compelled to travel a thousand miles to answer to charges of "Calumnious Denunciations" filed by the exponents of the present enforcement of laws in the land. It is a matter of joy, however, after so long a journey and so unpleasant a task, that both missionaries were acquitted. What next in the way of injustice and imposition! Is it not enough that the native must suffer, or will the greed for gain carry persecution among American missionaries?

¶ Says a missionary: "What the church needs today is not a shaking up of sentimentalism, but a conviction for missions that will give and give and give in spite of discouragements of any kind."

¶ If preachers and leaders in the church were more concerned about obedience and less concerned about precedent, there would be much more accomplished for the Lord. The Holy Spirit has a hard time working thru machinery. Either the

Spirit is killed or the machinery broken in pieces.

¶ Mary Quinter and Sadie J. Miller are granted a furlough, to begin some time during the spring of 1910.

¶ Bacon says: "If I might control the literature of the household, I would guarantee the well-being of the church and state." These words are very true. Just now the newspapers of our country are advertising their club-offers of newspapers and magazines for the coming year. Our subscribers will no doubt take advantage of some of them. Parents, do not forget that missionary literature should be included in what you place before your children. Even tho they might never become missionaries they will be educated by such so as to look beyond the limits of "My son John and his wife." Do not forget to have the best there is for your children.

¶ It is estimated that over \$70,000,000 has been spent by people of the United States in trying to find the North Pole. It has now been discovered and nothing there but ice and snow and loneliness. That amount of money could be used to far better advantage in discovering the wealth of men's souls. Our alleys and the under-world of all our great cities contain treasures rare for the Master if there were means and explorers sufficient to search them out and polish them for the service of the great King.

¶ According to statistics issued from Prohibition National Headquarters, drinkers in the United States have denied themselves or been denied 7,500,000,000 drinks in the last two years. In this same period, the statistics assert, 1,408,098 men who were accustomed to average four drinks of liquor each day have become total abstainers. If this were all that prohibition had done it would be sufficient to cause the temperance forces to thank God and take courage. It means much to break off the habit for this great multitude who in time would occupy the potters' field.

It is a matter for congratulation that our Secretary of State was the prime mover in a commission which finally resulted in an international meet last February in Shanghai to consider ways and means to stop the traffic in opium, that great curse to China. The report of the commission is lengthy but interesting. England, whose hands will ever be red with the guilt of introducing this curse into the country years ago, is making grand and noble overtures of redress. She has prohibited the use of opium in Burma and is sacrificing the revenue of \$17,500,000 annually in India to suppress the traffic. But poor China! What a drain on her resources has been the total annual loss summed up at 856,250,000 taels, or \$1,198,750,000! No wonder her statesmen welcome such a commission. The commission did not have power to bind their respective governments but they have made a strong appeal to enforce their strict pharmacy laws in China the same as in their home lands. This will do much to remedy the situation.



GENERAL MISSION BOARD MEETING.



WHEN the General Mission Board was called to order at 7:45, October 13, all the members, namely, D. L. Miller, H. C. Early, L. W. Teeter, Chas. D. Bonsack, and J. J. Yoder, were in their respective places. Bro. Teeter conducted the

devotional exercises and the business was at once taken up. Two tracts, which had been approved by the Tract Examining Committee, "Shall I Drink or Not Drink?" a temperance tract by J. W. Wayland, and "The Bridge," by Dr. O. H. Yerman, were ordered printed. These will be ready for distribution in a few weeks.

A number of papers from the European field were submitted, but inasmuch

as a committee from Annual Meeting is due to visit these churches next year the papers were referred to this committee for disposition. H. C. Early and Galen B. Royer are appointed to visit the churches during 1910.

The work at Brooklyn was carefully gone over and points of encouragement and growth were noted. There are some matters deferred till the next meeting to finally pass upon.

India's needs are growing rapidly. The workers asked for an increase of nearly 25 per cent more for 1910 than was granted them for 1909. This does not affect the support of the American missionaries, but is to be spent in enlarging the work thru native agencies and the building of bungalows for missionaries and natives. A proposition for a village and loan fund to help native Christians, which was outlined by a committee in the October VISITOR, was looked upon with favor and complete plans were asked for.

Bro. Pellet, in France, as well as the brethren in Sweden, plead for a missionary to come and help in the work. They are greatly needed in both fields, and may the churches noting this pray the Lord of the harvest to send laborers in these respective fields. An elder who can direct and organize the work is needed for each field.

Cuba's needs were represented by G. Mahan in person, and he is authorized to secure funds to start an industrial school among the Spanish. It is the most effectual way of planting the seed of the kingdom in the island.

Elder Stephen Johnson and his wife have been impressed with the need of opening a mission in Jerusalem. Their large heartedness will make this possible and the Board is taking steps at once to begin this work.

J. W. Wayland resigned on the Gish Publishing Committee and I. B. Trout was appointed in his stead. This with a few other items closed the work of the first day.

On the morning of the second day, D. J. Litchy conducted the devotional exercises. The main topic which, by the way consumed three and half hours, was the question of our Sunday-school literature. Shall we or shall we not publish a series of graded Sunday-school lessons? Bro. Wieand was appointed editor of the series, to work under the general direction of the Sunday-school editor, and they are to begin work along lines which will put the plan to a complete test. The Committee itself will make announcements after their own liking later.

The meeting adjourned at 11:30 to meet the third Wednesday in April. A deep interest was manifest during the entire session; the work was deliberate and thorough. There is much that is hopeful in all the fields and yet the Board is not without its problems. Appropriations at this meeting affecting the homeland run as follows:

District Mission Work.

Michigan,	\$ 150.00
Oregon, Washington and Idaho, ..	400.00
Middle Missouri,	600.00
Arkansas,	1,000.00
Southern Iowa,	200.00
Middle Iowa,	250.00
Northern California,	400.00
Loan on Meetinghouse, Oak Creek church, Okla.,	500.00
Emergency for Fulton Ave., Baltimore church,	124.00
Expenses to this meeting by members of the Board,	86.25

A misapprehension which should be corrected. It developed in the Board room that the item in Annual Report from year to year, "Annual Meeting Committee," was understood to mean committees to churches. Such is not the case. The item includes the Auditing Committee, the Tract Examining Committee and the Sunday-school Committee. By decision of Conference some years ago the Mission Board pays no expenses of other committees than these three named.

GALEN B. ROYER, Secy.

A SONNET.

W. B. Stover.

Hail, spirit blessed of David Livingstone,
Our good men all rejoice because of thee,
As Africa that prosperous is to be
Awakens now. Her kingdoms every one
Are looking up, are peacefully marching on
Toward righteousness. The sands of time
have run,
When men are slaves, and slaves burnt
black with sun
Are counted soulless. Hope is born at
dawn,
Yet true from false unaided knows not how
To choose. As Jesus said, "Lest worse to
thee
Should come, Go sin no more," so even
we
Must act. That other deadening slavery now
May God blot out, which doth enshroud
the whole,
Mahomed's creed, the slavery of the soul.
Ankleshwer, India.



JHAGADIA NOTES.

(Continued from Page 357.)

ling rain, and the creeks were high—one we had to wade being waist deep to me. I was glad to get back to the house and change clothing. In the evening the boys and young men gathered, as is their habit, for study in the night school, but instead of their regular lessons in the readers and counting books they were taught songs and given lessons out of the question book. Then after prayer they all lay down on the floor for the night. During the rainy season they do not like to go to their homes in the dark, after the close of school, so they sleep in the schoolroom.

At seven o'clock Monday morning I started for Raj Pardi in the effort to catch the ten o'clock train so as to send to Anklesvar for medicine for the sick daughter of the worker at Undi. I got there ten minutes before train time after a hard, wet ride. The train guard (conductor) kindly took the bottle and letter to hand to Bro. Stover's bookseller on the station, who gave it to Sister Stover, and the next day the medicine came back and met the sick child at Raj Pardi. Her parents had brot her out that far. They are here now and recovery is more rapid

(Continued on Page 370.)

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR SEPTEMBER, 1909.

	Sept. 1908	Sept. 1909	Apr.-Sept. 1908	Apr.-Sept. 1909	Dec.	Inc.
World-Wide,	\$594 54	\$687 91	\$ 4,051 47	\$15,799 65		\$11,748 18
India,	238 71	190 76	1,790 90	2,107 70	\$ 5 89	322 69
Brooklyn,	16 00		208 77		208 77	
Miscellaneous,	40 20	76 08	72 21	422 06		349 85
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$889 45	\$954 75	\$ 6,123 35	\$18,329 41	\$ 214 66	\$12,420 72
Bicentennial,			\$33,881 72		33,881 72	
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	\$889 45	\$954 75	\$40,005 07	\$18,329 41	\$21,675 66	

During the month of September the Brethren's General Mission Board sent out \$4,297 pages of tracts.

The General Mission Board of the Church of the Brethren acknowledges the receipt of the following donations for the month of September, 1909:

WORLD-WIDE MISSIONS.

Indiana—\$339.89.

Northern District, Congregations.
Solomon's Creek, \$33.50; West Goshen, \$32.83; Blue River, \$25; Bethel, \$19; Pleasant Hill, \$18.25; Elkhart Valley, \$14.76; Baugo, \$14.45, \$ 157 79
Sunday School.
Camp Creek, 4 10
Individuals.
Sarah Bilby, \$10; Manly Deeter, \$1; J. H. Pike (Marriage Notice), 50 cents, 11 50
Middle District, Congregations.
Salamonie, \$54.30; Eel River, \$45; Markle, \$25; Pipe Creek, \$1.20, 125 50
Sunday School.
Burnett's Creek, 7 91
Individual.
Dorsey Hodgden (Marriage Notice) 50
Southern District, Congregation.
Nettle Creek, 17 18
Individuals.
"A Brother," \$10; Clarks Hill, \$4; Ida Brubaker, \$1.41, 15 41
Ohio—\$122.22.
Northeastern District, Congregation.
Canton, 17 92
Sunday School.
Canton, 22 82
Individual.
Geo. Hartsough, 22 00
Northwestern District, Individuals.
L. J. Miller, \$15; C. H. Yoder, \$2.39;

Mrs. Dora Cocanower, 84 cents, 18 23
Southern District, Congregations.
Lexington, \$8.25; Beech Grove, \$7, 15 25
Individuals.
Elmer Wombold, \$25; A. W. Snider, \$1, 26 00
North Dakota—\$57.50.
Congregation.
Snider Lake, 57 00
Individual.
J. H. Brubaker (Marriage Notice), 50
Iowa—\$34.00.
Northern District, Individuals.
A Brother, \$5; A. P. Blough (Marriage Notice), 50 cents, 5 50
Middle District, Individual.
Morris W. Elkenberry (Marriage Notice), 50
Southern District, Congregation.
English River, 14 50
Individual.
W. H. Black Estate, 13 50
Kansas—\$31.00.
Northeastern District, Individuals.
Mrs. G. Jolitz, \$10; T. A. Eisenbise (Marriage Notice), 50 cents, 10 50
Southwestern District, Individuals.
Wm. Ebersole, \$20; C. E. Wolf (Marriage Notice), 50 cents, 20 50
Illinois—\$21.50.
Northern District, Individuals.
Sister J. H. Moore, \$5; P. R. Keltner (Marriage Notice), 50 cents; E. B. Hoff (Marriage Notice), 50 cents, 6 00
Southern District, Sunday School.
Pleasant Hill, 15 50
Pennsylvania—\$17.89.
Middle District, Sunday School.
Everett, Fairview Sunday School, 2 30
Western District, Congregation.
Pittsburg, 50

Sunday School.	
Walnut Grove,	\$ 14 09
Individuals.	
P. J. Blough (Marriage Notice), 50 cents; Wm. Howe (Marriage Notice), 50 cents,	1 00
Nebraska—\$11.75.	
Congregation.	
Falls City,	11 75
Alabama—\$10.00.	
Individual.	
W. A. Maust,	10 00
Virginia—\$7.95.	
First District, Individual.	
Thomas Harrow,	1 95
Second District, Congregation.	
Lebanon,	4 00
Sunday School.	
Intermediate Class, Boston,	1 00
Individual.	
Lizzie M. Miller,	1 00
Oklahoma—\$7.50.	
Congregation.	
Washita,	2 50
Individual.	
I. L. Herren,	5 00
Maryland—\$7.45.	
Eastern District, Individual.	
W. H. Swan,	1 45
Middle District, Christian Workers.	
Mt. Zion, Beaver Creek,	6 00
Washington—\$6.96.	
Sunday School.	
Centralia,	3 51
Individuals.	
Sallie Hatfield, \$1.95; J. U. G. Stiv- erson (Marriage Notices), \$1; D. B. Eby (Marriage Notice), 50 cents, ..	3 45
Tennessee—\$5.00.	
Congregation.	
Knob Creek,	5 00
Missouri—\$1.55.	
Middle District, Sunday School.	
Mound Valley,	1 55
California—\$1.50.	
Individuals.	
B. F. Masterson (Marriage Notice), 50 cents; M. M. Eshelman (Marriage Notice), 50 cents; Wm. H. Wert- enbaker (Marriage Notice), 50 cents, ..	1 50
West Virginia—\$1.25.	
Second District, Individual.	
S. M. Annon,	1 25
Texas—\$1.00.	
Individual.	
Receipt No. 10940,	1 00
Colorado—\$1.00.	
Individual.	
Mrs. H. C. Long,	1 00
Michigan—\$0.50.	
Individual.	
A Brother,	50
New Hampshire—\$0.50.	
Individual.	
Susan Cram,	50
Total receipts for the month, .. \$	687 91
Previously received,	15,111 74
Total for the year so far,	\$15,799 65

INDIA ORPHANAGE.

Ohio—\$66.21.	
Northeastern District, Sunday School.	
Wooster,	\$ 25 00
Southern District, Sunday School.	
Bethel, Salem Congregation,	41 21
Pennsylvania—\$41.03.	
Eastern District, Aid Society.	
Elizabethtown,	20 00
Middle District.	
N. Enterprise Missionary and Tem- perance Association,	11 79
Western District, Sunday School.	
Meyersdale,	9 24
Kansas—\$25.00.	
Northeastern District.	
Sunday School.	
Richland Center,	20 00
Northwestern District, Individual.	
Mrs. Ella Greenough,	5 00
Missouri—\$16.00.	
Northern District, Aid Society.	
Rockingham,	16 00

Indiana—\$14.00.	
Northern District, Sunday School.	
Goshen City, \$9; First Church of the Brethren, South Bend, \$5,	\$ 14 00
Virginia—\$10.92.	
Second District.	
Mission Club, Callaway,	10 92
Illinois—\$1.00.	
Southern District, Individual.	
Mary Hester,	1 00
Total for the month,	\$ 174 16
Previously received,	1,589 40
Total for year so far,	\$1,763 56

INDIA MISSION.

Michigan—\$10.04.	
Congregation.	
Crystal,	10 04
Pennsylvania—\$3.29.	
Middle District, Sunday School.	
Lewistown,	3 29
Kansas—\$3.00.	
Northeastern District, Sunday School.	
Washington,	3 00
New Mexico—\$0.27.	
Julia Wyne's Sunday-school class, ..	27
Total for the month,	\$ 16 60
Previously received,	301 54
Total for the year so far,	\$ 318 14

CHINA MISSION.

Idaho—\$30.60.	
Sunday School.	
Twin Falls,	\$ 25 60
Individuals.	
Mr. and Mrs. O. A. Swat,	5 00
Washington—\$8.45.	
Christian Workers.	
Wenatchee,	8 45
Pennsylvania—\$2.00.	
Western District, Individual.	
Hannah Smith,	2 00
Virginia—\$1.00.	
First District, Individual.	
A Sister, Coulson Cong.,	1 00
Total for the month,	\$ 42 05
Previously acknowledged,	249 73
Receipts so far for the year, ...	\$ 291 78

CUBA MEETINGHOUSE.

Illinois—\$21.62.	
Northern District, Congregation.	
Elgin,	\$ 21 62
Total for the month,	\$ 21 62
Previously received,	12 14
Total for the year so far,	\$ 33 76

COLORED MISSION.

Ohio—\$11.41.	
Northeastern District, Sunday School.	
Canton,	\$ 11 41
Total for the month,	\$ 11 41
Previously received,	5 50
Total for the year so far,	\$ 16 91

CHURCH EXTENSION.

Pennsylvania—\$1.00.	
Southern District, Individual.	
Jacob Kunkle,	\$ 1 00
Total for the month,	\$ 1 00
Previously received,	54 25
Total for year so far,	\$ 55 25

DENVER MEETINGHOUSE.

Denver, Colo., Oct. 4, 1909. Amount of money received by the Church of the Brethren toward the completion of the Brethren's churchhouse in Denver, Colo., from Sept. 1, 1909, to Oct. 1, 1909.	
Sallie Shaffner, Harrisburg, Pa., \$1; Mrs. R. H. Stewart, Starkweather, North Dak., \$5; Mrs. H. Leedy, Starkweather, N. Dak., \$5; J. W. Norris, Larned, Kans., \$11; W. S. Bean-	

blosson, Thomas, Okla., \$3; W. M. Kessler, Zion, N. Dak., \$5; photographs of building sold, 85 cents; C. F. Oxley, Prowers, Colo., \$5; Ella Shrove, Denver, Colo., \$1; Rachel B. Dyck, Moundridge, Kans., \$3; Prayer Meeting Fund, North Manchester, Ind., \$5; Beaver Dam Congregation, by Geo. K. Sappington, \$3; Arthur Garmar, Cambridge, Nebr., \$3. Total, \$50.85.

H. F. Caylor, Secretary and Treasurer, Building and Fund Committee, 165 So. Clarkson St., Denver, Colo.



JHAGADIA NOTES.

(Continued from Page 367.)

under the doctor's treatment than it could be back so far in the jungle.

Including our home station there are but three centers of Christian activity in this large territory we are sent to evangelize. There should be a dozen, and people are asking for workers to come and teach their children. Will you not pray with us for more consecrated, Holy Spirit-filled native helpers, for only by their help can we hope to carry the gospel message to the thousands still waiting.



THINGS I AM THANKFUL FOR.

A Junior Song of Gratitude.

I am thankful I am not a swarthy, black-skinned Hottentot,

That I was not born a cannibal or beast;
Dwelling in this garden spot very happy is my lot,

And I never ought to grumble in the least.

I am thankful that I come from a loving Christian home,

That I'm not a little wanderer on the earth;

Though some folks may think me poor, they are wrong, I'm very sure,

Since my Savior makes me rich in love and worth.

I am thankful that I live in a land where freemen give

Rights of liberty and fellowship to all;
That the Bible here is free, and that every one may be

Heir of everything that's best, both great and small.

I am thankful for all good, for my daily care and food,

For my parents, teachers, school, home, church, and friends;

For the blessings of the light, for the joys that make life bright—

Thanks for everything my heavenly Father sends.

—Howard B. Grose.

TEN WAYS OF PRAYING.

1. The *formal* way—when prayer is a mere form of words, with little or no heart; or when it is simply due to the force of a *habit* which has lost its real motive power.

2. The *hurried* way — hastening through it as a disagreeable and irksome duty—a *duty* indeed, but not a delight, and to be dismissed as quickly as may be.

3. The *selfish* way—when the real motive is to consume the coveted blessing upon ourselves—in some way to promote our own selfish advantage or pleasure.

4. The *impulsive* way—praying as the feeling prompts, and when we feel so inclined—without any definite plan of prayer in our lives, or devout habit.

5. The *faithless* way—with no real dependence on the promises of God, or confident expectation of receiving what we ask or seek.

6. On the contrary, there is the *thoughtful* way—seeking to meditate upon God and intelligently understand both the nature of prayer and the good we seek.

7. The *earnest* way—with the attention of the mind and the desire of the heart absorbed in asking, with a determination to persevere.

8. The *trustful* way—coming in the spirit of a child; first believing that God's promises justify prayer, and then that we are coming to a Father both able and willing.

9. The *consistent* way—that is, living as we pray, and so walking with God as to be *in the way* of blessing, and by fellowship with God inviting it.

10. The *spiritual* way—so cultivating acquaintance with the Holy Spirit that He can and does breathe in us first the desires we breathe out in prayer.

It is easy to see why we so often fail, and how we may succeed.—*Missionary Review*.

SONG BOOKS FREE

In order to place this song book among our patrons and before the public at large, we have arranged to supply a limited number at a great sacrifice.

THE FINEST OF THE WHEAT NUMBER THREE

is just what this title suggests. One of the best all around song books on the market today. A collection of over 250 Gospel songs by Geo. D. Elderkin, Wm. J. Kirkpatrick, G. W. Elderkin, C. C. McCabe, H. L. Gilmore, and F. A. Hardin.

This book is suitable for church, Sunday School, Society, and all occasions where first class songs are wanted. It contains a large number of new songs and a few old standard church hymns. Among these may be found such numbers as: Face to Face, Could I Tell It? Somebody, Tell Mother I'll Be There, When I Get Home, The Name of Jesus,

Published in round notes only.

The book also contains the "Ten Commandments," the "Lord's Prayer," and more than a score of carefully selected Scriptures for use as responsive readings.

WE GIVE ABSOLUTELY FREE

one-half as many more books as ordered on all orders for more than 12 at the regular price of 25 cents each. If you order 12, you will, of course, pay for 12 but receive 18. If you order 50, you will receive 75. So the larger number you order the more you will get FREE. You will pay carriage on all books.

It will pay you to investigate the needs of your Church or Sunday School. Take advantage of this opportunity to get the best songs FREE. Give us your order at once.

Brethren Publishing House
Elgin, Illinois

Our Sunday-School Periodicals

Brethren Teachers' Monthly. The Sunday-school Teachers' best assistant. A concise, comprehensive commentary on the Lessons. Each lesson writer is a practical Sunday-school worker, and Bible student.

Single copy, per quarter, 16 cents; three or more copies to one address, per quarter, 13 cents each; three or more copies to one address, one year, 48 cents each. Single subscription, per year, 50 cents.

Brethren Advanced Quarterly. One of the best lesson helps published for the Senior and Intermediate departments. A scholarly treatment of the Scriptures. Single copy, per quarter, 5 cents; per year, 20 cents; five or more copies to one address, per quarter, 3 cents per copy.

Brethren Juvenile Quarterly. Well suited to boys and girls in the Primary and Junior classes. Lesson story and comments in simple yet forceful language. Helpful and interesting. Numerous illustrations showing Bible scenes and characters. Single copy, per quarter, 4 cents; five or more copies to one address, per quarter, 2½ cents per copy.

Our Young People. An ideal Young People's weekly. Eight large pages of short stories, historical sketches, scientific news items, Sunday-school and Christian Workers' Comments. Interesting, instructive and elevating. Profusely illustrated. Is read by young and old alike. Single subscription, one year 65 cents. In clubs of five or more to one address, per quarter, per copy, 10 cents.

Our Boys and Girls. Weekly. Filled with well-written stories and articles. Appropriately illustrated. Calculated to interest and instruct our youth. Clean, wholesome, moral and spiritual teachings. By far the best in its class. Single subscriptions, per year, 50 cents; five or more copies to one address, per quarter, 7½ cents per copy.

Children at Work. A well-illustrated four-page weekly for the little tots. Contains choice children's stories and poems, and the Sunday-school lessons with "Lesson Story." Single subscriptions, per year, 20 cents; five or more copies to one address, per quarter, 3 cents per copy.

Requisites for Secretary

Star Attendance Records. A heavy card arranged in form of circle with spaces for thirteen gold and thirteen silver stars. Each Sunday the scholar is present and on time a silver star is placed on the card. If Golden Text has been learned a gold star is placed on card. If present each Sunday of quarter and all the Golden Texts have been learned the card is filled with both gold and silver stars. Price, per dozen cards with stars complete, 40 cents.

Brethren Secretary's Minute Book. New and revised edition. Contains 2 pages for report of each Sunday of the year besides 2 pages for the Annual Report and each of the Quarterly summaries. Bound in paper with reinforced back. Size 4x7 inches. Price, postpaid 15 cents.

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BRETHREN PUBLISHING HOUSE · ELGIN, ILL.

The Missionary Visitor

DECEMBER 1909

A Special Effort for



the
close
of the
year.

All ministers are interested
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In order to further the Gospel in the World
Wide field by

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PRAYER

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OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD,
ELGIN, ILLINOIS.

Subscription Terms

Fifty Cents per year, payable in advance.

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- 1006 Helps to Intercession
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- 1019 Does God Call Me?

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"Oh, that is a worn-out story!" Indeed it is not. These leaflets on missionary giving are interesting and touching and convincing to any heart that is open. They should be in the hands of every Christian.

- 1004 Can Do.
..... 1008 Who Gives the Gold?
..... 1009 When the Deacon Talked in Church.
..... 1012 Six Bible Facts Concerning the Heathen
..... 1013 Open Doors.
..... 1017 And It Grew.
..... 1018 The Sin of Covetousness.
..... 1021 So Much to Do at Home.

THIS ISSUE OF THE MISSIONARY VISITOR.

It is an unusual one. Missionary Mirror and Reflector should be read by every member. How can we get it into their hands? We will print the copies and mail them. Will you hand them to the parties? How many will you give out?

- copies of December 1909 **MISSIONARY VISITOR**.

Send all the above order to

The Missionary Visitor

Volume XI

December, 1909

Number 12

“FOR GOD SO LOVED THE WORLD THAT HE GAVE”

What Shall Be Our Gift on Our King's Birthday?

By the Editor



THE Christmas service is over. Forth from the sanctuary rush the delighted boys and girls with their candies, nuts, fruit, or other presents from the hand of the church or the Sunday school. "Hurrah for Christmas!" comes from a dozen throats already sweetened by the sweetmeats swallowed. They are joyous in the first elements of gladness that appeal to the child,—something good to eat.

The youth and the maiden, too, pass from the same sanctuary door and with clear tingling joy from their lips come the "Merry Christmas" greeting to every one. Theirs is not a joy that comes from something to eat so much as tokens of love that make life bright and hopeful. In some of the more serious bosoms rest the tenderness of the love of God and the serious reflection, "What shall I render to my God for all his benefits?"

The father and mother, arm and arm, march away from the same sanctuary. Their eyes beam with joy, but it is not unmingled. They too are glad for gifts, for tokens of love, for home and children, but—if one looks closer, stealthfully lying almost beneath the eyelid is the tear of sadness. There's a vacant chair in the home to which they are re-

turning, made so some time past by a son or daughter going to his or her own newly-made home in a distant land: or vacant because "one is not," for he has gone forever; or the one on whom so much hope and expectation was stored, is a heart care, a sorrow because his life is not what it should be. These things bear in upon the soul, and the parents with deep heart searchings look inward to know why, and then in the sorrow of misgivings and mistakes, look upward and ask the Father to accept the imperfect service they render in return for the wealth of love received from heaven.

Grandpa and grandma stoopingly and tremblingly walk away from the same church door. Year in and year out, for many Christmases, they have departed from the same place, but each time they realize they are nearer the end. The children's prattle pleases them, for their own minds revert to days when they, childlike, enjoyed the same heart-throbs. Life is in the past; its labors are nearly done; it is all unprofitable and unworthy of mention; the eternal is near at hand, and the question comes home, "What have I to bring to the Master for the love He has given me?" Brushing away a tear, they murmur in unison,

"Nothing in my hand I bring,
Simply to Thy cross I cling."

But this was not all. The children, enjoying their sweetmeats, shared them with another and thus they gave. Some even

took of their savings bank to send the Word to the heathen. The youth and maiden, sensitive to that which is highest and noblest, in the silent chambers of the heart resolved to give all of life to the Master on a foreign shore. The middle-aged, a bread winner, said, "I cannot go, but I can send," and liberally remembered the missions of the church and the poor of the community. And the aged, with the spirit of the other shore forecasted upon them, blessed the younger and urged them to more faithful efforts for the Master. Further, having

seen that things of time were soon no more, they had asked how they could pass the little they now have over to the good of the cause forever; they now closed the arrangement and were happy that their all was in the hands of the Lord.

The child, the youth, the middle-aged, the old, pillowed their heads on Christmas night, and while their offerings that day had not seemed much to them, it was precious in the sight of God. For "inasmuch as ye have done it unto one of these, ye have done it unto me."

A MISSIONARY MIRROR AND REFLECTOR

In a mirror one may see himself; thru a reflector he may see others in the same light as himself, and thereby be provoked—in most instances it is hoped to work better than he has been doing. The following tables are set up as a "mirror" and "reflector" for the following reasons:

First, to let each congregation and the membership, as far as possible, behold its or his real self. This is greatly needed, for long since it has been apparent that some parts of the Brotherhood think themselves doing well,—are laboring under the impression they are giving much larger to missions than they really are. Few congregations keep an accurate record. The impression on the mind is generally much more favorable than the facts. Here are the FACTS.

Second, to let districts study themselves in mission work. Here is each State District treated separately, so that any live worker may study the situation of his own district. He can see who are leaders; he has some knowledge of the churches of his own district, and may draw his own conclusions. These tables will enable any one in a district to study the missionary temper of his own ter-

ritory. He can look at his own district from the angle, "Does the church that supports general missions liberally neglect its share of the district work?" Are the churches who say, "We must attend to our work at home," and thereby do nothing or very little for the General Board actually doing well at home? To answer these questions he needs but turn to his district mission report, make comparisons and draw correct conclusions. If there is a discrepancy in the number of members, he can correct it for his use and get still more accurately at the facts than I have been able to.

Third, to enable districts to compare missionary sentiment in the Brotherhood, and study the problem of world evangelization from a Brotherhood standpoint. The church is in the world to evangelize it,—for nothing else. Is the Brotherhood taking hold of this work as becomes men and women in Christ Jesus?

Why take up the Bicentennial year for such a study? some one may ask. For two reasons: It studies the church at her best. The spell of enthusiasm because it was our two hundredth birthday was upon us. We were called upon to make a

memorial offering for world evangeliza-
tion. Special efforts were made, special
appeals rang throughout the Brotherhood
and special offerings were laid upon the
altar of the Lord. Never in the history
of World-wide Missions has the Church
of the Brethren done as well. The
“mirror” therefore reflects the best pos-
sible thus far.

The other reason is this: The call
was for \$100,000 over and above the
usual offerings for the General Board’s
work. But grateful as we are at all times
for what is done, the church signally
failed in responding to the call. There
were churches who did nobly,—praise
God for their efforts. But look at the
tables. Study carefully from this angle
and see wherein the failure lies. As the
tables show the

Congregations, as such, including Sunday school, Christian Work- ers or other collective bodies gave, \$39,247 50	
To this individuals and specials add- ed,	14,059 13
Making a total of,	\$53,306 63

The appeal was for \$100,000 on the
basis of every member giving one dollar,
enough members being prompted to give
more than a dollar to reach the hundred
thousand. The supposition was not
wrong for if every church which gave
less than a dollar had given a dollar and
those which gave a dollar or more per
member had given just what they did
give,

The congregations would have giv- en,	\$88,724 41
To this add what individuals gave, 14,059 13	
This would have made a total offer- ing of,	\$102,783 54

But what are

The Facts Here?

Of the 910 congregations in the Brotherhood	
1 church gave over \$6 00 per capita.	
2 churches gave \$4 00 or more per capita.	
5 churches gave 3 00 or more per member.	
16 churches gave 2 00 or more per capita.	
19 churches gave 1 50 or more per member.	
49 churches gave 1 00 or more per capita.	

143 churches gave \$0.50 or more per member.	
145 churches gave .25 or more per member.	
202 churches gave less than \$0.25 per member.	
4 churches gave, but no membership listed.	
318 churches gave NOT ONE CENT!!!	
Of these 318 congregations which gave noth- ing	
1 has membership of 500 or over.	
1 has membership of 300 or over.	
6 have membership of 200 or over.	
6 have membership of 150 or over.	
18 have membership of 100 or over.	
55 have membership of 50 or over.	
110 have membership of 25 or over.	
111 have membership less than 25.	
10 membership unknown.	

Look at these same 318 congregations
from the standpoint of locality, and 103
of them are west of the Mississippi River
and have a membership of 2,840, or an
average of 27 members; 71 are between
the Mississippi and the Ohio, with a
membership of 2,861 and an average of
40; 144 are east of the Ohio and have a
membership of 8,508 and an average of
59 members.

But it is just as interesting to study the
other end of this subject. The following
table is based in the largest offering per
member as shown by congregations:

	Members	Amount	Per Capita
Prairie City, Iowa, ..	53	\$ 327 70	\$6 18
Cedar Rapids, Iowa, 33		154 65	4 68
Franklin Co., Iowa, ..	41	167 50	4 08
Ramona, Kansas, ...	46	175 00	3 80
McPherson, Kans., ..	217	705 84	3 25
Pasadena, Cal.,	57	183 25	3 21
Dorrance, Kansas, ..	13	40 00	3 07
Lincoln, Nebr.,	40	120 60	3 01
Exeter, Nebr.,	10	29 50	2 95
Elgin, Illinois,	107	310 57	2 90
Pipe Creek, Md.,	250	680 52	2 72
Botetourt, Va.,	630	1,691 99	2 68

Or note the twelve churches who gave
the largest amounts as congregations:

	Members	Amount	Per Capita
Botetourt, Va.,	630	\$1,691 99	\$2 68
Antietam, Pa.,	606	1,122 56	1 85
Silver Creek, Ill., ...	375	799 72	2 13
McPherson, Kans., ..	217	705 84	3 25
Pipe Creek, Md.,	250	680 50	2 72
Waterloo, Iowa,	400	609 79	1 52
1st Ch., Philadelphia, ..	350	536 82	1 53
Shade Creek, Pa., ...	450	469 18	1 04
Quemahoning, Pa., ...	350	457 25	1 31
Mill Creek, Va.,	471	388 18	.82
Cando, N. Dak.,	140	362 27	2 58
Huntingdon, Pa.,	200	348 50	1 74

It will be of interest to look at this

subject from the standpoint of what the largest congregations of the Brotherhood have done. Here are the twelve whose membership are the largest:

	Members	Amount	Per Capita
Botetourt, Va.,	630	\$1,691 99	\$2 68
Antietam, Pa.,	606	1,122 56	1 85
Sangerville, Va.,	535	83 45	15
Linville Ck., Va.,	530	35 34	07
Mt. Zion, Va.,	500		
Middle Creek, Pa., ..	500	68 12	13
N. Manchester, Ind.,	482	252 11	52
Johnstown, Pa.,	475	214 36	45
Mill Creek, Va.,	471	388 18	82
Flat Rock, Va.,	470	52 93	11
Meadow Branch, Md.	460	110 00	23
W. Johnstown, Pa.,..	450	109 95	24

Over and above all things that may be seen in these tables is the one great question, Why do not all the churches give at least a dollar per member for world-wide evangelization? Why? Why? Why?

It cannot be a plea of real poverty, for if one studies the tables he will discover that the poor churches are among the liberal givers and the wealthy ones are among the poor givers. It cannot be based on frontier churches having greater burdens and hence giving less, for the frontier churches are among the liberal givers, while some inside churches are among those who gave little or nothing. It cannot be because some are city churches that little is given. Indeed, if anything is striking it is that city congregations like Cedar Rapids, Iowa, Lincoln, Nebr., and others who are strictly city churches are among the first twelve who gave the largest per capita. This, too, in spite of harder times in the city than in the country. It has been claimed that "out of order" churches were on the whole more liberal givers than the others; but a study of the congregations from that angle reveals no such fact. It is not because district missions absorb the life and energies of the congregations, for again among those who are the most enthusiastic workers in district missions are found the most

liberal for the General Board. It cannot be because Conference has not favored supporting the general work, for near the beginning it endorsed 52 cents per member per year, and later thru accepting Annual Reports, in which a dollar per member was asked, has endorsed that amount. Yet it is remarkable that in spite of Conference decision there should be 675 of the 910 congregations that pay not enough attention to this decision of Conference in respect to the salvation of the world, to have their churches give fifty cents, and that 818 of the 910 did not come to the dollar mark. It is not because there was a Bicentennial commemoration, for while there was a sentiment opposed to such an effort, from the very territory where that emanated came liberal contributions and from localities where no such sentiment prevailed there came little or nothing.

Surely the reason is other than poverty, frontier location, city environment, Conference decision, or Bicentennial commemoration, and it should be found. Look again. Are you, reader, acquainted with the bishops and ministers of any of the 92 churches who gave a dollar or more? or of the 143 more which gave over fifty cents? What kind of leaders and teachers are they? Point out just one of these churches that is not being led by a bishop and ministers who have a commendable missionary enthusiasm which is felt the year round. Indeed, here is the secret of the whole matter. The VISITOR in times past has received some criticism because it lays responsibility for not more liberal giving by the membership upon the ministry in general and the bishops in particular. The facts here again sustain the contention of the VISITOR, and it welcomes the criticism, for that indicates the plea is taking hold. Of course there is here and there an isolated case where a newly-located pastor or bishop has not had time to

develop the aforetime backward-in-missions congregation up to the mark, but these are very, very rare. On the other hand, he who knows the churches East and West, North and South, cannot help but conclude in looking over these tables that the bishops themselves are carrying by far the larger part of this responsibility. They are the chosen leaders of the flocks, they are spiritual overseers put there by the Holy Ghost, and they, more than any other, mould in every other direction the sentiment of the church,—**WHY NOT IN THIS, TOO!**

Brother, Sister! Two centuries of church life for the Church of the Brethren are in the past. The church today is enjoying a wonderful heritage handed down by the fathers. Think what they have braved, endured and suffered that we might enjoy the blessings of the Christian civilization of today! What facilities for compassing the earth with salvation are ours! Furthermore, our claims for Apostolic Christianity have been loud and long. With a complacent smile we say we have no other creed than the New Testament. Now then. I ask each one of the 81,421 members of the Church of the Brethren, does the giving of 65 cents per member for the Brotherhood, or the amount given by your State District, or the amount given by your congregation, or the amount given BY YOURSELF look like a creditable expression of real apostolic faith and consecration to world evangelization? Will the Master, who said to ALL of His disciples, "Go ye into all the world," be pleased with such a manifestation of enthusiasm, intense earnestness, single-heartedness, seek-ye-first-ness, as is shown by the offerings in the tables here?

How wonderfully God has blessed the puny touch of our little finger to this great work! What would He do, if, purifying ourselves by the Word, con-

strained by His love, empowered by His Spirit, we should give not the touch of the finger, nay, nor alone the whole hand, but *both hands and both feet*,—our whole hearts to this work, sacrificing all things worldly that we might inherit "the riches of grace" forever and forever? Such an enthusiasm and consecration would make committees to settle difficulties a thing of the eternal past and differences in the Brotherhood unknown: for instead of facing each other the church, as one body, would face the world to conquer her for Christ. And then she can do it.

But hark! From the dim centuries of the past, yea even from before the times of our Messiah's reign on earth, come the words of a prophet intended for a perverse generation of that day, and yet his words are so strangely fitting to many of the followers of "the Christ of the world" today. In thundering tones he cries out, "Will a man rob God?" "Oh, don't call us robbers!" comes the wail from hundreds of congregations and ten thousands of voices. Well, *who are they*, blessed of heaven, yet selfishly hoarding to or spending these blessings on themselves, believing that there is no other name under heaven whereby men can be saved, then giving no more for the salvation of the lost than these tables show? "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Ask those who have given six dollars, five dollars or even one dollar, if they have become poor for their gift? Ask those individuals who have given their tens, their hundreds, if they have decreased in consequence of their liberality. Nay, verily, their only lament is that they had not given more and began earlier. God's promises are sure. He never fails. Will we as bishops and

elders, as ministers and laymen, *fail* in taking God at His Word, or standing on the promises will we "go where He wants us to go, say what He wants us to say, and do what He wants us to do"?

As Beheld by State Districts.

A few words of explanation are necessary to understand the tabulated information herewith given:

First is the name of the congregations of the district.

First column of figures gives the membership according to the most reliable information we could secure. We do not claim absolute accuracy, for two reasons, —many figures given us are in themselves guesses by the party submitting. Some districts publish no statistics and pay little attention to requests for such data. In such cases we did just the best we could and know we are not very far from correct in each case.

Second column of figures is correct according to our records. It shows the amount given by the congregation thru church, Sunday school, Christian Worker or other collections. Individual donations are not included until the close, when the district gets the benefit of their contributions in the total and district average.

The third column of figures is the average per member.

The fourth column shows what would be given if every church gave a dollar and those already doing better than that continued the amount they gave.

Arkansas. Membership 245.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Austin,	36	\$ 23 85	\$0 66	\$ 36 00
Broadwater,	47	8 20	17	47 00
Crowson,	20			20 00
Carlisle,	14			14 00
Cypress Glade, ..	8			8 00
East Prairie,	8			8 00
Farrenburg,	12			12 00
Good Hope,	8			8 00
Poplar Bluff,	22			22 00
St. Francis,	19			19 00
Mt. Hope,	13			13 00
Little Brushy, ...	23			23 00
Turnmore,	15			15 00
T'l by churches		\$ 32 05		\$245 00
T'l by individ.,		5 00		
Total,	245	\$ 37 05	\$0 15	

Northern California. Membership 434.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Butte Valley,	105	\$ 49 00	\$0 46	\$105 00
Chico,	31	5 00	16	31 00
Fruitvale,	33	5 58	16	33 00
Oak Grove,	85	9 15	10	85 00
Raisin City,	50	42 60	85	50 00
Reedley,	90	103 23	1 14	103 23
Sacramento Val.,	25	14 95	59	25 00
Stanislaus,	15			15 00
T'l by churches,		\$229 51		\$447 23
T'l by individ.,		116 16		
Totals,	434	\$345 67	\$0 79	

Southern California. Membership 994.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Covina,	154	\$170 65	\$1 10	\$170 65
Egan,	16	16 50	1 03	16 50
Glendora,	137	93 50	68	137 00
Glendale,	38	28 80	76	38 00
Inglewood,	81	30 21	37	81 00
Long Beach,	38	24 20	64	38 00
Lordsburg,	213	129 65	60	213 00
Los Angeles,	100	15 00	15	100 00
Pasadena,	57	183 25	3 21	183 25
Pomona,	42			42 00
Santa Ana,	17	33 00	1 94	33 00
S. Los Angeles, ..	73	7 00	06	73 00
Tropico,	28	3 00	10	28 00
T'l by churches,		\$734 76		\$1153 40
T'l by individ.,		410 80		
Special,		235 62		
Totals,	994	\$1381 18	\$1 38	

Northern Illinois and Wisconsin. Membership 2508.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Arnolds Grove, ..	56	\$ 28 41	\$0 50	\$ 56 00
Ash Ridge, Wis.,	45	11 00	24	45 00
Barron, Wis., ..	36			36 00
Batavia,	49	27 00	55	49 00
Cherry Grove, ...	125	86 50	69	125 00
Chicago,	208	151 86	72	208 00
Chippewa Val., ..	40	4 25	10	40 00
Dixon,	20			20 00
Elgin,	107	310 57	2 90	310 57
Elk River,	4			4 00
Hickory Grove, ..	38	40 00	1 05	40 00
Irvin Creek,	15			15 00
Lanark,	181	286 60	1 58	286 60
Maple Grove,	77	14 35	18	77 00
Milledgeville, ...	90	210 52	2 33	210 52
Mt. Carroll,	10			10 00
Naperville,	50	47 45	94	50 00
Pine Creek,	117	62 02	53	117 00
Polo,	80	82 91	1 03	82 91
Rock Creek,	44	14 50	32	44 00
Rockford,	20			20 00
Rock River,	225	191 25	85	225 00
Shannon,	51	84 63	1 66	84 63
Silver Creek,	375	799 72	2 13	799 72
Sterling,	93	78 40	84	93 00
Waddams Grove, ..	110	83 30	75	110 00
West Branch, ..	66	30 25	47	66 00
Worden,	80	4 51	05	80 00
Yellow Creek, ...	70	57 08	81	70 00
T'l by churches,		\$2707 08		\$3374 95
T'l by individ.,		482 32		
Totals,	2508	\$3189 40	\$1 27	

Southern Illinois. Membership 2100.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Allison Prairie, ..	56	\$ 6 60	\$0 11	\$ 56 00
Astoria,	180	65 50	36	180 00
Bear Creek,	14			14 00
Bement,	4			4 00
Big Creek,	36	14 50	40	36 00
Blue Ridge,	50	18 00	36	50 00
Camp Creek,	27			27 00

Cerro Gordo, ..190	\$280 25	\$1 46	\$280 25
Coal Creek, 82	5 00	06	82 00
Decatur, 35	5 00	14	35 00
Hudson, 50	78 00	1 56	78 00
Hurricane Creek, 50			50 00
Kaskaskia, 46			46 00
Lamotte Prairie, .. 30	31 00	1 03	31 00
Liberty, 60	7 35	12	60 00
Macoupin Creek, 67	81 56	1 21	81 56
Mulberry Grove, .. 58	8 75	15	58 00
Mt. Vernon, 28			28 00
Martins Creek, ... 38			38 00
Oak Grove, 36			36 00
Oakley, 114	117 25	1 02	117 25
Okaw, 220	58 00	26	220 00
Panther Creek, ... 85	20 00	23	85 00
Pleasant Hill, ... 185	179 60	97	185 00
Romine, 33			33 00
Salem, 15			15 00
Spring Run, 18			18 00
Sugar Creek, 47	68 24	1 45	68 24
Urbana, 12			12 00
Woodland, 184	24 99	13	184 00
W. Otter Creek, .. 50	34 50	69	50 00
T'l by churches, ..	\$1104 09		\$2158 30
T'l by individ., ..	405 25		
Totals, 2100	\$1509 34	\$0 71	

Middle Indiana. Membership 3778.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Antioch, 65	\$0 00	\$0 00	\$0 00	\$ 65 00
Bachelors Run, .. 350	223 20	62		350 00
Beaver Creek, 37				37 00
Beaver Dam, 25				25 00
Burnetts Creek, .. 72	53 79	74		72 00
Camden, 45	15 00	33		45 00
Clear Creek, 84	32 00	38		84 00
Eel River, 275	65 71	24		275 00
Huntington, 60	6 16	10		60 00
Huntington City, 110	9 00	08		110 00
Kewanna, 18	2 05	11		18 00
Landesville, 42				42 00
Logansport, 51	4 50	08		51 00
Lower Deer Cr., .. 90		07		90 00
Markley, 83	55 81	61		83 00
Mexico, 350	160 60	45		350 00
Monticello, 102	89 07	87		102 00
N. Manchester, .. 482	252 11	52		482 00
Ogans Creek, 60	25 10	41		60 00
Palestine, 24				24 00
Pleasant Dale, ... 79	150 60	18		79 00
Pipe Creek, 188	61 80	33		188 00
Portland, 15				15 00
Prairie Creek, ... 64				64 00
Roann, 160	42 11	26		160 00
Salamonia, 300	132 86	44		300 00
Santa Fe, 93	7 15	07		93 00
Somerset, 80				80 00
Spring Creek, ... 134	71 38	54		134 00
Sugar Creek, 85	16 75	19		85 00
Upper Deer Cr., .. 75	27 00	36		75 00
Wabash, 70	22 95	32		70 00
Walnut Level, ... 10				10 00
T'l by churches, ..	\$1397 99			\$3778 00
T'l by individ., ..	363 97			
Special, 50 00				
Totals, 3778	\$1811 96	\$0 47		

Northern Indiana. Membership 3936.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Baugo, 90	\$ 24 70	\$0 27		\$ 90 00
Berrien, 28				28 00
Bethel, 130	90 60	69		130 00
Blue River, 101	54 14	53		101 00
Bremen, 55	14 59	26		55 00
Camp Creek, 41	4 18	10		41 00
Cedar Creek, 84	72 19	85		84 00
Cedar Lake, 81	65 78	81		81 00
Columbia City, ... 23	4 44	18		23 00
Elkhart Valley, ... 72	20 00	27		72 00
Elkhart City, ... 109	33 50	30		109 00
English Prairie, 100	6 40	06		100 00
Ft. Wayne, 45	16 00	35		45 00
Goshen, 180	84 39	47		180 00
Hawpatch, 12	12 65	1 05		12 65

Little St. Joe, .. 30	\$ 9 20	\$0 30	\$ 30 00
Laporte, 56	14 65	26	56 00
Maple Grove, ... 103	134 66	1 30	134 66
Nappanee, 196	45 03	23	196 00
North Liberty, ... 125	100 22	80	125 00
Osceola, 41	9 00	22	41 00
Pigeon River, ... 20	9 51	47	20 00
Pine Creek, 240	115 55	48	240 00
Pleasant Hill, ... 67	43 95	65	67 00
Pleasant Valley, 170	98 88	57	170 00
Pokagon, 10			10 00
Portage, 25	23 50	95	25 00
Rock Run, 165	114 00	69	165 00
Salem, 73	4 00	05	73 00
Second S. Bend, .. 55	25 80	47	55 00
South Bend, 110	42 00	38	110 00
St. Joe Valley, ... 23	17 60	76	23 00
Shippewana, 40			40 00
Solomon's Creek, 115	130 00	1 13	130 00
Springfield, 80	124 00	1 55	124 00
Syracuse, 65	29 12	44	65 00
Tippecanoe City, 55			55 00
Turkey Creek, ... 97	4 00	04	97 00
Union, 70	40 35	57	70 00
Union Center, ... 186	196 00	1 05	196 00
Walnut, 99	55 76	56	99 00
Washington, 34			34 00
West Goshen, 275	54 35	19	275 00
Yellow Creek, ... 115	85 45	74	115 00
Yellow River, ... 45	17 20	38	45 00
T'l by churches, ..	\$2047 61		\$4037 31
T'l by individ., ..	412 67		
Special, 200 00			
Totals, 3936	\$2660 28	\$0 67	

Southern Indiana. Membership 2699.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Arcadia, 70	\$ 17 50	\$0 25		\$ 70 00
Anderson, 75	11 54	15		75 00
Beach Grove, 65				65 00
Bethany, 16				16 00
Bethel Center, ... 25	19 63	78		25 00
Buck Creek, 71	10 00	14		71 00
Fairview, 60	31 51	52		60 00
Fountain, 36				36 00
Four Mile, 135	84 25	62		135 00
Harrison County, 34				34 00
Hartford City, ... 28				28 00
Hillsburg, 37				37 00
Howard, 83	35 10	42		83 00
Indianapolis, ... 35	15 00	43		35 00
Kilbuck, 60	4 28	07		60 00
Ladoga, 75	15 00	20		75 00
Lick Creek, 150	11 00	07		150 00
Little Walnut, ... 22				22 00
Lower Fall Cr., .. 25	26 22	1 05		26 22
Middle Fork, 180	60 69	30		180 00
Mississinewa, ... 216	93 00	43		216 00
Mt. Pleasant, ... 80	14 40	18		80 00
Muncie, 86	15 11	18		86 00
Nettle Creek, ... 333	205 79	61		333 00
New Hope, 20				20 00
Plevna, 40				40 00
Prymont, 118	85 11	72		118 00
Sampson Hill, ... 40	11 25	28		40 00
Stony Creek, 35				35 00
Sugar Creek, 94				94 00
Summit, 55	8 00	19		55 00
Upper Fall Cr., .. 100				100 00
White, 170	16 70	09		170 00
Windfall, 20				20 00
T'l by churches, ..	\$791 08			\$2690 22
T'l by individ., ..	220 48			
Special, 50 00				
Total, 2699	\$1061 56	\$0 39		

Middle Iowa. Membership 1214.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Cedar, 45	\$ 61 12	\$1 35		\$ 61 12
Ames, 25				25 00
Beaver Creek, ... 54				54 00
Brooklyn, 51	40 00	78		51 00
Cedar Rapids, ... 33	154 65	4 68		154 65
Coon River, 167	50 10	30		167 00
Dallas Center, ... 183	209 96	1 14		209 96
Deep River, 17				17 00

Des Moines Val., 140	\$150 70	\$1 06	\$150 70	Washington Cr., 82	\$ 67 60	\$0 82	\$ 82 00
Dry Creek, 40	23 25	58	40 00				
Garrison, 100	70 70	70	100 00	T'l by churches,	\$1040 55		\$1629 91
Harlan, 35	21 50	61	35 00	T'l by individ.,	174 32		
Prairie City, ... 53	327 70	6 18	53 00				
Indian Creek, ... 73	10 00	13	73 00	Total, 1368	\$1214 87	\$0 88	
Iowa River, 68	45 00	66	68 00				
Oak Grove, 17	14 50	85	17 00				
Panther Creek, .113	82 87	73	113 00				

T'l by churches,	\$1262 05		\$1389 43
T'l by individ.,	1351 80		
Special,	\$ 185 00		

Totals,1214 \$2798 85 \$2 30

Northern Iowa, Minnesota and S. Dakota. Membership 1229.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Curlew,	18	\$ 14 50	\$0 80	\$ 18 00
Deer Park River, 14	13	55	97	14 00
Franklin County, 41	167	50	4 08	167 50
Greene,	65	24 00	36	65 00
Grundy County, .166	249	03	1 50	249 03
Hancock,	27	5 35	19	27 00
Kingsley,	75	70 26	93	75 00
Lewistown,	48	30 00	42	48 00
Maple Valley, . . 21	11	00	52	21 00
Morrill,	35			35 00
Pleasant Prairie, 7				7 00
Root River,105	99	00	94	105 00
Sheldon,	25	14 48	58	25 00
Spring Creek, . . . 30	18	50	61	30 00
Waterloo,400	609	79	1 52	609 79
Willow Creek, . . . 69	92	50	1 34	92 50
Winona,	23	15 00	65	23 00
Worthington, . . . 60	6	25	10	60 00

T'l by churches,	\$1440 71		\$1071 82
T'l by individ.,	811 58		
Special,	46 38		

Totals,1229 \$2298 67 \$1 87

Southern Iowa. Membership 638.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Crooked Creek, .. 25		\$ 00 00	\$0 00	\$ 25 00
East Nodaway, .. 10				10 00
English River, ...175		215 57	1 23	215 52
Fairview, 67		34 43	51	67 00
Franklin, 35		11 00	31	35 00
Libertyville, 58		38 00	65	58 00
Middle Creek, ... 14				14 00
Monroe, 68		6 75	10	68 00
Mt. Etna, 28		15 50	55	28 00
Osceola, 28		22 50	80	28 00
Pleasant Hill, ... 18		25 50	1 41	25 50
Salem, 32		41 10	1 29	41 10
South Keokuk, ... 50		105 90	2 11	105 00
South Ottumwa,. 30		2 30	07	30 00

T'l by churches,	\$518 50		\$751 02
T'l by individ.,	319 59		
Special,	93 59		

Totals,638 \$931 68 \$1 46

Northeast Kansas. Membership 1368.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Abilene,	150	\$138 95	\$0 92	\$150 00
Appanoose,	100	26 50	26	100 00
Chapman Creek, . . .	53	76 83	1 45	76 83
Cottonwood,	35			35 00
E. Maple Grove, . . .	15	7 10	47	15 00
Kansas City,	142	50 01	35	142 00
Lawrence,	12			12 00
Morrill,	140	174 78	1 24	174 78
Olathe,	56	17 11	30	56 00
Ottawa,	100	43 65	43	100 00
Overbrook,	30	30 10	1 00	30 00
Ozawkie,	60	42 97	71	60 00
Pleasant Grove, . . .	29			29 00
Ramona,	46	175 00	3 80	175 00
Rock Creek,	45	26 00	53	45 00
Sabetha,	65	25 00	38	65 00
Soldiers Creek, . . .	35			35 00
Topeka,	55	6 00	10	55 00
Vermillion,	48	122 30	2 54	122 30
Wade Branch,	34	8 00	23	34 00
Washington,	36	2 65	07	36 00

No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
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Belleville, 75	\$ 71 25	\$0 95	\$ 75 00
Burr Oak,129	9 00	07	129 00
Denver, 69	14 45	21	69 00
Dorrance, 13	40 00	3 07	40 00
Fruita, .....125	91 85	73	125 00
Haxtum, 21			21 00
Sterling, 25	45 00	1 80	45 00
First Grand Val., 83	22 37	26	83 00
Maple Grove, 45	14 25	31	45 00
North Solomon, .. 50	8 00	16	50 00
Mt. Garfield, ... 31	2 50	08	31 00
Pleasant View, ... 13			13 00
Quinter, .....220	41 25	18	220 00
Saline Valley, ... 20			20 00
St. Vrain, 28	14 00	50	28 00
Victor, 62	34 70	56	62 00
White Rock, ... 41	34 00	83	41 00

T'l by churches,	\$442 62		\$1097 00
T'l by individ.,	53 50		

Totals,1050 \$496 12 \$0 47

Southeast Kansas. Membership 800.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Arkansas City,...	12	\$ 00 00	\$0 00	\$ 12 00
Altamont,.....	41			41 00
Fredonia,.....	90	7 50	08	90 00
Cedar Creek,...	80			80 00
Grenola,.....	88	44 07	50	88 00
Independence,...	55			55 00
Neosho,.....	33			33 00
Chanute,.....	33			33 00
New Hope,.....	12	17 00	1 41	17 00
Osage,.....	71	30 24	42	71 00
Paint Creek,...	52			52 00
Parsons,.....	73	31 80	43	73 00
Scott Valley,...	42	6 50	15	42 00
Verdigris,.....	64	15 25	23	64 00
Mont Ida,.....	54	3 18	05	54 00

T'l by churches,	\$155 54		\$805 00
T'l by individ.,	43 31		

Totals,800 \$198 85 \$0 24

Southwest Kansas and Southern Colorado. Membership 1555.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
East McPherson, 16		\$ 00 00	\$0 00	\$ 16 00
Eden Valley, ... 51		53 80	1 05	53 80
Larned Mission, 26				26 00
Garden City, ... 49				49 00
Kansas Center, .. 50				50 00
Larned, .....126		85 00	67	126 00
Lamar, 15				15 00
McPherson, .....217		705 84*	3 25*	705 84
Monitor, 87		67 00	77	87 00
Murdock, 50		5 35	10	50 00
Newton, 70		17 00	27	70 00
Peabody, 36		16 00	44	36 00
Pleasant View, ... 60		59 00	98	60 00
Prairie View, ... 90		15 75	17	90 00
Prowers, 94				94 00
Rocky Ford, .....150		144 65	96	150 00
Salem, 70		110 77	1 58	110 77
Santa Fe, 29				29 00
Slate Creek, .....110		46 86	42	110 00
Walnut Valley, ... 43				43 00
Wichita, .....102		25 00	24	102 00
Walton, 14		10 00	71	14 00

T'l by churches,	\$1506 89		\$2087 41
T'l by individ.,	392 35		

Totals,1555 \$1899 24 \$1 22

*This is increased thru donations by students who tho absent keep up their pledges for supporting Brother and Sister E. H. Eby, of India.

Eastern Maryland. Membership 2080.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
West Point Miss., 8		\$ 10 00	\$1 25	\$ 10 00
Beaver Dam, ....137		52 15	48	137 00
Baltimore, .....80		8	10	80 00
Bush Creek, ....260		35 00	13	260 00
Frederick, .....70		124 02	1 77	124 02
Meadow Branch, 460		110 00	24	460 00
Monocacy, .....215		44 98	21	215 00
Upper Middletown Valley, .....250		123 60	50	250 00
Piney Creek, ....55		2 00	03	55 00
Pipe Creek, ....250		680 50	2 72	680 50
Pleasant Hill, ...25		20 59	82	20 59
Reisterstown Mis- sion, .....40				40 00
Sam's Creek, .....70		29 25	41	70 00
Washington City, 160		316 56	1 96	316 46
T'l by churches,		\$1556 55		\$2718 57
T'l by individ.,		188 55		
Totals, .....2080		\$1745 10	\$0 84	

Middle Maryland. Membership 1517.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Beaver Creek, ..150		\$ 00 00	\$0 00	\$150 00
Burkley, .....124				124 00
Brownsville, ....300		234 08	78	300 00
Hagerstown, ....275		86 03	31	275 00
Licking Creek, ...98				98 00
Manor, .....260		32 39	12	260 00
Pleasant View, ...70		21 00	30	70 00
Welsh Run, .....200		79 92	40	200 00
Johnsontown, ...40				40 00
T'l by churches,		\$453 42		\$1517 00
T'l by individ.,		110 50		
Totals, .....1517		\$563 92	\$0 37	

Western Maryland. Membership 504.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Accident, .....100		\$ 00 00	\$0 00	\$100 00
Bear Creek, .....80		13 48	16	80 00
Cherry Grove, ...33				33 00
Fairview, .....36				36 00
George's Creek, ...30				30 00
Maple Grove, ...145				145 00
Oakland, .....80		13 23	16	80 00
T'l by churches,		\$ 26 71		\$504 00
T'l by individ.,		17 50		
Totals, .....504		\$ 44 21	\$0 09	

Michigan. Membership 911.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Lake View, ....91		\$ 6 86	\$0 07	\$ 91 00
Bear Lake, .....30				30 00
Black River, ...36		4 83	13	36 00
Beaverton, .....66				66 00
Chippewa, .....36		87	02	36 00
Coleman, .....20				20 00
Crystal, .....50		14 72	29	50 00
Harlan, .....48		5 87	12	48 00
Little Traverse, 29				29 00
New Haven, ....48		25 00	48	48 00
North Star, ....12		5 87	49	12 00
Riverside, .....46		2 31	05	46 00
Saginaw, .....25		4 00	16	25 00
Sunfield, .....42		50 55	1 20	50 55
Sugar Ridge, ...75		23 65	31	75 00
Thornapple, ....85		81 66	96	85 00
Westaberg, .....22				22 00
Woodland, .....130		138 34	1 06	138 34
Bronson, .....10		4 00	40	10 00
Pine Grove, ....10				10 00
T'l by churches,		\$368 53		\$927 89
T'l by individ.,		37 61		
Totals, .....911		\$406 14	\$0 44	

Middle Missouri. Membership 566.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Centerview, ....25		\$ 7 50	\$0 30	\$ 25 00
Clear Creek, ...5		4 00	80	5 00
Deep Water, ...27		3 00	11	27 00
Mineral Creek, 200		110 25	55	200 00
Mound Church, ...55		16 65	30	55 00
Mound Valley, ...18				18 00
Osceola, .....30		2 00	06	30 00
Prairie City, ....43		23 00	53	43 00
Smith Grove, ...8		4 00	50	8 00
Spring Branch, ...33		7 86	22	33 00
Turkey Creek, ...12				12 00
Walnut Creek, ...10				10 00
Warrensburg, ...75		51 05	68	75 00
Clear Fork, ....25		20 60	82	25 00
T'l by churches,		\$249 91		\$566 00
T'l by individ.,		126 41		
Totals, .....566		\$376 32	\$0 66	

Northern Missouri. Membership 623.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Bethel, .....60		\$ 86 90	\$1 44	\$ 86 90
Honey Creek, ...13				13 00
Kidder, .....27		1 75	06	27 00
Log Creek, .....37		13 75	37	37 00
Pleasant View, ...96		19 50	20	96 00
Rockingham, ...107		185 57	1 73	185 57
Shelby County, ...32		50 50	1 57	50 50
Smithfork, .....90		50 50	52	90 00
North St. Joe, ...31		1 20	04	31 00
South St. Joe, ...72		8 60	12	72 00
Wacanda, .....58		132 81	2 28	132 81
T'l by churches,		\$551 08		\$821 78
T'l by individ.,		183 13		
Totals, .....623		\$734 21	\$1 18	

Southern Missouri, Northwestern Arkansas.
Membership 637.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Bethany, .....17		\$ 00 00	\$0 00	\$ 17 00
Carthage, .....101		10 00	09	101 00
Cedar Co., .....20				20 00
Cabool, .....124		29 55	20	124 00
Dry Fork, .....52		15 00	28	52 00
Fairview, .....64		13 60	21	64 00
Joplin, .....16				16 00
Nevada, .....22				22 00
Oak Grove, .....39				39 00
Oak Forest, ...18				18 00
Peace Valley, ...28				28 00
Pilot Knob, ....18				18 00
Round Mt., .....10				10 00
Springdale, Ark.,		9 00	50	18 00
Spring River, ...28				28 00
Shoal Creek, ...32				32 00
Waynesville, ...30				30 00
T'l by churches,		\$ 77 15		\$637 00
T'l by individ.,		21 00		
Totals, .....637		\$ 98 15	\$0 15	

Nebraska. Membership 1163.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Afton, .....75		\$ 42 25	\$0 56	\$ 75 00
Alvo, .....48		26 65	55	48 00
Arcadia, .....35		7 50	21	35 00
Beatrice, .....52		80 81	1 55	80 81
Bethel, .....100		132 74	1 32	132 74
Exeter, .....10		29 50	2 95	29 50
Falls City, ....38		27 25	71	38 00
Glen Rock, ....48		3 00	06	48 00
High Line, ....22		32 57	1 48	32 57
Juniaata, .....31				31 00
Kearney, .....105		50 00	41	105 00
Lincoln, .....40		120 60	3 01	120 60
South Lincoln, ...6		6 00	1 00	6 00
North Beatrice, 44		11 00	25	44 00
Octavia, .....55				55 00
Pioneer, .....38				38 00
Red Cloud, ....49				49 00

S. Red Cloud, .. 25	\$ 00 00	\$0 00	\$ 25 00
Sappy Creek, .. 40			40 00
Silver Lake, .. 36	11 00	30	36 00
South Beatrice, .. 204	98 76	48	204 00
Turkey Creek, .. 40	7 00	14	40 00
South Loop, .. 22	5 55	25	22 00

T'l by churches,	\$692 18	\$1335 22
T'l by individ.,	352 10	
Special,	328 15	

Totals,1163 \$1372 43 \$1 17

North and South Carolina. Membership 537.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis
Bethlehem,	30	\$ 00 00	\$0 00	\$ 30 00
Brooklyn,	20	3 75	19	20 00
Brummetts Creek, ..	96	2 25	02	96 00
Flat Rock,	51	15 00	29	51 00
Golden,	30			30 00
Gr'n River Cove, ..	24			24 00
Hollow Poplar, .. 25	3 00		12	25 00
Little Pine,				
Melvin Hill, 70	11 75		16	70 00
Mount Carmel, .. 45				45 00
Peak Creek,	57			57 00
Pleasant Grove, .. 43	33 75		76	43 00
Pleasant Valley,				
Pleasant View,				
Mill Creek,	46	11 67	07	146 00

T'l by churches,	\$ 81 17	\$537 00
T'l by individ.,	19 00	

Totals,537 \$100 17 \$0 19

North Dakota and Western Canada. Membership 1486.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis
Berthold,	55	\$ 84 10	\$1 53	\$ 84 10
Bowbells,	28			28 00
Cando,	140	362 27	2 58	362 27
Carrington,	50	15 33	30	50 00
Egeland,	68	18 23	26	68 00
Fairview, Can., .. 71	84 25		1 18	84 25
Hebron,	61	1 93	03	61 00
James River, 34	3 41		10	34 00
Kenmare,	41	29 00	70	41 00
Pleasant Val., 95	190 85		2 00	190 85
Rock Lake,	70	47 25	67	70 00
Ray,	44	11 00	25	44 00
Red River Val., .. 15				15 00
Salem,	120	27 00	24	120 00
Shell Prairie,				
Sharon,	66			66 00
Snider Lake,	101	14 75	14	101 00
Surrey,	150	153 65	1 02	153 65
Turtle Mt.,	70			70 00
Wells Co.,	44			44 00
White Rock, 88	39 00		44	88 00
Williston,	42	96 65	2 30	96 65
Medicine Lake, .. 18	20 00		1 11	20 00
Mountain View, .. 14	2 25		16	14 00
Nanton, Can.,		51 85		51 85

T'l by churches,	\$1252 77	\$1957 62
T'l by individ.,	659 54	
Special,	97 01	

Totals,1486 \$2009 42 \$1 33

Northeastern Ohio. Membership 2665.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis
Black River,	70	\$ 85 06	\$1 22	\$ 85 06
Canton City,	100	55 87	55	100 00
Canton,	126	40 00	31	126 00
Chippewa,	175	71 17	40	175 00
Danville,	175	50 63	29	175 00
E. Nimishillen, .. 210	70 00		33	210 00
Freeburg,	88	80 25	91	88 00
Goshen,	25			25 00
Greenwood,	35			35 00
Jonathan Ck., 125	43 30		33	125 00
Loudonville,	100	21 85	21	100 00
Mahoning,	148	60 35	41	148 00
Maple Grove, 120	74 05		61	120 00
Mohican,	65	20 67	31	65 00

Mt. Zion,	20	\$ 00 00	\$0 00	\$ 20 00
Owl Creek,	73	27 95	30	73 00
Reading,	150			150 00
Springfield,	210	35 66	17	210 00
Sugar Creek,	190	150 40	79	190 00
Tuscarawas, 40	6 15		15	40 00
W. Nimishillen, .. 100	73 00		59	130 00
Wooster,	100	145 56	1 45	145 56
Ashland,	220	154 47	72	220 00

T'l by churches,	\$1266 39	\$2725 62
T'l by individ.,	483 86	

Totals,2665 \$1750 25 \$0 65

Northwestern Ohio. Membership 1841.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis
Baker,	45	\$ 10 50	\$0 24	\$ 45 00
Black Swamp, 40	2 27		05	40 00
Blanchard,	78			78 00
Blue Creek,	28			28 00
County Line, 80				80 00
Deshler,	35	20 00	54	35 00
Eagle Creek,	100	72 80	72	100 00
Fairview,	40			40 00
Fostoria,	61			61 00
Greenspring, 65	64 58		99	65 00
Immanuel,	40			40 00
Lick Creek, 135	95 60		70	135 00
Lima,	45	16 11	35	45 00
Logan,	164	80 00	48	164 00
Maumee,	60			60 00
Pleasant Hill, 30				30 00
Mercer,	40			40 00
Poplar Ridge, 86				86 00
Portage,	45	26 06	57	45 00
Richland,	48	10 54	21	48 00
Rome,	40	7 60	19	40 00
Sand Ridge, 20				20 00
Seneca,	65	12 00	18	65 00
Silver Creek, 128	57 08		44	128 00
Sugar Ridge, 18	6 00		33	18 00
Swan Creek, 60	30 80		51	60 00
Vanwert,	12			12 00
Wyandotte, 28	5 00		17	28 00
Sugar Creek, 175	205 13		1 17	205 13

T'l by churches,	\$722 07	\$1841 13
T'l by individ.,	303 71	
Special,	525 00	

Totals,1841 \$1550 78 \$0 84

Southern Ohio. Membership 5472.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis
Ashgrove,	36	\$ 00 00	\$0 00	\$ 36 00
Bear Creek,	152	95 60	63	152 00
Beaver Creek, 50	18 50		33	50 00
Beach Grove, 77	10 13		13	77 00
Castown,	40	3 17	08	40 00
Charlestown, 55	80		01	55 00
Circleville,	11			11 00
Covington,	300	8 30	03	300 00
Donnels Creek, 330	68 15		20	330 00
East Dayton, 40				40 00
Greenville,	150	27 14	18	150 00
Hickory Grove, 125	113 25		90	125 00
Loramie,	59	9 41	15	59 00
Lexington,	32	5 47	17	32 00
Lower Miami, 120	21 81		18	120 00
L. Stillwater, 242	80 00		33	242 00
Lower Twin, 140	63 28		45	140 00
Ludlow,	420	35 94	08	420 00
Marble Furnace, 35				35 00
Middle Dist., 90				90 00
May Hill,	60	6 00		60 00
Newton,	150	146 95	97	150 00
North Star,	69	50 00	73	68 00
Oakland,	200	19 43	09	200 00
Palestine,	65			65 00
Pleasant Val., 95				95 00
Prices Creek, 180	63 50		35	180 00
Poplar Grove, 104	46 00		44	104 00
Ridge,	50			50 00
Rush Creek,	39			39 00
Salem,	355	20 00	05	355 00
Sidney,	114	10 00	08	114 00
West Dayton, 175	38 70		21	175 00
Stone Lick, 30				30 00

Straight Creek, ...	21	\$ 00 00	\$0 00	\$ 21 00
Trotwood,	135	30 00	22	135 00
Union City,	111	4 71	04	111 00
Upper Stillwater, ..	300	61 08	20	300 00
Upper Twin,	176	37 27	21	176 00
West Milton,	110	247 59	2 25	247 59
White Oak,	80			80 00
Wolf Creek,	350	113 29	37	350 00

T'l by churches, ..	\$1448 12		\$5609 59
T'l by individ., ..	405 57		
Special,	280 13		

Totals,5472 \$2133 82 \$0 39

Oklahoma, New Mexico and Pan Handle. Membership 1054.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Bear Creek,	19	\$ 00 00	\$0 00	\$ 19 00
Bethany,	15			15 00
Big Creek,	63	58 00	84	68 00
Bright Star, ...	22			22 00
Cement,	26			26 00
Goodwell,	45	11 20	25	45 00
Hoyle,	32			32 00
Clovis,	21			21 00
Dexter,	10			10 00
Indian Creek, ...	34	8 25	24	34 00
Kiawa,	51			51 00
Lake Arthur, ...	22			22 00
Miami,	25			25 00
Monitor,	57			57 00
Mound Valley, ...	59	15 00	25	59 00
Mount Hope, ...	16	2 00	12	16 00
New Hope,	21			21 00
North Star,	25	27 15	1 18	27 15
Oak Creek,	35			35 00
Oak Grove,	25	8 20	32	25 00
Paradise Prairie, ..	85	24 23	27	85 00
Pan Handle,	34			34 00
Pleasant Home, ...	21			21 00
Pleasant Plains, ..	50			50 00
Pleasant Valley, ...	18			18 00
Prairie Lake, ...	30			30 00
Red River,	42			42 00
Turkey Creek, ...	20			20 00
Washita,	76	43 30	57	76 00
Guthrie,	35	20 42	58	35 00
Springer,	15			15 00

T'l by churches, ..	\$217 78		\$1056 15
T'l by individ., ..	177 38		

Totals,1054 \$395 16 \$0 37

Oregon, Washington and Idaho. Member- ship 1413.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Ashland,	25	\$ 00 00	\$0 00	\$ 25 00
Boise,	17			17 00
Boise Valley, ...	60	37 87	63	60 00
Centralia,	31	5 00	16	31 00
Clear Water, ...	29			29 00
Coquille,	127	31 20	24	127 00
E. Wenatchee, ...	53			53 00
Flat Head Val., ...	16	10 00	62	16 00
Idaho Falls,	15			15 00
Lebanon,	16			16 00
Meyers Creek, ...	11	27 00	2 50	27 50
Mohawk Valley, ...	14			14 00
Moscow,	19			19 00
Mount Hope, ...	24			24 00
Nampa,	100	20 98	20	100 00
Newberg,	48	53 00	1 10	53 00
Olympia,	33	27 00	81	33 00
North Yakima, ...	40	194 00	2 41	194 00
Payette,	96	51 30	53	96 00
Portland,	36	21 00	60	36 00
Powells Val., ...	35	2 00	05	35 00
Rogue River, ...	45			45 00
Spokane,	65	50 25	77	65 00
Seattle,	40			40 00
Stiverson,	13			13 00
Sunnyside,	75	68 00	90	75 00
Weiser,	51	15 76	30	51 00
Wenatchee,	100	72 00	72	100 00
Tekoa,	35	47 75	1 65	47 75
Twin Falls, ...	30	27 65	92	30 00

Weston,	34		\$ 34 00
T'l by churches, ..	\$762 26		\$1561 25
T'l by individ., ..	516 77		
Totals,	1413	\$1279 03	\$0 90

Eastern Pennsylvania, New Jersey, New York and Eastern Shore of Maryland.

Membership 7261.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Amwell,	40	\$ 19 50	\$0 48	\$ 40 00
Sand Brook, ...	40	19 50	48	40 00
Big Swatara, ...	300	66 85	22	300 00
Brooklyn,	80	35 00	43	80 00
Chiques,	252	91 02	36	252 00
Conestoga, ...	200	78 00	39	200 00
Coventry,	240	315 87	1 31	315 87
Elizabethtown, ...	160	124 75	77	160 00
Ephrata,	210	138 35	65	210 00
Fairview,	150	46 67	31	150 00
Green Tree, ...	275	88 00	32	275 00
Germantown, ...	92	11 85	12	92 00
Harrisburg, ...	95	81 31	85	95 00
Hatfield,	130	25 45	19	130 00
Indian Creek, ...	155	129 03	83	155 00
Lancaster City, ...	225	208 68	92	225 00
Little Swatara, ...	325	45 00	14	325 00
Maiden Creek, ...	43	25 75	29	43 00
Mechanics Gr., ...	40			40 00
Midway,	250	51 00	20	250 00
Mingo,	125	43 00	34	125 00
Mountville, ...	365	66 45	18	365 00
Norristown, ...	30	9 00	30	30 00
Parkers Ford, ...	100	10 00	10	100 00
Peach Blossom, ...	55	4 87	08	55 00
1st Ch. Phila., ...	350	536 82	1 53	536 82
Reading,	72	27 65	38	72 00
Ridgely,	145	231 98	1 59	231 98
Royersford, ...	84	30 00	35	84 00
Schuylkill, ...	80			80 00
Spring Creek, ...	422	180 47	42	422 00
Springfield, ...	80	38 08	47	80 00
Spring Grove, ...	76	109 45	1 44	109 45
Springville, ...	230	37 49	16	230 00
Tower City, ...	40	7 25	18	40 00
Tulpehocken, ...	345	133 00	38	345 00
Upper Dublin, ...	50			50 00
W. Conestoga, ...	370	71 85	10	370 00
W. Green Tree, ...	230	64 50	28	230 00
White Oak,	420	122 09	29	420 00
Harmonyville, ...	60			60 00
Geiger Memorial, ...	230	155 50	67	230 00

T'l by churches, ..	\$3482 03		\$7644 12
T'l by individ., ..	670 11		
Special,	90 40		

Totals,7261 \$4242 54 \$0 58

Middle Pennsylvania. Membership 3393.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Altoona,	218	\$ 93 01	\$0 42	\$218 00
Ardenheim, ...	61			61 00
Aughwick,	165			165 00
Bellwood,	83			83 00
Carson Valley, ...	107	4 20	03	107 00
Claar,	300	16 00	05	300 00
Clovercreek, ...	350	17 85	05	350 00
Everett,	100	38 50	38	100 00
Holsinger, ...	50			50 00
Huntingdon, ...	200	348 50	1 74	348 50
James Creek, ...	93			93 00
Juniata Park, ...	104			104 00
Lehmersville, ...	60	12 00	20	60 00
Lewistown, ...	240	58 64	24	240 00
New Enterprise, ...	280	162 14	58	280 00
Raven Run, ...	66			66 00
Riddlesburg, ...	25			25 00
Roaring Springs, ...	175			175 00
Snake Spring, ...	99	54 25	54	99 00
Spring Run, ...	175	44 80	25	175 00
Stonerstown, ...	80	5 75	07	80 00
Tyrone,	50			50 00
Warriors Mark, ...	50	12 00	24	50 00
Woodbury,	85	60 72	71	85 00
Yellow Creek, ...	127	28 83	21	127 00

Artemas,	50	\$ 7 00	\$ 14	\$ 50 00
T'l by churches,		\$964 19		\$3541 50
T'l by individ.,		296 08		
Special,		250 00		
Totals,	3393	\$1510 27	\$0 40	

Southern Pennsylvania. Membership 3844.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Antietam,	606	\$1122 56	\$1 85	\$1122 56
Back Creek,	250	71 00	28	250 00
Buffalo Valley, ..	57			57 00
Chambersburg, ..	60			60 00
Codorus,	230	67 21	29	230 00
Falling Spring, ..	48			230 00
Hanover,	48	19 50	40	48 00
Lost Creek,	250	79 89	31	230 00
Low'r Conewago, ..	251			251 00
L. Cumberland, ..	239	90 75	38	239 00
Marsh Creek,	100	11 00	11	100 00
New Freedom, ..	48			48 00
Perry,	50	24 18	48	50 00
Pleasant Hill, ..	125	17 00	13	125 00
Ridge,	120	36 50	33	120 00
Upper Conewago, ..	300	36 50	12	360 00
Upper Codorus, ..	275	41 75	15	275 00
U. Cumberland, ..	230	35 93	15	230 00
York,	375	61 34	16	375 00
T'l by churches,		\$1715 11		\$4400 56
T'l by individ.,		414 21		
Totals,	3844	\$2129 32	\$0 55	

Western Pennsylvania. Membership 4938.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Berlin,	200	\$ 00 00	\$0 00	\$200 00
Bolivar,	55			55 00
Brothers Val., ..	50	82 01	1 64	82 01
Crooked Creek, ..	19			19 00
Dunnings Creek ..	70	5 00	07	70 00
Elk Lick,	160	65 70	41	160 00
George's Creek, ..	200	83 62	41	200 00
Glade Run,	40			40 00
Glen Hope,	29			29 00
Indian Creek, ..	105	34 40	32	105 00
Jacobs Creek,	170	16 63	09	170 00
Johnstown,	475	214 36	45	475 00
Ligonier,	25			25 00
Manor,	115	28 16	24	115 00
Markleysburg, ..	200			200 00
Maple Glenn,	70	27 75	39	70 00
Middle Creek, ..	500	68 12	13	500 00
Montgomery,	100	33 48	33	100 00
Mount Union,	63			63 00
Meyersdale,	360	115 96	32	360 00
Pittsburg,	132	63 51	48	132 00
Plum Creek,	100	13 50	13	100 00
Quemahoning, ..	350	457 25	1 31	457 25
Red Bank,	35			35 00
Rockton,	70			70 00
Reyerson Sta., ..	60			60 00
Shade Creek,	450	469 18	1 04	469 18
Summit Mills, ..	250	34 75	13	250 00
Ten Mile,	35	9 00	25	35 00
W. Johnstown, ..	450	109 95	24	450 00
T'l by churches,		\$1932 33		\$5096 44
T'l by individ.,		510 36		
Totals,	4938	\$2441 69	\$0 49	

Texas and Louisiana. Membership 208.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Live Oak,	13	\$ 00 00	\$0 00	\$ 13 00
Manvel,	41	100 00	2 43	100 00
Nocona,	27	2 00	07	27 00
Oak Grove,	7			7 00
Roanoke,	84	108 50	1 29	108 50
Saginaw,	36	16 00	44	36 00
T'l by churches,		\$226 50		\$291 50
T'l bl individ.,		269 40		
Totals,	208	\$495 90	\$2 38	

Tennessee, Alabama. Membership 1270(?).

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Bailey Grove, ..	27	\$ 00 00	\$0 00	\$ 27 00
Beaver Creek,				
Black Snake, ..	18			18 00
Blountville,	10			10 00
Bristol,	22	3 50	15	22 00
Cedar Grove,	128			128 00
Choto,				
Constance,				
Cumberland,	40			40 00
French Broad, ...	54			54 00
Fruitdale,	30	5 00	16	30 00
Hickerson Gro., ..	15	4 42	29	15 00
Indian River, ...	12			12 00
Knob Creek,	150	16 00	10	150 00
Limestone,	50	14 35	28	50 00
Meadow Branch, ..	33			33 00
Midway,	40			40 00
Mount Val.,	100			100 00
New Hope,	35	8 45	24	35 00
Oakland,	40			40 00
Piney Flats,	35			35 00
Pleasant Hill, ...	70	29 15	41	70 00
Pleasant Mount,				
Pleasant Valley, ..	100	15 75	15	100 00
Pleasant View, ...	96			96 00
Walnut Grove, ...	40	8 00	20	40 00
White Horn,	125			125 00
White Shoals,				
Wolf Creek,				
Boons Creek,		13 00		
T'l by churches,		\$117 62		\$1270 00
T'l by individ.,		172 11		
Totals, ...1270 (?)		\$289 73	\$0 23	

The membership as listed is far from complete, but is the best obtainable.

First Virginia. Membership 3908.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Alleghany,	20	\$ 00 00	\$0 00	\$ 20 00
Antioch,	170	16 50	09	170 00
Beaver Creek,	100			100 00
Bethlehem,	275	14 10	05	275 00
Botetourt,	630	1691 99	2 68	1691 99
Brick Church,	200	3 70	02	200 00
Berks Fork,	76	8 00	10	76 00
Charleston,	8			8 00
Chestnut Grove, ..	78			78 00
Coal Knob,	15			15 00
Copper Hill,	125			125 00
Cowelson,	75			75 00
Crab Orchard, ...	45	10 00	22	45 00
Elliot's Creek, ...	135			135 00
Fraternity,	100			100 00
Germantown,	200	19 95	10	200 00
Green Briar,	15			15 00
Jeter's Chapel, ...	40	4 00	10	40 00
Johnsville,	40	17 25	35	49 00
Maple Grove, ...	34			34 00
Monroe,	38			38 00
Mount Hermon, ...	43			43 00
Mount Jackson, ...	45			45 00
Mount Joy,	150	1 65	01	150 00
New Creek,				
Oak Hill,	19			19 00
Peters Creek,	140	41 75	29	140 00
Pleasant Hill, ...	90	15 00	16	90 00
Pleasant Valley, ..	125	73 55	58	125 00
Red Oak Grove, ...	100	29 81	29	100 00
Roanoke City,	240	284 00	1 18	284 00
Saunders Grove, ...	33			33 00
Smith River,	133			133 00
Smith Chapel, ...	26			26 00
Snowcreek,	40			40 00
St. Paul,	40			40 00
Swan Creek,	24			24 00
Topeco,	120	2 35	02	120 00
Walkers Well, ...	35			35 00
White Rock,	86			86 00
Cedar Bluff, ...		11 00		11 00
Harmon,		7 85		7 85
T'l by churches,		\$2238 35		\$5041 84
T'l by individ.,		212 15		
Totals,	3908	\$2450 50	\$0 62	

Second Virginia. Membership 7561.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Antioch,	33	\$ 00 00	\$0 00	\$ 33 00
Buena Vista,	85			85 00
Barren Ridge,	300	91 26	30	300 00
Beaver Creek,	305	187 50	61	305 00
Bridgewater,	245	242 70	97	245 00
Brook's Gap,	100			100 00
Cooks Creek,	429	41 00	09	429 00
Crab Run,	90			90 00
Crummits Run,	130	14 50	11	130 00
Cumberland,	7			7 00
Elk Run,	90	84 82	94	90 00
Fairfax,	157	34 83	22	157 00
Flat Rock,	470	52 93	11	470 00
Green Mount,	380	95 56	21	380 00
Lebanon,	110	5 00	04	110 00
Linnville Creek,	530	35 34	07	530 00
Upper Lost River,	195			195 00
Manasses,	63	12 00	17	63 00
Middle River,	250	173 56	68	250 00
Midland,	75	19 00	25	75 00
Mill Creek,	471	388 18	82	471 00
Mine Run,	37			37 00
Mount Carmel,	203			203 00
Mount Pleasant,	9			9 00
Mount Hermon,	220			220 00
Mount Vernon,	132	28 46	21	132 00
Mount Zion,	500			500 00
New Concord,				
Newdale,				
Newport,	30			30 00
Noakesville,	185	34 03	18	185 00
Pleasant Hill,	300			300 00
Pleasant Valley,	312	271 60	87	312 00
Powells Ford,	40			40 00
Rappahannock,	65			65 00
Salem,	58	10 00	17	58 00
Sangerville,	535	83 45	15	535 00
Stanton,	60			60 00
Valley Bethel,	92	8 13	08	92 00
Woodstock,	140	22 20	15	140 00
Harrisonburg,	60	9 50	15	60 00
N. Mills Creek,	68			68 00
Glade,		16 00		16 00
Peach Grove,		2 00		2 00
Neadmore,		3 63		3 63

T'l by churches, \$1683 68 \$7537 63

T'l by individ., \$537 81
Special, 283 50

Totals, 7561 \$2504 99 \$0 33

First West Virginia. Membership 1624.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Alleghany,	100	\$ 00 00	\$0 00	\$100 00
Bean Settlement,	60	12 15	20	60 00
Beaver Run,	150	51 66	34	150 00
Capon Chapel,	48			48 00
Cheat River,	40			40 00
Greenland,	116	81 50	70	116 00
German Settl.,	285	132 00	46	285 00
Harmon,	70			70 00
Knobley,	120			120 00
New Creek,	35			35 00
Pine Church,	90			90 00
Red Creek,	100			100 00
Sandy Creek,	200	64 70	32	200 00
Seneca,	40			40 00
Tearcoat,	100	37 00	37	100 00
Maple Spring,	20			20 00

T'l by churches, \$379 01
T'l by individ., 337 10

Totals, 1624 \$716 11 \$0 44

Second Virginia. Membership 490.

	No. Memb.	Amount Given.	Per Memb.	\$1.00 Basis.
Antioch,	56	\$ 66 00	\$0 90	\$ 66 00
Bethany,	60	59 20	1 18	60 00
Buckhannon,	27			27 00
Goshen,	25			25 00
Shiloh,	225			225 00
Mount Zion,	20			20 00
Joppa,	50			50 00
Valley River,	70			70 00

T'l by churches, \$125 20
T'l by individ., 6 55

Totals, 490 \$131 75 \$0 27

The State Districts Summarized.

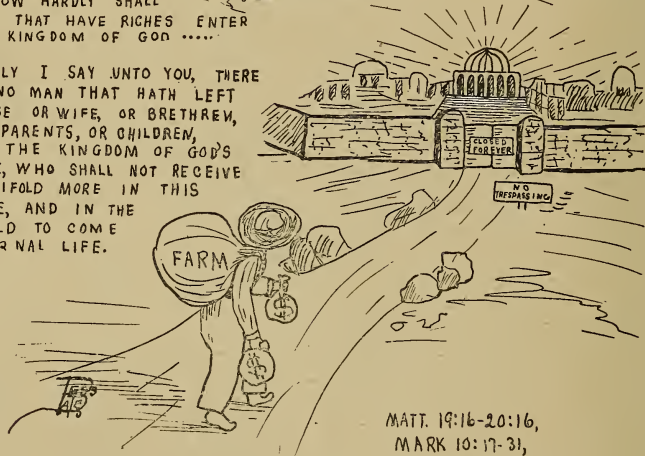
State District.	Member- ship.	No. Churches.	No. Giving.	Amt. by Churches.	Amt. by Individs.	Total Amount	Per Capita.
Arkansas,	245	13	2	\$ 32 05	\$ 5 00	\$ 37 05	\$0 15
Northern California,	434	8	7	229 67	116 00	345 67	79
Southern California,	994	13	12	734 76	410 80	1381 18	1 38
Northern Ill. and Wis.,	2482	29	23	2707 08	482 32	3189 40	1 28
Southern Illinois,	2100	31	19	1104 09	405 25	1509 34	71
Middle Indiana,	3778	33	24	1397 99	413 97	1811 96	47
Northern Indiana,	3936	45	40	2247 61	412 67	2660 28	67
Southern Indiana,	2699	34	21	841 08	220 48	1061 56	39
Middle Iowa,	1214	17	14	1447 05	1351 80	2798 85	2 30
N. Ia., Minn. & S. Dak.,	1229	18	16	1440 71	857 96	2298 67	1 87
Southern Iowa,	638	14	11	518 50	413 18	931 68	1 46
Northeastern Kansas,	1368	22	19	1040 55	174 32	1214 87	88
N. W. Kans. and N. Colo.,	1050	17	15	442 62	53 50	496 12	47
Southeastern Kansas,	800	15	8	155 54	43 31	198 85	24
S. W. Kans. and S. Colo.,	1555	22	14	1506 89	392 35	1899 24	1 22
Eastern Maryland,	2080	14	13	1556 55	188 55	1745 10	84
Middle Maryland,	1517	9	5	453 42	110 50	563 92	37
Western Maryland,	504	7	2	26 71	17 50	44 21	09
Michigan,	911	20	14	368 53	37 61	406 14	44
Middle Missouri,	566	14	11	249 91	126 41	376 32	66
Northern Missouri,	623	11	10	551 08	183 13	734 21	1 18
Southern Missouri,	637	17	4	77 15	21 00	98 15	15
Nebraska,	1163	23	17	1020 33	328 15	1372 43	1 17
North and South Carolina,	537	15	7	81 17	19 00	100 17	18
North Dak. and Canada,	1486	25	19	1349 78	659 64	2009 42	1 33
Northeastern Ohio,	2820	23	19	1266 39	483 86	1750 25	61
Northwestern Ohio,	1841	30	17	1247 07	303 71	1550 78	84
Southern Ohio,	5472	42	29	1728 25	280 13	2133 82	39
Oklahoma,	1054	31	10	217 78	177 38	395 16	37
Oreg., Wash., and Idaho.,	1413	32	18	762 26	516 77	1279 03	90
Eastern Pennsylvania,	7261	42	38	3572 43	670 11	4242 54	58
Middle Pennsylvania,	3393	26	16	1214 19	296 08	1510 27	47
Southern Pennsylvania,	3844	19	14	1715 11	414 21	2129 32	55
Western Pennsylvania,	4938	30	19	1932 33	510 36	2442 69	49
Texas and Louisiana,	208	6	4	226 50	269 40	495 90	2 38
Tenn. and Ala.,	1270	30	10	117 62	172 11	289 73	23
First Virginia,	3908	42	17	2238 35	212 15	2450 50	62
Second Virginia,	7561	45	26	1967 18	537 81	2504 99	33
First West Virginia,	1454	16	6	379 01	337 10	716 11	49
Second West Virginia,	490	8	2	125 20	6 55	131 75	24

THE RICH YOUNG RULER OF TODAY.



HOW HARDLY SHALL
THEY THAT HAVE RICHES ENTER
THE KINGDOM OF GOD

VERILY I SAY UNTO YOU, THERE
IS NO MAN THAT HATH LEFT
HOUSE OR WIFE, OR BRETHREN,
OR PARENTS, OR CHILDREN,
FOR THE KINGDOM OF GOD'S
SAKE, WHO SHALL NOT RECEIVE
MANIFOLD MORE IN THIS
TIME, AND IN THE
WORLD TO COME
ETERNAL LIFE.



MATT. 19:16-20:16,
MARK 10:17-31,
LUKE 16; 18:19-30.

DIDN'T BELIEVE IN FOREIGN MISSIONS.

WE very often see people who say they do not believe in foreign missions, but believe in home missions. They are very largely like the man in one of our Western States who when a subscription was presented to him for foreign missions said: "I don't know anything about them and I do not want to give my money to the work." They let him rest, but when they had an urgent appeal to help a needy church in Minnesota, they went to him, hoping to get his subscription, but he said: "I do not know anything about Minnesota, that is too far away. I want to give my money right here at home, where I can see what it does." Then, when they found that the fence around the graveyard needed to be repaired, they said: "Well, we have him now sure"; and so they presented the subscription for the fence around the graveyard; the good brother looked at it and said very solemnly: "I don't see the use for that, for those in there can't get out, and those who are out don't want to get in." That is my belief in regard to people, professing to be Christians, who have no interest in foreign missions. I do not think they have any interest in any mission; for when they have the interest which the divine teaching brings they will want to have the Gospel preached to every creature.—Rev. S. I. Baldwin, D. D.

NEXT YEAR

A new Reader? Well, welcome indeed you are." This December VISITOR is a fair sample of what the VISITOR has been thru the past year. Next year it must be better in many ways. The January number will be exclusively on India. Fine! For I have seen the articles. Perhaps you chance to be among the number who neglected to send a dollar to the General Board a year ago. Perhaps you have not done so yet this year. Why not respond to this call for a birthday gift to our Lord by sending a dollar or more and the VISITOR will be sent to you for you and your home without further cost. Take advantage of the offer on first page of the cover.

An old Reader. Then no need of introduction. You know the character of VISITOR's message, its spirit and its power. If your subscription expires with this number, please take advantage and renew. If it does not, why not make a birthday gift to our Lord and send the VISITOR to some one else? Do it. Do it now. The front page blank helps you.

One dollar for three subscriptions is a splendid proposition. Take advantage of it.

TO OUR MINISTERS, new or old readers. The VISITOR comes to you in an unusual way. You labor faithfully for the church and the VISITOR appreciates that effort. In consideration of what you do for the

church the VISITOR will be sent free during 1910 if you will but ask for it. Why do we not send it without asking? For two reasons: the asking is proof that you want it for yourself and family. If you do not want it we will not impose it upon you, and then we know that all those who do not ask for it are not missionary ministers,—strange characterization, is it not? A postal card request is all that is needed to get it. Attend to this at once lest you forget it. This proposition includes all missionaries under General or District Boards or other organizations of the church.

But again, Brother Minister. Perhaps your congregation is among those who have not contributed to General Missions yet this year. The fiscal year closes March 31, 1910. Christmas offering is the last call associated with a special occasion. Next spring we expect to publish a table of churches again and see what improvement is made. Why not,—if your congregation is not represented as you would like,—why not make a special effort and come as near the mark as possible? Appoint solicitors, visit the membership individually and make your offering represent all you would like to see it, and put the VISITOR into every home! Try it and see what blessings will come to you and your congregation.

Address your correspondence to the General Mission Board, Elgin, Ill.

WHY, it is asked, are there so many snares? That we may not fly low, but may seek the things which are above. For just as birds, so long as they cleave the upper air, are not caught, so thou also, as long as thou lookest at things above, wilt not easily be captured, whether by snare, or by any other device of evil.—Selected.

THE Savior, who overrules all our affairs, can make us feel truly at home, wherever His wisdom places us for the time, were it even in the midst of a wilderness.—Count Zinzendorf.



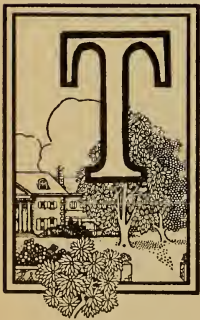
Stacking Opium Pipes for Burning.

Opium Pipes Blazing.

THE CURSE OF CHINA

"Within the infant rind of this weak flower
Poison hath residence, and medicine pow-
er."
—Romeo and Juliet.

J. Wong-Quincey.



HIS topic has of late been so much before the public that it is superfluous to offer any words of apology or explanation for again introducing it to the serious consideration of Christian men and women in this country. Rather must it be regretted that more attention is not being given to a question the urgency and importance of which it is impossible to overestimate.

It is not so much our purpose here to furnish bald dates and figures as to present to the reader an interesting and realistic pen-picture of the terrible evils of the opium habit, divested of all the

false coloring and romance with which writers of every period, in the bliss of ignorance, love to embellish an otherwise repellant subject.

The picture of a prostrate wretch under the stupefying influence of alcohol may inspire honest disgust and commiseration; but the sight of a man slowly, deliberately, and with full consent and consciousness, imbibing the poisonous fumes in gratification of a low and animal craving, creates within us unutterable feelings, far stronger than mere horror and pity.

Whether the scene depicted be that of luxury and wealth, or of poverty with all its attending misery, we see before us the same emaciated, cadaverous and oily-visaged wrecks, huddled upon their divans, puffing and inhaling with diabolical

relish the foul smoke that saps their vitality and destroys their manhood as quickly and as effectively as the most virulent poison. An opium den in all its simplicity and nakedness presents to the eye a spectacle than which nothing more pitiable can be conceived. All that savors of human dignity and self-respect is lacking there; and the observer is suffocated, literally and metaphorically, by the general atmosphere of shame and degradation.

Following on these general remarks we will endeavor to trace, step by step, the downward career of an unhappy victim to this pernicious drug.

The habit is not easily acquired; it is only after persistent attempts that the would-be opium smoker falls into the clutches of that intense and irrepressible animal desire which characterizes the habitual user of the poison. The smoker never loses consciousness; is never troubled with dreams and hallucinations; nor does his immortal soul take to itself wings and soar into infinite space. These are but fabrications of some fertile brain. He is very much on earth; and would to God the poor wretches could be delivered, if but for a moment, from the oppressiveness of their sordid surroundings!

The craving once thoroughly developed, there is no escape for the luckless victim. His capacity for the drug increases in proportion as his system becomes inoculated with the poison. The work of destruction though slow is sure and complete. The body shrinks gradually to a mere skeleton; the face grows thin and pallid, and becomes covered with a sickening exudation; the voice, too, acquires a weak and oily tone; and a short dry cough proclaims the undermining process within. Lower and yet lower he sinks, but unless some complication, as consumption, intervenes, the victim may linger on for years and even decades. His will power, his moral and nervous forces, undergo the same process of drainage, leaving, however, his

intellect intact. But it is just this last that makes his condition the more appalling. To be drifting downwards slowly and surely in full consciousness of the fact, and without the necessary will power to arrest his course, is an experience we can only compare with that of being buried alive. And does it mean nothing to us that a palpable percentage of China's four hundred millions is at the present moment in such a condition? However, that is a digression.

The inveterate opium fiend usually takes to his divan in the afternoon, and smokes continuously, with intervals for refreshment, into the early hours of the morning. Thus, in the company of some congenial friend, he wastes his time, his substance, and that which is above purchase, his health. With the break of day he retires to sleep and falls into a lethargic torpor from which he can only be awakened by the most drastic measures. Such means as cold water, a boiling hot towel, and actual physical force, are employed to call him back to his pipe and his breakfast, if we can designate a noonday meal by that name.

These miserable slaves to the habit would willingly sell whatever there is remaining of their souls for a pipe of opium. Starvation to them is quite tolerable, but a day without the drug is something beyond their endurance. If deprived of the poison for any length of time they fall into an epileptic fit, spitting and foaming at the mouth, accompanied with violent convulsions of the body. We turn with ineffable disgust from further contemplation of so shocking a spectacle.

So strongly are the victims chained to the habit that they would go to no place where opium is not provided. In consequence, all public houses of entertainment have special apartments set aside for the use of those addicted to the drug. In this way the opium chamber becomes, like the public house in Britain, a sort of national institution, sanctioned and recognized by all, and in evidence



Destruction of Opium pipes in Shanghai.

throughout the length and breadth of the whole empire.

We have so far only considered the position of victims in comparative affluence; in the case of bread-winners and toilers of the middle and lower classes the reader can supply all the details of the story of woe and misery, of homes broken up, of tearful wives and starving children, of crimes, murders and suicides. The rich spend fortunes on pipes, lamps, trays, and the hundred and one dainty implements, often of exquisite workmanship and design, that go to form the outfit of the fastidious smoker. The poor resort to licensed opium dens where they seek oblivion and glut their devilish appetites. No city, town or village is free from these public opium hells.

Being of a superior aroma, Indian opium is exclusively used by those who can afford the expense; but to meet the demands of the poorer classes, the growth

of the poppy has been extensively encouraged at home; and once smiling fields of rice and wheat are now displaced by crops of the obnoxious weed. It is hardly necessary to point out that far greater profits accrue from the cultivation of the latter. The very poor among the people smoke what is known as "second-hand" opium. This consists of the discarded and partially consumed remains of good opium.

We have seen how the human system can be so saturated with the drug that what is poison to a healthy constitution, becomes comparatively without effect on one who has been inoculated. So much is this true that veteran smokers can swallow with impunity quantities of opium sufficiently large to kill a horse. Not infrequently those who cannot conveniently get access to pipe and lamp carry on their person

pills made of pure opium which they swallow at intervals as a means of allaying their craving.

The drug can be bought anywhere in China; no restrictions whatever are imposed, either by law or custom, on its sale. Owing to the ease and freedom with which it can be obtained, ninety per cent of those who commit suicide employ it as a means of terminating their lives.

Like the craving for drink in this country, the opium habit claims among its victims women as well as members of the stronger sex. No class of society is free from its relentless bondage; young and old, high and low, are numbered among the slaves to this practice of taking poison; but it is chiefly in the ranks of the well-to-do classes that the habit is carried to excess. Nor can we judge them too harshly. It must be borne in mind that idleness is the prevalent sin among the wealthy in China; and upon the hotbed of indolence the devil loves

to sow his seeds. Circumstances all tend to make the educated Chinaman a man of ease and sloth. Once the standard classics, histories, novels and poems have been studied and mastered, there is no modern literature to keep the old flame for letters alive; journalism is only in its infancy; the practice of taking outdoor sports and exercise is almost unknown; and in consequence of his love for hearth and home, traveling in any form is discountenanced. Thus to them time moves with leaden feet; and to relieve the tedium of the hours, some devote themselves to the study of ancient lore, others go to swell the ranks of the amateur artist, and still others bury themselves in the mysteries of the healing art, but alas,

the greater number succumb to the insidious aroma of the poppy juice!

This is but a fair idea of the frightful evils of opium. To have seen one of these fiends, these moral and physical derelicts, is to have had an experience that one would fain erase from the memory. Those who have lived in the East will be able to confirm the picture we have crudely endeavored to draw, and perhaps be able also to add color and strength to those parts which our brush has left untouched. If we have erred, it can only be on the side of leniency; for nothing short of a personal experience can afford a true appreciation of the woes and misery caused by the opium habit in China.—*Westminster Record*.



Opium Sots: Victims Reduced to Beggary.

NOTHING TO DO?

What can you do, my brother?
Do you see those heathen in sin?
Do you hear those beggars call for inn?
And yet you drown it in the din?
Nothing to do, you say?

What can you do, good brother?
Do you leave it all to another,
Some strong willing brother,
And try that voice to smother?
Nothing to do, you say?

What can you do, kind brother?
Can you preach, or pray or sing?
Can you some soul to Jesus bring?
Can you relieve the bitter sting?
Nothing to do, you say?

What are you doing, my brother?
With all these needs beside you,
With so many heathen—not a few—
Who for help are looking to you.
Nothing to do, you say?

What are you doing, good brother,
When States for you are calling?
When scenes of worship, so appalling,
As men before their gods are falling?
Nothing to do, you say?

What have you done, my brother?
Ere long your race shall here be run.
And long eternity will be begun,
Can He then say to you, "Well done"?
Nothing done, you say?



The Little Missionary

THE SWEETNESS OF HIS WILL.

Rebecca Bowman.

Would you know the dearest secret
Which a heart with joy can thrill,
Crowning life with hallowed blessings?
List!—as clay, lie meekly still.
For the Master, Moulder, Potter,
Owns a niche each vase may fill,
And His highest crowning glory
Comes through yielding to His will.

O friend, yield e'en though the whirling
Of the Moulder's wheel means pain;
Or should isolations lonely
Glimpse a task which long has lain,
Trust in God, and gladly labor,
Calmly, firmly up the hill,
Knowing well your Lord is honored
While you yield to His blest will.

E'en alone, yet with the Master,
Sweetest fellowship is ours.
Persecution in his service
Turns, through love, a crown of flowers.
Pain or sorrow, every trifle,
Which makes up this life's brief day,
Truly brings us peace and blessing,
Yielding to our Lord's sweet way.

So, with Jesus as our Helper
May we walk where He has trod;
Meekly learn that what He sends us,
Only brings us highest good.
Ever faithful, may we always
Praise and magnify Him, till
By His grace we know the beauty
And the sweetness of His will.

Nov. 11, 1909.

Bridgewater, Va.



THE LITTLE FELLER'S STOCKIN'.

Oh, it's Christmas Eve, and moonlight, and
the Christmas air is chill,
And the frosty Christmas holly shines and
sparkles on the hill,
And the Christmas sleighbells jingle, and
the Christmas laughter rings,
As the last stray shoppers hurry, takin'
home the Christmas things;
And up yonder in the attic there's a little
trundle bed
Where there's Christmas dreams a-dancin'
through a sleepy, curly head;
And it's "Merry Christmas," Mary, once
agin fer me and you,
With the little feller's stockin' hangin' up
beside the flue.

'Tisn't silk, that little stockin', and it isn't
much fer show,
And the darns are pretty plenty round
about the heel and toe,
And its color kinder faded, and it's sorter
worn and old,
But it really is surprisin' what a lot of love,
'twill hold;
And the little hand that hung it by the
chimbley there along
Has a grip upon our heartstrings that is
mighty firm and strong;
So old Santy don't forgit it, though it isn't
fine and new,
That plain little worsted stockin' hangin' up
beside the flue.

And the crops may fail, and leave us with
our plans all gone ter smash,
And the mortgage may hang heavy, and the
bills use up the cash,
But whenever comes the season, jest so
long's we've got a dime,
There'll be somethin', in that stockin'—
won't there, Mary?—every time.
And if, in amongst our sunshine, there's a
shower er two of rain,
Why, we'll face it bravely smilin', and we'll
try not ter complain
Long as Christmas comes and finds us
here together, me and you,
With the little feller's stockin' hangin' up
beside the flue.
—Joe Lincoln, in The Saturday Evening
Post.



A RUSSIAN LEGEND OF THE CHRIST-CHILD.

The Russian peasants tell today
A legend old and dear to them:
How, when the wise men went their way
To find the Babe of Bethlehem,
They paused to let their camels rest
Beside a peasant's lowly door,
And, all intent upon their quest,
They talked their sacred errand o'er.
"Come with us," said the eager three,
"Come, seek with us the heavenly Child.
What prouder honor can there be
For mortals, sinful and defiled?
And bid each child, in festive clothes,
Bring of his treasures the most rare:
Bundles of myrrh and whitest doves,
With ointment for the Christ-King's hair.
Who knows what blessing may befall
If they but touch his garment's hem,
And only once for them and all
Will Christ be born in Bethlehem?"

"Alas! I have so much to do,"
The mother answered with a sigh.
"I cannot journey now with you,
But I will follow by and by."

The wise men frowned and rode away,
Leaving the children all aglow,
And pleading through that busy day,
"When may we go? when may we go?"

And while their cheeks flushed rosy red,
They shouted in a chorus sweet:
"And may we touch his pretty head?
And may we kiss his blessed feet?"

But women still will bake and brew,
No matter what sweet honors wait;
And petty tasks will still pursue,
Though angels tarry at the gate.
When all the rooms were cleanly swept
And chairs set primly in a row,
Betokening a house well kept,
And wearily she turned to go,
The sky was purpling in the west,
The silent night was hastening on.
The three wise men had onward pressed,
The star from out the east had gone.

What could the foolish mother do?
She turned her footsteps home again,
Nor ever all her whole life through
Did she behold the three wise men.
Alas! through weak delaying, she
Her noblest privilege had missed.
Nor ever did the children see
The Holy Babe they might have kissed.
—Episcopal Record.



CHRISTMAS.

Gold, frankincense, and myrrh they brought
The new-born Christ,
Those wise men from the East, and in the
ox's stall

The far-brought precious gifts they heaped,
With love unpriced,
And Christ, the babe, looked on and won-
dered not at all.

I bring the gold of faith, which, through the
centuries long,
Still seeks the holy Child and worships
at His feet,
And owns Him for its Lord with gladness
deep and strong,
And joins the angel choir, singing in cho-
rus sweet.

The frankincense I bear is worship, which
can rise,
Like perfume floating up higher and high-
er still,
Till on the wings of prayer it finds the far,
blue skies,
And falls as falls the dew, to freshen heart
and will.

And last I bring the myrrh, half bitter and
half sweet,
Of my own selfish heart, through sacri-
fice made clean,

And break the vase and spill the oil upon
Thy feet,
O Lord of Christmas Day, as did the
Magdalene.

—Susan Coolidge.



JUST WHERE I AM.

I would not seek some special place—
Enough if I may run the race,
By help of Christ's sufficient grace,
Just where I am.

I may not climb the heights of God,
Nor yet escape affliction's rod;
But He has known the same, and trod
Just where I am.

And I can hear His voice before
Soft-calling to me thro' the roar:
A canopy of peace falls o'er
Just where I am.

And so the daily task I take,
And follow on for His dear sake,
And wait to hear the music break
Just where I am.

—Louis K. Deverell.



YOKED TOGETHER.

"Mister, let me ride up the hill?" It
took me but a moment to decide that
question. I was making a trip all alone
into the mountains of Kentucky. "Cer-
tainly," I replied; "get in." I have
always had a fondness for boys. Here,
to all appearances, was an original moun-
tain boy, and there was much to indicate
originality.

I do not mean his clothes, for no one
could have told from his many-patched
garments which was the original cloth,
but his general appearance and manner
of speech told me at once that he was a
descendant from the original stock. I
mean no disparagement by this. There
is no purer Anglo-Saxon blood to be
found anywhere than that which courses
through the veins of these mountain peo-
ple.

I plied him with question after ques-
tion, and learned that not only his parents
lived in the mountains, but his grand-
parents, as had their grandparents before
them. I inquired whether he had ever
been to school. I found that he had for a
few weeks each year for the past couple
of years, but that he "didn't hear much

fur it." He had been to Sunday school once, and had liked the "singin'." By this time we were becoming pretty well acquainted. I, however, had done much of the talking. He had pointed out to me the locality in the mountains where he lived, and showed me where he would have to leave me and turn off from the main road. What could I say to him before we reached that point, that might act as a seed thought in his mind? I was looking for a text and a good opening where I might apply it to my bright-eyed, clear-minded little mountain boy.

It came at the next turn of the road. A man and two boys were hauling stones on a sledge, one of the peculiar kind you find only in the mountains of Kentucky. Their team consisted of a large ox, with which was yoked a yearling calf. The yoking was so arranged that the ox pulled the load and the calf walked by his side, and occasionally threw a little weight on his small yoke bow.

"Is that the way you do up here in the mountains," I asked, "make a calf do as much as an ox?"

He looked up into my face to determine how much I really meant by my question. I looked at him with all seriousness, and he replied:

"Yer don't seem to know much about oxen, mister; that air calf is larnen how to wear his yoke and how to go, so he can do work when he gits big."

"Ah! I see: teaching him to bear his yoke in his youth. That is the time to learn easiest and best, is it?"

He looked at me, but made no reply.

"How would you like to be yoked up that way?"

"Dunno," he said.

"How would you like to be yoked up to me?"

He eyed me from head to foot, a faint smile crept over his face, as he replied, "Wouldn't mind it, sar; yer big enough to pull the load."

I looked at him kindly, but earnestly, and said: "Would you let me pull all the

load?" He dropped his head, but said nothing.

I looked back at the ox and the calf trudging along with their load of stone. "That seems to be a good, steady old ox," I said.

"Yep," he replied, "that be old man G——'s ox. He's the bestest ox in these yer parts. Mos' every young steer gits a turn with him."

"Why?" I asked.

"'Cause he knows how to go and pull."

"It is better, then, to be yoked to a good ox than a bad one, is it?"

"Sartin," he replied.

We were coming to the end of our drive; he had indicated to me the exact point where he must turn off.

"Did you ever hear these words: 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light'?" I asked.

He had never heard them. I told him who had uttered them, where they were to be found, and what they meant. How anxious He was to have every boy and every man yoked with Him,—what it would mean to them, not only in this life, but in the life to come.

I told him about the yoke of Satan, and how it galled the necks of all who wore it. I never had a more interested listener; his large brown eyes opened up at me as I told him of the yoke-bearing Savior. He was loath to leave me when we came to the place of parting. He stood in the path over which he was to go and looked after me until I had driven out of sight. I put up a silent prayer that the seed I had tried to sow might not be lost.

This boy had been to a Sunday school but once in his life. He had walked nearly ten miles to the forks of one of the mountain streams where a school was being held. He had liked the "singin'." His hungry little heart was ready to take in the wondrous truths of God's Word when told to him. "Where are the reapers?"—*J. I. B., Covington, Ky.*

For Our Ministers

Once each month an outline of a missionary sermon will be given. Outlines are solicited. Address the Missionary Visitor.

A THREEFOLD VISION.

Acts 2: 17. "Your young men shall see visions."

E. E. ESHELMAN.



IN our work for Christ we need encouragement, inspiration, a motive force. We need a "*vision*." The words "see" and "visions" both come from the same word, which means "to see with the mind, to perceive, to

know spiritually." It is the same word as the last "see" of John 16: 16, which means that the apostles were about to perceive Jesus' invisible presence among them by His influence upon their souls thru the Holy Spirit. We, too, as His disciples, need this vision, and of the work to be done, and of the power given us. We need

I. A vision of Jesus Christ.

II. A vision of a suffering, sinful, lost world.

III A vision of the church's opportunities and responsibilities.

I. A vision of Jesus Christ.

1. His love to God and mankind.

(a) His love to the Father was supreme—obedient in all things—did His will always, etc.

(b) He loved the world as the Father loved Him. He gave His life—lived and died—that all might be saved, and longs to have all saved. Oh, the unfathomable depths of the love of Jesus Christ!

(c) This same love of Jesus Christ in the Christian gives him power to love the unlovable, power to love an enemy, the

impulse to help humanity in all of its troubles.

2. The only Savior of the world and His power to save.

(a) We may know, intellectually, that Jesus alone can save, but we need a deep soul *conviction* that *He alone* can save from sin and that *every man* who does not believe in Jesus Christ abides under the wrath of God. John 3: 36. Read John 3: 14-16; 14: 6; 1 Cor. 3: 11; Rom. 1: 16, calling attention to the fact that in Jesus alone is there power to be saved.

(b) The cross is the center of the world's history. Everything pointed to it and the best that the world has radiates from it. It is the magnet that draws all men to itself. John 12: 32.

(c) Satan has succeeded in blinding the church to the vital issues at stake. Indifference to the results of Jesus' death has caused millions to die without Christ who should have been told of His love.

II. A vision of a suffering, sinful, lost world.

1. The Bible teaches that the heathen are

(a) Without God. Eph. 2: 12.

(b) Without knowledge of God. Gal. 4: 8; Rom. 1: 28.

(c) Without Christ. Eph. 2: 12.

(d) Without hope. Eph. 2: 12; 1 Thess. 4: 13; Rom. 1: 24, 26, 28.

(e) Without light. Eph. 4: 18, 19; 5: 8.

(f) Without life. John 17: 3; Eph. 2: 1, 5.

(g) Without feeling. Eph. 4: 19.

(h) Without promise of eternal life. Rev. 21: 8; 22: 15; Rom. 2: 12; Eph. 5: 5. (cf 1 Thess. 4: 5 and 2 Thess. 1: 7-9.)

(i) Without excuse. Rom. 1: 20, 32; 3: 14, 15, 19. (Rom. 1: 18-32 is a most terrible arraignment of heathenism yet true to life.)

2. The non-Christian religions cannot meet the needs of mankind.

(a) No truth in them that is not in a richer form in Christianity. These truths are held in distortion. Non-Christian religions are seamed thru and thru with terrible evils. Vice exists as a very part of their worship.

(b) They cannot meet the intellectual needs of men—do not answer whence, whither, nor why of life.

(c) They cannot meet the moral needs of men because they do not offer a perfect ideal nor power to attain the ideals they do offer.

They have no conception of sin.

(d) They cannot meet the social needs of men.

There is no social progress and the rights of woman are denied her and the sanctity of family life disregarded.

(e) They cannot meet the religious needs of men.

They are virtually atheistic; have no word of hope; do not have the idea of God as a Father.

3. The heathen nations.

(a) One missionary for every 183,675 people, while in the United States we have one minister to every 546.

(b) Present facts about the non-Christian nations relative to population, religions, customs, numbers of missionaries and of converts.

III. Visions of the opportunities and responsibilities of the church.

1. The church has money enough and men enough—Brethren, 40,000 young men and women, strongest and best of the middle class of America.

2. Every field now open for evangelization and thousands of villages and towns have never heard of the Gospel of Christ. Access to the remotest part of the earth is easy.

3. If Jesus Christ means anything to us and to our children He will mean the

same to other children and it is our business to take the Gospel to them.

4. Jesus established the church with the idea in view that she should evangelize the world. John 15: 16. "I chose you and appointed you that you should go and bear fruit and that your fruit should abide."

Acts. 1: 8; Matt. 24: 14; 28: 19; 9: 37, 38; 5: 13-16. John 20: 21. "As the Father sent me, so send I you."

(a) Luke 19: 10—To seek and save the lost.

(b) 1 Tim. 1: 15—To save sinners.

(c) Matt. 9: 13—To call sinners to repentance.

(d) Mark 10: 45—To minister and not to be ministered unto.

(e) He came unto a life of self-sacrifice, service, suffering. He gave His life.

Seeing, then, the great purpose and result of Jesus' death, the universal need of man for Christ and realizing that the church is set for the defense and the spread of the Gospel and that abundant powers are given her for her noble work, it is incumbent upon each follower of Christ—

1. To realize that we are not doing our Master's will until we are doing all in our power to spread the Gospel.

2. To give ourselves to be used in this work as God may see fit.

3. To give our means to send others if we cannot go ourselves.

4. To consecrate our children to the Lord's service.

5. To pray earnestly that God will raise up workers and strengthen those who have gone.

Notes for Ministers.

It is of prime importance that the minister bring constantly before his people the Divine enterprise of missions by announcement of missionary meetings, frequent preaching of missionary sermons and praying missionary prayers.

Pastors should see that their Sunday-school teachers are full of missions. If

From the Firing Line

AN UNTIMELY END.

It was at a mission point some years ago. A certain young man and wife became concerned about their souls' welfare. Many others also were interested in them. Fervent prayers were offered for them. Special sermons were preached for them. They were deeply affected, and powerfully wrought upon by the Spirit. Almost persuaded. The wife surrendered and was ready for baptism as soon as the husband got ready. He was ready, only feared he could not control his unruly temper and would only make shipwreck or become stranded by this inordinate passion. He was told religion would be a help to him; that the grace of God was sufficient to enable him to overcome. Still he hesitated.

The meetings closed. He moved from the community and engaged in hauling sawlogs. He loaded three logs on his wagon, the third one on top and between the other two, neglecting to block the bottom logs properly. After moving a short distance, the front wheel struck a small stump, which produced a sudden jar, causing the bottom logs to spread and roll from the wagon. Somehow in his terror the man fell off with the first log, followed by the second, which caught his head and crushed it upon the first one. No other part of the body was harmed. Such was the untimely end of a man under conviction and almost persuaded. The wife, so far as known, has made no change. Sad to think, two souls may be lost forever because the husband hadn't faith enough to "step out on the promises of God." Prepare to meet thy God.

B. E. K.

Colorado.

NO HOPE.

The wayward daughter died and the funeral was conducted at the home of her aged Christian mother. We drove four

miles to the cemetery. As we walked from the hearse to the open grave the eldest brother said: "This is sad, indeed," upon which I replied: "Yes, but seemingly such must come," when he interrupted by saying: "Yes, but if there was any hope!" when his emotions checked his utterance and tears anew streamed down his manly cheeks. What must be the anguish of such separations, and what the plenitude of the sorrows of that widowed mother in Israel!- "Prepare to meet thy God."

B. F. G.

Indiana.



A SINNER'S STUMBLING BLOCK.

Two years ago, while in a series of meetings, an intelligent lady, a mother, came forward seeking light and knowledge of the Scriptures as the Brethren understand and teach them, and invited us to call at her home to reason together. We did so, and the first thing she said in this conversation was: I notice in your church here your sisters are very plain; but your brethren are not all plain. Some have on neckties and fashionable coats and hats. I had made up my mind I would join your church, but if you allow the brethren to do about as they please and the sisters must be in order I can not unite with you."

I tried to explain to her our oneness in Christ, and that the church should be no respecter of persons; that as much is required of a brother as of a sister. Then I asked her what to do with these wayward ones; cut them off as cumbers to the enemy, or "dig about them," cultivate the germs of good seed that had been sown and try and get them to live right.

She answered: "I suppose it will be best to work with them."

The stumbling block was too great; she did not come.

Kansas.

A. J. S.

EDITORIAL COMMENT



“Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it beareth much fruit.” John 12: 24.

Herein is the law of life for the believer by which he may bear much fruit. Nestled somewhere also and not hard to see is the reason for the present dearth of fruit so much lamented by the church.

In nature this law is plain and easily understood. Unless the grain is buried in the earth and die, there can be no harvest. Not to die is to remain alone a single grain. To die is to reproduce many grains,—fruit.

In the spiritual world this law is admitted readily this far. Had not Christ left His home in glory and come to earth to give His life a ransom for many there could have been no harvest,—no gathering of grain in the heavenly garner. We indeed are deeply grateful to the Redeemer for what His death did for us.

And now thru the mainspring of our love for Christ we push out into life to do all we can for Him! We toil diligently and faithfully; we try new methods and increase our labors, and we stand perplexed before the small results which have followed. *We are full of work but barren of fruit.* We fail to see that we disobey in the first elementary law. “Death working in us, but life in you.” (2 Cor. 4: 12.)

Closely linked to fruit bearing is a holy life. The fruit is but the product of the life of the tree. Holiness in Christ was the opposite of spiritual selfishness. It was a life of love shown in service; a life of service in which self found no claim; a life laid down that others might live the same.

And so it is with the believer. There is no short cut or spiritual luxury in a fruit-bearing life. It is simply and only a life “hid with Christ in God,” a life of sacrifice and service and love for others. Not what “I am” or “I have,” but a “bearing about in the body the putting to death of the Lord Jesus, that the life also of Jesus may be manifested in our body.” (2 Cor. 4: 10.) Or more directly set forth in these words, “For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus may be manifested in our mortal flesh.” (2 Cor. 3: 11.)

Is it not easy, then, to see why we fail? How few are ready for this self-effacement which makes Christ “all in all” in our lives! We admit formally that “the power of Christ is made perfect in weakness” (2 Cor. 12: 9), but what a price some must pay before they can truthfully say “I glory in my weaknesses that the power of Christ may rest upon me.” It is a simple thing to sing “Oh, to be nothing,” but how few are willing really to walk thru the valley of humiliation until they are nothing, and have nothing!

All manner of tests are sent of God to wean us from ourselves, until we “have no confidence in the flesh” (Philpp. 3: 3). Then most Christians are so precious in His sight in that estate that He will not permit us to have riches or success, lest we be tempted to go back to our selfish selves again.

The Master wants much fruit from each one. His tool by which He works is the Cross. This is why the Lord says, “If any man would come after me, let

him deny himself, and take up his cross and follow me."

¶ The Cross then is the only sure remedy for selfishness. The measure of our fruit-bearing is the completeness of self hidden in the Cross, self-confidence, self-seeking, self-glorying, all dethroned, denied, kept dead in our lives as thru the Spirit each one bears his Cross. This view sheds light on such words as "We ought to lay down our lives for the brethren" (1 John 3: 16). "Whosoever shall lose his life for my sake shall find it" (Matt. 16: 25), and when speaking of the true wheat, "If it die, it beareth much fruit" (John 12: 24).

¶ What a lesson, then, is found in these words of the Master for each minister, Sunday-school worker, missionary, parent, Christian. God help each one "to die daily" that we may bear "much fruit," be His disciples and finally be in His heavenly garner, not "alone," but forever with the Lord.

¶ The missionaries in China have selected their field of permanent labor. They will remain at Tai Yuan Fu till spring and then will move into their territory and expect to take up two stations,—the one, Liao Chou, the other not fully settled. The stations have about 5,000 inhabitants each and the field is ripe for the sickle. The missionaries are united that it is God's call that they enter and they ask the church to unite with them by prayer in having their efforts blessed.

¶ "The Rich Young Ruler to Today" was an unsolicited drawing sent in, and coming in connection with "the Missionary Mirror and Reflector," would appear to be a Godsend to impress truth still more greatly upon the minds of the readers.

¶ Extra numbers of this copy of the VISITOR can be had for free distribution. We wish that each family of members of the church could read this number. What will you do towards distributing them? A post card saying how many will bring them to you.

¶ The VISITOR reaches a number of readers beyond the denomination. Her articles are reprinted in other missionary magazines much to the credit of the contributors. And now here is a part of a letter from one who knows the Church of the Brethren well, and makes this observation which is worthy of serious thought by every member of the church: "I observe in the table of statistics on page 308 that there are 822 congregations in the church of the Brethren. Now that many congregations in any other Protestant denomination would bear an expense of something like \$400,000.00 for pastors' salaries alone, a burden which the Brethren do not have to carry. Would it be unreasonable to say that these prosperous congregations of the Church of the Brethren should therefore contribute a like amount to foreign missions, and by so doing put themselves on an equal footing with other denominations in the matter of material sacrifice for the spread of the Gospel? Let every congregation which, under any other church polity, would cheerfully raise from \$500 to \$1,000 per annum for the support of its pastor, contribute a like amount to your missionary funds, and see what the spiritual results would be both at home and abroad."

¶ Jesse Emmert and wife arrived home at Waynesboro, Pa., happy to meet loved ones again. The meetings they held at Brooklyn before proceeding homeward were much appreciated by the members and friends of the church at that place.

¶ Southern Illinois Sunday schools for a long time have been seeking to support some one on the foreign field. Recently they decided to take up the support of Sister Eliza B. Miller. This should give new interest to the missions in that district.

¶ Bro. John Pettersson, of Stockholm, Sweden, has answered the call of the people of Finland and is at present located at Gesterby, a village of the parish of Sibbo, about forty miles from Helsing-

fors. He says the people are "simple and obliging, coming frequently to the meetings and desiring to have regular meetings. They are poor and unable to keep up the work at their own expense." He further states that he "believes the door for a message of the Gospel is open in that land." He is quite courageous, for he has moved his family into that new land and has taken up the work, believing the Lord thru the church will come to his aid.

¶ Eld. C. Hansen, of Denmark, has been deterred from active work on account of some throat trouble. His zeal does not abate, even if years are bearing down upon him.

¶ D. L. Lichy, home on furlough from India, reports the churches in Ohio, where he has been holding a number of meetings, as being wide awake in missionary interests and deeply concerned about the welfare of their representatives, Brother and Sister Berkebile. Personal contact is a great force in every one's life.

¶ If the members of the General Board cannot work on the foreign field, where their supervision of the church's missions extends, they are as individuals helping to strengthen the home base. D. L. Miller has been holding meetings thru the Northwest, H. C. Early in Western Pennsylvania, Chas. D. Bonsack in Pennsylvania and Virginia, and J. J. Yoder in Missouri. The best kind of faith is that shown by works.

¶ Sample copies of this number are being sent out over different lists. It is impossible to avoid sending a duplicate in some instances, especially to some of our ministers. Will the party who receives a duplicate, hand the extra copy to some one who will be interested?

¶ The missionaries in India, as has been their custom for some years, have taken the January VISITOR and will give the readers a special India number. It will contain the pictures of at least some

of the missionary children as well as much other material that will be very interesting to every one.

¶ "Plant conviction in the hearts of the people, and they will live up to it." This has been beautifully illustrated in the life of a brother who about five years ago promised to support two orphans in India and sent in the first \$32.00 for the first year. Reverses came and he was unable to make good his pledge until recently, when he sent in \$128 for the missing four years. We know of at least one such man in the Brotherhood, for he has proved his statement, and he lives in Oklahoma.

¶ D. L. Miller, president of the General Board, has been steadily moving to the congenial climate and more congenial surroundings of brethren and sisters in Southern California. He spent time en route at different points. At Twin Falls, Idaho, his meetings were well attended and much interest manifested in the preached Word. Bro. Miller says he has suffered less while in Idaho than any time since Conference time.

¶ The limitations of life are man's creation. God is limitless. Work with God; ask of Him and He will give "abundantly above all that we ask or think."

¶ A Christian will receive a check from his neighbor in payment of a debt and say "I have the money." Let some one dispute him and say "No, you have but a piece of paper," and his quick reply is, "But see that name. It is as good as gold." Then that same Christian will turn around and not trust God, who is better than any man's word, or name.

¶ "In the good old days" the brethren and sisters said "Amen" as the prayer grew more and more fervent and expressive of the desires of each heart. The "amens" are disappearing and it is a sad comment on the real vitality of the church. It could be endured were it a fact that the membership was still saying "Amen" to the Lord. That is the great-

est "amen" the Christian life can breathe.

☞ Did you ever notice that Paul had but two days in his earthly calendar? Both stood out prominently to him. The one was "today" and the other "that day." The importance of the latter was the measure of service in the former.

☞ "When I saw Him, I fell at His feet as dead" (Rev. 1:17). One of the best proofs that one has seen Christ is that he has much to say about Christ and little about himself, or his own work.

☞ "They that wait upon the Lord shall renew (margin "change") their strength." Are you puny in the face of your labor? Exchange your strength with the Lord. He is glad to give you His.

☞ "The ordinary means of grace"? Never. Either they are not grace or it is not ordinary. God's grace abounds unto each one extraordinary. "Grow in grace." Very good; better still is "being in grace, grow."

☞ A campaign of education, especially among the young, is paramount for the success of missions in the future. What is needed today is not so much the spasmodic gift prompted by a touching appeal, as the deep conviction of duty, obligation and hope of reward that comes from giving in season, out of season, at all seasons, according as the Lord has prospered—according to our means and not according to our meanness. From this angle the children in many homes are graciously trained, but in many others grossly neglected.

☞ The Student Volunteer Movement, always in the front rank of missionary education, has recently published a pamphlet of eighty pages entitled "The Apologetic of Modern Missions," by J. Lovell Murray, a most timely and helpful work for the student of missions. It suggests points of consideration in the mission problem that confronts the church and cites to chapters in books

where the subject may be carefully discussed by the ablest writers. It especially drives at all classes of criticisms against missions and meets them with facts indisputable and convincing to the honest seeker after truth. The book requires a small library for reference, but he who has access to one can use this pamphlet as a "two-edged sword" against the foes of missions. Price 18 cents, supplied thru Brethren Publishing House, Elgin, Illinois.

☞ The Forward Movement Mission Studies are a series of paper-bound books for use as supplemental reading in Sunday-school work. Book 2, entitled "Mission Children, Their Teachers and Friends," by W. C. Griggs, consists of most interesting stories in different lands and the reading of them is bound to interest the child to the last. Mindful of the need of more general information of their own work the American Baptist Publication Society, who published the Forward series, comes out with a practical story of Baptist Missionary work treated in a popular form that every one interested will want to read. The series will be mailed postpaid by the Society for 18c per copy. Address American Baptist Publication Society, Philadelphia.



A THREEFOLD VISION.

(Continued from Page 394.)

they are not perhaps he can better the situation by becoming more enthused over the subject himself.

"The people do not go beyond their leaders in knowledge and zeal, nor surpass them in consecration and sacrifice. The Christian pastor, minister, rector—whatever he may be denominated—holds the divinely-appointed office for inspiring and guiding the thought and activities of the church. By virtue of his position he can be a mighty force in the world's evangelization."—*John R. Mott.—From "The Pastor and Modern Missions."*

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, bequeath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR OCTOBER, 1909.

	1908 Oct.	1909 Oct.	1908 Apr.-Oct.	1909 Apr.-Oct.	Inc.	Dec.
World-Wide,	\$471 26	\$233 02	\$ 4,522 73	\$16,032 67	\$11,509 94	
India,	297 41	244 01	2,088 31	2,351 71	263 40	
Brooklyn,	1 25		210 02			\$ 210 02
Miscellaneous,	161 93	36 63	234 14	458 69	224 55	
	<hr/> \$931 85	<hr/> \$513 66	<hr/> \$ 7,055 20	<hr/> \$18,843 07	<hr/> \$11,997 89	<hr/> \$ 210 02
Bicentennial			33,881 72			33,881 72
	<hr/> \$931 85	<hr/> \$513 66	<hr/> \$40,936 92	<hr/> \$18,843 07		<hr/> \$22,093 85

During the Month of October, 1909, the General Mission Board sent out 56,774 pages of tracts.

The General Mission Board of the Church of the Brethren hereby acknowledges the receipt of the donations received for mission work during the month of October, 1909:

WORLD-WIDE.

Illinois—\$60.05.

Northern District, Congregations.
Rock River,\$ 2 50
Sunday School.
Lanark, 51 55
Individual.

L. J. Gerdes, 5 00
Southern District, Individual.
Alice Rohrer, 1 00

Kansas—\$45.41.

Northeastern District, Sunday School.
Overbrook, 10 00
Southeastern District, Sunday School.
Grenola, 6 66
Northwestern District, Congregation.
Belleville, 6 75
Individual.

J. O. Younce (Marriage Notice), .. 50
Southwestern District, Congregation.
Monitor, 21 00
Individual.

G. W. Weddle (Marriage Notice), .. 50

Maryland—\$25.00.

Eastern District, Individuals.
Chas. D. Bonsack and wife, 25 00

Missouri—\$21.80.

Northern District, Sunday School.
Rockingham, 8 80
Individual.
Amanda McLothlin, 3 00
Southern District, Individual.
A Sister, 10 00

Indiana—\$19.50.

Northern District, Individual.
Rachel Weaver,\$ 1 00
Middle District, Individuals.
Josephine Hanna, \$18; a sister, 50 cents, 18 50

Ohio—\$17.85.

Northwestern District, Congregations.
Lick Creek, \$4; Portage, \$1.45, 5 45
Southern District, Congregation.
Oakland, 10 00
Individual.

Jacob Grisso, 2 40

North Dakota—\$12.95.

Congregation.
Rock Lake, 12 95

Oklahoma—\$12.40.

Individuals.
Chas. C. Clark, \$10; Receipt No. 11018, \$1.40; A. Christner, \$1, 12 40

Pennsylvania—\$5.50.

Eastern District, Individuals.
Anna E. Shank, \$1; S. S. Beaver (Marriage Notice), 50 cents, 1 50
Southern District, Individual.

A Sister, 2 00

Western District, Congregation.

Johnstown, 2 00

Washington—\$5.00.

Individual.

A Widow, 5 00

California—\$3.00.

Southern District, Individual.

P. V. Du Bois, 3 00

Virginia—\$2.06.

Second District, Individuals.

Four Sisters, 2 06

Iowa—\$1.50.

Middle District, Individual.

J. Q. Goughnour (Marriage Notice), .. 50

Southern District, Individual.

B. E. Gardner, 1 00

Wisconsin—\$0.50.	
Individual.	
W. H. Byer (Marriage Notice), ..\$	50
Minnesota—\$0.50.	
Individual.	
D. H. Keller (Marriage Notice),...	50
Total for the month,	\$ 233 02
Previously received,	15,799 65
Total for year so far,	\$16,032 67

INDIA ORPHANAGE.

California—\$67.00.	
Southern District, Sunday Schools.	
Lordsburg, \$12; Lordsburg Primary	
Department, \$20,	\$ 32 00
Christian Workers.	
Covina,	20 00
Santa Ana Young People's Mission	
Band,	10 00
Individuals.	
Parry Bashor, \$4; Mrs. Alice Vani-	
man, \$1,	5 00
Ohio—\$45.00.	
Northeastern District, Aid Society.	
Jonathan's Creek,	20 00
Northwestern District, Sunday School.	
Freeburg,	20 00
Individuals.	
Christiana Thomas, \$2.50; Nora	
Thomas, \$2.50,	5 00
Pennsylvania—\$30.00.	
Eastern District, Individual.	
Receipt No. 11011,	5 00
Southern District.	
Waynesboro Sisters' Miss. Circle,	
Middle District, Individual.	
"Jani Moti,"	5 00
Oregon—\$20.00.	
Sunday School.	
Portland Mission,	20 00
Oklahoma—\$18.00.	
Aid Society.	
Guthrie,	8 00
Individual.	
Anna Kline,	10 00
Nebraska—\$10.16.	
Sunday School.	
Bethel,	10 16
Illinois—\$10.00.	
Northern District, Sunday School.	
Yellow Creek Primary Department,	
Maryland—\$7.50.	
Eastern District, Sunday School.	
Hagerstown,	5 00
Western District, Individual.	
Mrs. Barbara Merrill,	2 50
Kansas—\$6.40.	
Southwestern District, Sunday School.	
Slate Creek,	6 40
Michigan—\$5.00.	
Sunday School.	
Sunfield,	5 00
Total for the month,	\$ 219 06
Amount previously received, ...	1,763 56
Total for the year so far,	\$1,982 62

INDIA MISSION.

Washington—\$10.00.	
Individual.	
C. A. Bates,	\$ 10 00
Missouri—\$5.00.	
Southern District, Individual.	
A Sister,	5 00
Iowa—\$4.95.	
Middle District, Sunday School.	
Panther Creek,	4 95
Total for the month,	\$ 19 95
Previously received,	318 14
Total for the year so far,	\$ 338 09

INDIA WIDOWS' HOME.

Idaho—\$5.00.	
Individual.	
Lizzie Greene,	\$ 5 00
Total for the year so far, ...	\$ 5 00

CHINA MISSION.

Washington—\$10.40.	
Individuals.	
C. A. Bates, \$9.90; Loran Lavern	
Teeter, 5 years old, 50 cents,	\$ 10 40
Illinois—\$7.17.	
Northern District, Sunday School.	
Bethany,	6 17
Southern District, Individual.	
Alice Rohrer,	1 00
Idaho—\$5.00.	
Individual.	
Lizzie Greene,	5 00
Indiana—\$0.50.	
Middle District, Individual.	
Mrs. Lottie Hummel,	50
Total for the month,	\$ 23 07
Previously received,	291 78
Total for year so far,	\$ 314 85

CHURCH EXTENSION.

Indiana—\$0.50.	
Individual.	
Mrs. Lottie Hummel,	\$ 50
Total for the month,	\$ 50
Previously received,	55 25
Total for year so far,	\$ 55 75

CUBA MEETINGHOUSE.

Washington—\$10.00.	
Individual.	
A Widow,	\$ 10 00
Total for the month,	\$ 10 00
Previously received,	33 76
Total for the year,	\$ 43 76

CUBA MISSION.

Ohio—\$3.06.	
Northwestern District, Congregation.	
Silver Creek,	\$ 3 06
Total for the month,	\$ 3 06
Previously received,	22 53
Total for the year so far,	\$ 25 59

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Following is the report of receipts of the Extension for the month of September, as well as the financial report for the fiscal year closing September 30, 1909:

General Extension Fund.

Kansas.—Julia Mohler, Quinter, \$9.14. **Indiana.**—Quinter L. Brower, Sidney, \$6.40; Darlie F. Fisher, Mexico, \$7.27; total, \$13.67. **Michigan.**—Sister Sadler, Manistee, \$5. **Ohio.**—Henry Royer, Louisville, \$11.41. **Pennsylvania.**—H. S. Guyer, New Enterprise, \$5. **Colorado.**—David Hamm, Rockyford, \$2. **California.**—Geo. B. Detwiler, Glendora, \$1. Interest on bills receivable, \$44. Total, \$91.22.

Building Fund.

Ohio.—D. M. Kyser, Latty, \$4.60. **Michigan.**—Martha Whitmer, Beaverton, \$4.60. **Illinois.**—California Ave. S. S., Chicago, \$14.93. Total, \$24.13.

FINANCIAL STATEMENT.

For year closing September 30, 1909.

Assets.

Cash on Hand and in Bank Oct. 1, 1909,	\$2301 69
Bills Receivable,	1837 50
Accumulated Interest, net,	160 16
First Real-Estate Mortgage, net, ...	769 98
Stamps,	11 76
Inventory,	
Office and Mission Fixtures, ...	197 05
House Furnishings for Mission-	
aries,	73 55
Pictures,	52 88
Books, "Children of the Bible Se-	
ries,"	215 09
	\$5619 65

Liabilities.

Accounts Payable,	\$ 33 32
Surplus,	5586 34
	<hr/> \$5619 66

Summary of Receipts.

Cash balance from last year,	\$ 895 74
Donations for General Fund,	2220 76
Donations for Building Fund,	332 00
On Bills Receivable,	687 50
Interest,	156 58
Hastings Sunday school,	15 95
Rent,	15 00
Goods Sold,	8 01
Birthday Collections Extension	
No. 2,	6 22
Ogden Avenue Christian Workers, ..	5 40
Unclaimed,	17 88
	<hr/> \$4361 04

Expenditures.

Support of Missionaries,	\$ 241 92
Allowance for time of Missionaries,	209 65
Treasurer's Bond,	15 00
Bookkeeping and Correspondence, ..	70 00
Rent, 1298 Ogden Avenue,	150 00
Rent, 740 S. California Avenue, ..	375 00
Rent, 840 S. California Avenue, ..	99 00
Superintendent's time,	333 33
Printing,	119 42
Postage,	81 33
Office Supplies,	52 41
Exchange,	1 75
Traveling Expenses,	20 00
Sunday-school supplies,	96 97
Food, Coal, Flowers, etc., poor, ..	75 05
Janitor Service,	36 10
Coal, Wood and Gas,	23 52
Books and Purses,	10 78
Freight, Drayage and Express, ..	11 00
Miscellaneous,	37 12
	<hr/> \$2059 35

Explanations.

In the above report the word "surplus" indicates the difference between the assets and the actual indebtedness. We have made free use of printers' ink in advertising the respective services during the year, which accounts largely for the size of the printing item. In the item of Sunday-school supplies, are included those for the fourth quarter of 1909, being the first quarter of our present year. The same is true in the item of support of missionaries, as the living for October was advanced before the close of the books for the year.

Chas. W. Eisenbise, Treas.

Auditors' Report.

Chicago, Ill., Nov. 9, 1909.

We, the undersigned committee, appointed by the First Church of the Brethren of Chicago to audit the books and accounts of the Brethren Sunday-school Extension of Chicago for the fiscal year closing September 30, 1909, having examined the books and accounts find them correct to our best knowledge and belief.

D. Owen Cottrell,
E. C. Metzger.



THE SACRED ROCK OF KUNGU.

This is a very pretty view of a fine rock about eighty feet high, which is split from top to bottom. Pretty, you say, but why put it into a missionary magazine? Well, in the old heathen days this rock, called Kungu, was supposed to be the dwelling-place of a dreaded spirit.

I visited the rock not long ago, and was able to climb up into it some distance.

I found there a huge stone about a ton weight which had fallen and balanced so that it could be easily rocked, and, as it rocked, it boomed out like a big gun. This sort of thing was what the Baganda worshiped in the cold heathen days.

Close to that rock is the house of the old priest of the rock, now a Christian and a communicant. Let me tell you how he became a Christian. A few years ago Miss Thomsett, one of the lady missionaries, visited the rock, and the old



The Sacred Rock of Kungu.

priest reviled her, saying that we Europeans had taken away all his honor and that of the god he worshiped, as the space in front of the rock was no longer kept clear and tidy, and no offerings were brought. She replied that if his god were a true god he ought to be able to look after his own affairs, and she advised him to go to our teacher in the village near and ask him about our God, who needed no one to look after Him, but who looked after us. He did so and became an inquirer and reader, and in due course was baptized.—*The Gleaner.*

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Single copy, per quarter, 16 cents, three or more copies to one address, per quarter, 13 cents each; three or more copies to one address, one year, 48 cents each. Single subscription, per year, 50 cents.

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Our Boys and Girls. Weekly. Filled with well-written stories and articles. Appropriately illustrated. Calculated to interest and instruct our youth. Clean, wholesome, moral and spiritual teachings. By far the best in its class. Single subscriptions, per year, 50 cents; five or more copies to one address, per quarter, 7½ cents per copy.

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Requisites for Secretary

Star Attendance Records. A heavy card arranged in form of circle with spaces for thirteen gold and thirteen silver stars. Each Sunday the scholar is present and on time a silver star is placed on the card. If Golden Text has been learned a gold star is placed on card. If present each Sunday of quarter and all the Golden Texts have been learned the card is filled with both gold and silver stars. Price, per dozen cards with stars complete, 40 cents.

Brethren Secretary's Minute Book. New and revised edition. Contains 2 pages for report of each Sunday of the year besides 2 pages for the Annual Report and each of the Quarterly summaries. Bound in paper with reinforced back. Size 4x7 inches. Price, postpaid 15 cents.

Meyer's Paramount Secretary's Record. Provides for a complete record of attendance and collection in a concise and practical form for every Sunday in the year. Provision is made for (1) condensed report for each Sunday on one page (2) condensed monthly, quarterly and yearly reports, (3) complete register of over 250 officers, teachers and pupils and their attendance for entire year, (4) ten blank pages for miscellaneous items. Bound in cloth, stiff back. Size, 6x8½ inches. Price, postpaid, 60 cents.

Twentieth Century Secretary's Book. For a school of 20 classes. Especially adapted for use in connection with "The Twentieth Century Sunday-school Record System." May be used to ad-

vantage with any system of records. Records the Attendance, Punctuality, Bible Bringing, and Offering by classes and departments. Two pages for each of 52 Sundays, 8 pages for quarterly reports and 2 pages for yearly summary. Printed on ledger paper. Size, 5¼x7½. Substantially bound. Limp cloth cover. Price, postpaid, 40 cents.

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